
SHOW US THE FATHER

AND IT WILL SATISFY US



...? ... Let us remain standing just a moment for prayer, while we bow our heads.

Most gracious, and holy Father, as we approach Thy Divine throne of grace, we stand in the shadows of Thy justice. We would ask, Lord, that by Your grace that You would forgive us of our sins and trespasses. We desire mercy. Do not judge us according to our lives and our works. Do not give us justice, but give us mercy.

And Father, we pray that You'll make this a—an afternoon that'll long be remembered, because of Your Presence. Thanking You for what You've done this morning around over the city, and throughout the valley, and over the world. Pray, God, that You'll continue to be with us and giving us Thy grace and mercy until Jesus comes. Bless the words that shall be read and the—the comments that'll be past upon the Word. Let Thy Spirit be in all that we do or say. Heal the sick and the afflicted.

² And we would not forget, Lord, the convalescents, those who cannot come. We pray that the Holy Spirit will stand by their bed this afternoon, while many, here in the building, are packing burdens for them, may they be healed.

Life is over and we stand in Thy Presence, we'll bow humbly to thank Thee and give Thee all the praise. For we ask it in Jesus' Name. Amen. You may be seated.

³ It is such a delight to come and speak to an audience in the Name of the Lord Jesus, having this assurance, that He—He will never leave us nor forsake us; He will be with us in every trial that we have. And just a humble faith to believe Him, accept Him as our Saviour, and believe on Him for all that we have need of in life. . . .

I know it's awfully hot this afternoon, but you'd be surprised how much difference it is here than it is in the Belgium Congo, where they would come, and down in South Africa. They would come of a morning, and they would lay on the grounds all day long in that hot, blistering sun, not for just a day, but wait there for two or three weeks for me to get to the nation. Come down through the jungles, packing their loved ones on boards and things. The lion would come, and they'd push them up the tree, and wait maybe a day or till the lion left, then come on down. Maybe go a little farther. Try to get a drink out of a

water flowing, the crocodile would get one of the children, they'd keep moving on. See? They weep for a few hours, know that it's over and go on. That's the people; they don't mind the heat. They're trying to find life. See? They're trying to find something that gives peace, and that passes understanding.

⁴ And this afternoon, let's keep that—such a loyalty on our mind as we set this afternoon. I know it's hot, but we can't govern the weather. We've got to have hot weather to bring forth the fruit and so forth. God knows how to temper His earth to—to bring forth the abundance for us to live on. And if we had all rain, and shadows, and so forth, we would starve. So we're very thankful to be here. And I see the people has the fans in your hand, now if you're just got the electricity, why, it'll be all right then, it'll help cool a little bit.

⁵ Now, let us approach the Word by Saint John, the 14th chapter. Beginning tomorrow night, the Lord willing, I wish to speak a series of subjects, building faith, if I can. God will help me. I want to try to build faith for oncoming services, this next week. Try to, if you can, I know many of you work, and it's hard to get out. I don't—don't have to—want to say this for you to come, just—many times those expressions are made, I hope not, never been here . . .

Many times, people wants large crowds out to get certain offerings. Many times they want large crowds out for the psychological effect it has on the people, that can . . . Many people say, "Well, I don't want to preach, unless there's a big crowd."

⁶ I preached to big crowds and little crowds. It makes no difference what it is. I just held a revival in a church that held twenty. So it was pitiful, down in zero weather and they was standing outside. But I don't need money; we just have to pay the expenses, that's all you're ask to do. I—I wish that I could pay them myself; I wouldn't ask for that.

And I—I never took an offering in my life. I remember one time, that I was—got in a hard place. How many knows what that means?

My wife's setting here this afternoon; she usually gets a—kinda a little shy. She looked at me when I say this, but I just come in from—I was working. I pastored a—the tabernacle at Jeffersonville for seventeen years and never had one cent of a salary. Besides I put what money I could spare in the offerings, and always paid my tithes, and so forth.

⁷ But I come in, and we just didn't have enough money to make the thing go. And I said to her; I said, "You know what, honey? I'm going to take up an offering tonight."

She said, "I want to be sure to go over and see you do that." And so, she set back. Now, the people would give it. It was the time of the war

and so forth, and or—just before the war. And so she—she knew that they would give it. They'd—they'd allowance their children at the table to help me. But I—I—I realized that, and I never want to take advantage of anything like that.

So I was young, working; I was where I could work, and I had a patrol job, walking thirty some odd miles a day through the wilderness and so forth, very hard, making forty-five cents an hour.

⁸ But then I—I went over to take up the offering, and I never will forget it, an old friend of mine, I said, “Friends, I’m a little in need tonight.” I said, “I need about five dollars.” I said, “I got a bill that’s coming due; I just can’t make it.” I said, “I got other things.” I said—we didn’t have a collection plate in the church. I said, “If somebody will get my hat there, we’ll just take up a offering.” Got a nickel or something together . . . It was a audience like the size on this floor, my church.

And I said . . . Mr. Wiseheart went over to get my hat, and I looked and a little old woman, the sweetest little old thing, one of the old fashion mothers that used to wear these little old, spotted aprons, and had the pocket on the inside, you know, of the apron. Did you ever see one of those?

⁹ My old grandmother, she used to wear one of those, and she smoked a cane pipe. She didn’t want the man to see her smoking, so she carried her tobacco in that pocket, and she’d see some of the men coming; she’d just stick her hand under that apron, and hold her thumb on that pipe, and talk to them. And after they left, she’d come across the floor with that old cane pipe.

I remember before she died; she was a hundred and ten years old. She remembered the assassination of Abraham Lincoln. Never saw but one car in her life; I brought that down there, way back in the mountain country. Never seen a train in all of her life. But I held her in my arms and prayed for her. She probably weighed fifty pounds, just dried up. And so—she was the sweetest little old thing. She’d got saved, and she put her arms around my neck, and the last thing she said, “God bless your little heart, now and for evermore.” And she went to be with the Lord. And—that was my father’s mother.

¹⁰ And I remember this little woman, she kept her—her—little apron—had her little apron; she’d wear it to church. She didn’t live but a little ways, and we were all poor. And she reached under the pocket, this little old pocket, and brought out one of them little pocketbooks that snaps on top, you know. Reaching down after for those nickels, oh, my. I’d took that, I’d felt like Judas that took that money, them thirty pieces of silver. And I seen her reach . . . I looked at that, a great, big, lump come in, you know how that feeling in your throat like a lump? I said, “Oh,

I was just teasing you. I didn't mean that." I said, "I just wanted to see what you'd say."

And here the deacon was in the church, with the hat in his hand; he looked at me, and said, "What must I do?"

I said, "Just hang my hat up. Why, I was just going on." See? I knowed if she'd put that nickel or dime in there, I couldn't stand it. So I never will forget . . . Honey, she knows about it. I said . . .

I went over, and I had an old bicycle that Brother John Ryan, he was really a kinda like a House of David, long hair, and he rode it down there and he gave to me. It wasn't—it wasn't backslid, it was just wore out. That was all. So I went down to the ten cent store, and got a can of paint and painted it, and set it out front, and sold it for five dollars. I didn't have to take up the offering. So that was the closest I ever come of taking an offering.

¹¹ So we are not here for that purpose. We are here to try to help you, to try to do something to make—to make it a—the neighborhood here a little easier to do right, a little harder to do wrong, make life a little pleasanter to you, maybe, that God will heal your sickness, and lengthen your days, save the lost, help the churches. These are my sponsors; they are men who believes the same thing I believe. They wouldn't be setting up here if they didn't believe it. And they're, to me, the cream of the crop. Now, I—I mean that, not to be . . .

Some of them there with gray hair, older than I was, and out here preaching on the corner with a—a guitar and a tambourine, when I was just a sinful boy. So I feel little to stand out in front of these man, this afternoon. They should be here. They made the road easy for me to travel over, preaching these things would come, and here they are coming. So one plants, another waters; God gets the increase. That's the way it'll be.

¹² And on that great morning, over there, when the table's set across the canopies of the skies, when all life is over, and we set down at that wedding supper, I want to be there so bad, brethren. Oh, I want to be there. I—I believe I will. If I live right and try hard, God will let me come there, not by what I do, but by His grace, I'll reach across the table and shake hands with some of you all, and say, "I remember you, you was at Yakima. (See?) on earth. No doubt a little tear will run down our cheeks for joy.

Then the great thing, to see the King come out, in all of His beauty, and wipe the tears from our eyes, say, "Don't cry, children, it's all over now. Enter into the joys of the Lord, that's been prepared for you since the foundation of the world."

That's what I want to hear, then we'll be changed from this creature that we are, be immortal, made like unto His own glorious body. Then the toils of the hot days, and the fanning and so forth, will all be over then. We'll enter into the peace of the Lord forever. Till that time, let's labor, work, and pray, watching for the coming of the Lord.

¹³ Saint John, the 14th chapter, and let's begin at the 7th verse, and read the 12th verse inclusive, Jesus speaking:

If ye had known me, you should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus said unto him, Have I been so long . . . with you, and yet has thou not known me, Philip? he that has seen me has seen the Father; and how sayest thou . . . Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father . . . the Father in me; or else believe me for the very works' sake.

Verily, verily I—verily, verily I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto my Father.

And my subject for the afternoon is "Show Us The Father And It Will Satisfy." "Suffices" means "to satisfy." If You'll show us the Father, it'll satisfy us.

¹⁴ Now, I'm going to take on this . . . It's been the desire of the human heart since there's every been a human. They want to know where is God. "If I could only see God."

And I'm going to speak of four different ways of seeing God. And last night, I took the subject of "Sir," in 12th chapter of Saint John, "Sirs, We Would See Jesus." And I believe all that was here last night in their right mind, knowing anything about the Scripture, saw Him working among the people. If they didn't, I believe you're almost past hopes. See? If you—if you didn't see it. After the Scripture lay, just solidly all the way from Genesis on down through the Scripture, exactly what He promised here in the last days, and here we seen Him come into the building last night. . . For the Christian looks at the unseen. Do you know that? The whole Christian armor is unseen: Love, joy, peace, longsuffering, goodness, meekness, gentleness, patience. All the fruits of the Spirit is unseen.

¹⁵ People say, "I'm from Missouri, seeing is believing." Then you could never be a Christian. 'Cause you've got to accept God by faith. See? You've got to believe Him. And last evening, when we seen Him come in by the Spirit, move along, and confirm, in His people, the believers in the building. . . Went along, and seen Him do just exactly what He did when He was here on earth, confirming this Scripture, "The works that I do, shall you also." And seeing the same results by human beings so submitted to God, until the Holy Spirit can work through those human beings just like the Holy Spirit worked through Jesus, Who just has confessed that, "I and My Father are One. My Father dwelleth in Me. He doeth the works. It's not My words; it's His words." . . . See? He was so submitted to God, and He died and sanctified a church that He might live in to continue His works until the second advent of His—His coming, He comes the second time.

¹⁶ Now, we're going to see if we can see God. How many would like to see God? Let's see your hands. I—I know it's juvenile like, but we're supposed to be children. When we get to know a whole lot, then we don't know nothing that we ought to know, the Bible said. We always never want to get a great intellectual feeling that we're above somebody, or know more than somebody else. Just be common and simple. People try to explain God and go plumb over the top of it. People look for God way out there, when He's standing right here. See? That's—you just—you . . . The simplicity of it just confuses the great, powerful, intellectual mind that tries to make him some great something that He's not. He's here with us; He's God. Just a . . . He—He's part of you. He's a fiber of you. We're the flesh of His flesh, and the bone of His bone. We're are a part of Him, 'cause we're His children. And God dwells in us just like He did in His Son, Christ Jesus.

¹⁷ Now, we're going to look at God in four ways. Now, three is the confirmation, but we're going to throw one extra in, this afternoon, to make it positive. Anyone knows that—that two is a witness; three is a confirmation. I—the Jews said to Jesus, "We know that You're a—a demon, because You speak of Yourself."

It takes two to make a witness. Jesus said, "I'm one, and the Father that dwelleth in Me is the other One. If you can't believe Me, believe the works that He's a doing in Me." See? So that made a confirmation of two. But now, three . . .

And now, we're going to take four ways of seeing God: first, God in His universe, God in His Word, God in His Son, God in His people.

God in His universe, we'll see if we can find Him in the universe. God in His Word, we'll see if we can find Him the Word. God in His

Son, we'll see if He's in His Son. Then God in His people, and see if He's in His people. That's four ways that we can see God.

The infidel said, "Let me see Him."

¹⁸ Some time ago, I was speaking on a corner; there was a infidel which was speaking on the next corner. And he was—had the Bible laying there, said, "It's the dirtiest, orneriest Book ever written." And, oh, he was just going on. Was—had been a priest or studied to be a priest in a monastery. And very much of a theologian, knowed the Word, and so he was chewing tobacco. And he—I was standing by a little grocery store, and when he come in to get groceries, then here the preacher and infidel met together. So, he said, "Oh, you're that preacher that's doing a lot of hollering down here."

"Yes, sir, I am."

And he said, "You don't believe that stuff you're saying?"

I said, "With all my heart, I believe it."

¹⁹ And I knowed he was smart to be in a monastery (You see?), so I said, "Yes, sir, I—I believe it with all my heart." So I knowed his wits was too much me to match, but I knowed I had a God that could match anything that the devil could put out. So I just held on to see what God would say.

He said, "If I'll prove to you there's not one thing in what you're talking about, will you accept it?"

I said, "Don't believe you could do it."

He said, "There is no such a thing as God."

I said, "That's your opinion, my opinion's different."

And he said, "Well look, how many senses does a human body have?"

And I said, "Well, they got senses."

"How far did you go to school?"

I said, "Far enough to know there's a God."

And—and he said—he said, "Well, a—name the human senses."

And I said, "See, taste, feel, smell, and hearing."

He said, "Now, if He's a human God, to the human, surely one of those senses would declare Him." He said, "Now, did you ever see Him? Did you ever taste Him, smell Him, feel Him, or hear Him?"

I said, "I felt Him. I feel Him now."

He said, "Let me feel Him." That sense of feeling goes the same way (See?) with your fingers.

And a—and I said, “Well, it’s possible that I could feel Him, and you could not feel Him.”

He said, “Oh, no, no, you can’t pull your psychology on me.”

And I took a pin and stuck him. And he said—I thought he was going to slap me first. But I stepped back out of his reach. And I said, “I did that for a purpose, sir. Excuse me. But I just want to make a point.” I said, “Did you feel that?”

He said, “I certainly did.”

And I said, “But I didn’t feel it.”

He said, “Let me stick you.”

And I said, “Yeah, you believe the same thing I believe, and you’ll have the same results.” That’s right. It’s possible you can have a cramp in your stomach, and I know nothing about it, but it’s real to you. See? But it wouldn’t be to me, unless I had the same cramp in my stomach, or a headache, or whatever it might be.

²⁰ So then, I said, “Well,” And I—I thinking, and he was—you know you have . . . Mother used to say, “If you give the cow enough rope, she’ll hang herself.” So that’s the way you . . . I—I played right up to his psychology.

And I said, “You know what? You are a very smart man.”

He said, “My mother never raised any fools.”

And I said, “Well, that’s a good thing.” I said, “I certainly wouldn’t—wouldn’t know.” I couldn’t say because the Bible said, ‘The fool said in his heart there’s no God.’ You know but I—I couldn’t say that right then, ’cause I was playing him right up to the spot where I wanted him. And I said, “You have one of the most brilliant mind, I ever seen—ever talked to—a man that had a brilliant mind like you.”

He said, “That’s right.”

Oh, he was blowed up. That’s where I knowed I had to play on him when I was right there. And I said, “You’ll admit you’ve got a mind?”

And he said, “Why, sure. Why? You act like you’ve lost yours.”

And I said, “No. I don’t think I have.” But I said, “I just wonder if you really got a mind.”

And he said, “What are you talking about?”

I said, “It’s a human mind, isn’t it?” He caught right then what I was a going to do.

He said, “Now, ju . . .”

I said, “No, sir, I was a gentleman. I answered your . . .” I said, “Name the senses of the body.”

“Well,” he said, “you know them.

I said, “I want you to say them.” I said, “I said them for you when I told you I knew them.”

He said, “See, taste, feel, smell, and hear.”

I said, “Did you ever see your mind? Did you ever smell it, taste it, hear it?”

“No.”

I said, “Then you haven’t got a mind.”

He said, “Oh, I know I’ve got a mind.”

I said, “I know I got a God, too, sir.” I said, “I just know that.”

²¹ So all the armor of God is unseen, but it’s the unseen that the Christian looks at. Like Abraham called things which was not as though they were, because God had said so. So we’re going to look now, not to the unseen, this afternoon, but four ways that we’re going . . . We could take a dozen, but we’re just going to take those four ways for a—a confirmation that God lives right now.

God is right here this afternoon, right here in this room. He promised, “Wherever two or three are gathered in My Name, I’ll be in their midst.”

²² Now, we’re going to speak first on God in His universe. Now, how could the world hold up in the space that it’s in? After all, which is top or bottom of it? Who knows? The ones that down at the north—at the South Pole feel just as much like they’re on top as the ones at the North Pole. So you see, it’s just . . . They push this way, which is pushing down. We think we’re—they’re pointing up. See? They think they’re pointing up, when they’re pointing down to us. When we’re pointing up, why we’re pointing down to them. So it’s hanging in air. What holds it there?

Throw a ball in there and spin it as fast as you wish too. This world’s turning a little better than one thousand miles an hour. Twenty-five thousand miles around it, it turns aro—it makes a complete revolution every twenty-four hours. But, so makes a little better than a thousand miles an hour, it’s turning. Well, you spin a ball into the air, equally the same speed. See? It wouldn’t make one round in the same cycle. It would fall. It’d either be going up, going down, going sideways or something.

What holds it there? We know it’s been here for six thousand years; we have record of, that it’s standing here in the same spot. And they can time it with the moon and stars so perfectly till it won’t miss a second. They can predict it twenty years ahead when the eclipse of the sun will be, when the moon and sun passes.

Everything works in harmony to God, all of God's creation, but man. So man is His son, that feels that he knows just a little bit more than Father does. So we try to figure it all out, instead of just believing what He said about it. That's all.

²³ Some time ago, a infidel said to me, talking about all the moon and sun, and how it flickered a little piece off.

I said, "How you going to prove that?" And I said, "The only thing you can do is prove it by faith." I said, "I want to tell you now, my faith's too weak for that. I'll just believe what the Bible said. That's the only thing I got faith in, is what God said. He made the heavens and earth, and I—I just believe it that way. So that's the faith that I have is what God said about it."

And now, then how could it ever be? How could that little flower live this afternoon, that vine? How could it live, plant rather, without God? All the scientists in the world couldn't make one of those leaves on there. They can make something that looks like it. But they couldn't make that leaf, because that leaf has got life in it, and science can never produce life.

A little flower—you take like you women here . . . It gets cold here in the valley. I go around and see your flower gardens now. I was riding around a while ago, trying to keep my mind on God, and praying, "Lord, do something here in the valley. Please, help Your people. It's such a dark hour." And riding up and down the roads, a—a praying. And then I passed by and seen the lovely flowers. Now, it won't be long till frost will hit that little flower. It'll bow it's little head to death. Some of them will be young, middle-aged, and old. Out of there drops a little black seed.

Whether you believe it or not, God has a funeral procession for His flowers. Did you know that? Sure does. The fall rains comes and cries great, big tears down out of the skies, and buries that little black seed under the ground. And that's exactly right. Along comes the winter and freezes the seed, bursts open, the pulp runs out, and now, freezes several inches deep. The stalk's gone; the bulb's gone; the petal's gone; the seed's gone; the pulp's gone. Is that the end of that flower? No, sir. Just as soon as the— the sun rises in the east and begins to warm . . . Now you can't take a light and put on, it'd do it. It takes the sunlight. Put the sunlight on it and begin to warm it, it'll come back to life again.

God had that little germ of life hid somewhere so he could live again, because it's in—in God's will. It's God's plant. God put it here for a purpose, and it doesn't fuss or stew. It just serves the purpose that God put it here for. And if we'll just do the same, serve the purpose that God put us here for. Not to just to mean, we got to raise hogs, and

that's all right. We got to do this, that, or other, but He put us here to be sons and daughters of God to glorify Him, and to praise Him like the little flower.

²⁴ Preached on the subject not long ago, "Behold The Lilies," and I took the lily, pastor lily. How he opens up his heart, the bee takes his part out, and the tourists pass by [Brother Branham makes a sound like someone smelling of a flower—Ed.] that beautiful smell. Everything gets a part of Mr. Lily, and he has to toil day and night to produce that. Don't you believe God is in His universe? Everywhere, God is.

²⁵ Up at my home, I live on the Ohio River, and oh, I just love water. And there was a little boy that lived down in the city, and he went to a church, and he was a fine little lad. And he said, to his mother one day; he said, "Mother, I want to ask you a question." Said, "I hear the preacher talk about God being so great." And said, "Now, I just wonder if anybody could ever see God?"

"Why," she said, "honey, you ask your Sunday school teacher." Said, "Mother couldn't answer that. I don't know nothing about it."

And so they ask the Sunday school teacher, and she said, "Oh, I wouldn't know about that. You ought to ask the pastor."

So he went and ask the pastor. The pastor said, "No, sonny, no man can see God. No man can see God and live. You just can't do it."

²⁶ So the little fellow was disappointed. He associated with an old fisherman that lived on the river. And one day, they was up around close to [Brother Branham coughs—Ed.] (Pardon me.) the Six Mile Island, and there come up a storm. [Brother Branham clears his throat—Ed.] (Excuse me.) And there come up a storm, and the waters . . . You know how it gets after rain, the leaves are all washed off.

The old fisherman got back out in the boat and started down in the river pulling his boat. And just as the oarman, or any boatman knows, the—the harmony of that tip of the wave on the oars, like that, as he bringing down, just pulling a box of fish behind. And there was a—the sun come out in the west, over this a way, and was looking towards the east, the old fisherman was, and there come a rainbow across the skies. And the little fellow was setting in the stern of the boat, and so he begin to notice the old fisherman with his gray beard, tears begin to run down his cheeks as he looked at that rainbow going along.

And the little fellow got enthused and he ran up to the center of the boat, and grabbed the old fisherman by the knees and fell down there at his feet. He said, "Sir, I'm going to ask you a question. My Sunday school teacher, my mother, my pastor, no one could answer. Could anybody see God?"

And the old fisherman so overcome, he just pulled the oars in the boat, threw his arms around the little boy; he said, "God bless your little heart, honey. All I've seen for the past fifty years has been God." There's so much God on the inside of him; everything he looked at was God.

²⁷ That's how you see God is when you get God inside of you. Let Him look through your eyes. That's how you'll work for God, when God can use your hands, use your feet, use your lips, use your tongue, use your ears, use your eyes. God, in you, sees God on the outside. God is in His universe. He was in the rainbow, settled the question there that none of them could settle.

²⁸ I'm a hunter, as you all know. My mother's a half-Indian, and I—and my conversion never taken that out of me. I still go up into Colorado where I'm a licensed guide, and—every fall, and go way high in the mountains where I used to herd cattle for years, and set there many times, learn so much about God.

I remember setting there, my leg across. . . . Where the Hereford Association grazes the—the Troublesome River Valley, and watching the ranchers as we bring in the cattle, putting them up in the springtime to herd them. And here's one thing I—reason I'm interdenomination.

The ranger stood there at the drift fence, and he watched those cattle. If you can raise a ton of hay on your ranch, will produce as many tons of hay, you can put cow on the forest. I guess you still have the same laws here. And then, the rancher standing there watching those cattle, he never paid very much attention of what brand they had on them. Ours was the Tripod, and the others. . . . The name above us was Turkey Track, and just above there was Grimes, the big outfit that had the bar—diamond bar, and many of—some of them put hundreds and hundreds head of cattle on there. But you know, that—that ranger never noticed them brands. He watched for the blood tag in the ear. You couldn't put a Hereford on that forest without—or cow on that forest without being a thoroughbred Hereford. It had to be a registered Hereford.

And I think at the day of the judgment, God will not notice whether I belong to the Assemblies, or the Church of God, or what church I belong to, the brand that I wear; He will look for the blood tag; the Blood of His own Son. That's what He will—will look for. Nothing will go in there but a borned again Christian.

²⁹ Hunting elk, the elk way up high this year, because there'd been no snow to run them down. And Mr. Jeverez, which was one of the owners of one of the ranches, we knowed every bit of ground throughout that forest land there for a hundred miles, 'cause we—for I herded cattle,

and salted them, and so forth: take the pack trains, and go back, and salt the cattle, and round them up, and so forth.

And we'd went hunting, and he's a marvelous good hunter, and he'd took to the left to go back over on the, what we call, the West Fork; I took the East Fork. And we'd meet in four or five days, and have our elk hung up, and whatever we was going to get, and then put our horses together, and get the packs and come along, and bring them down. I was way high, walking around up there, and it'd been—been no snow to amount to anything. And—and in the fall of the year high in the mountains, it'll snow, then rain, and then sun will shine. You know how it is, at changing of the weather along October.

³⁰ And I was walking way high, almost timberline, and there come up a—a northerner, and the skies turned green for a little while. And oh, it started blowing, and raining, and—and sleeting; and I got behind a tree, and just stood behind the tree, set my rifle down, there was an old blow down close. And I set my rifle down there, and I was just thinking, "Oh, God, how great Thou art. How wonderful You are. You're so—You made the mountains; You poured forth the fountain, raised up the mountain. Lord keep Your precious hands on me." And as I was standing there waiting for the rain to blow over, and then the winds got real heavy. And after the storm was over, I heard an old male elk begin to bugle. He got lost in the storm. Way up on the side of the hill, a coyote hollered; the mate answered down farther.

You know when David said, "The deep calleth to the deep." There was something about it was godly to me, hearing wildlife calling. There was that elk. I turned around and looked back towards the west, towards Washington here. And where the sun was going down, setting through the crevices of the mountains, looked like a great eye looking. I thought, "That's right, His eyes run to and fro upon the earth." Everywhere you looked was God. Just godly.

³¹ And then I looked back this way, and there was a rainbow back this way, on the—where the evergreens had froze over from the rain, and formed the sun against it, and made a rainbow across the valley. The wolf a hollering, the elk a bugling, and the sun setting, oh, my, I stood there crying like a baby. I looked back, I said, "Yeah, what's in the rainbow? It's a covenant, a promise." In Revelations 1 He was looked upon as jasper and sardine stone: That's Benjamin and Reuben, the first and the last, He that was, which is, and shall come, the Root and Offspring of David, the morning Star. What all He was, His titles, there He is in the rainbow setting there. And I thought, "Oh, how beautiful. How it's good to be here."

And I got so happy, till I went around and around that tree, just as hard as I could, screaming to the top of my voice, about thirty-five miles from a human being. And I was just a screaming, and a shouting. I guess if someone would've come in the woods, they'd thought somebody got out of the insane institution up there. I was just a screaming and shouting. I didn't care; I was worshipping God. I was just having me a good time. And I'd stop and I'd say, "That's right. He's Alpha and Omega. The same yesterday, today, and forever." And around, and around, and around the tree I'd go again, just as hard as I'd go. Just—had to let off some of the steam, you know, it was just—something was boiling. And I just screamed to the top of my voice.

³² And after while, I heard a little pine squirrel. I don't know whether you brethren know what they are or not. He's a blue coat policeman of the woods. Jumped up on a stump there, chatter, chatter, chatter, chatter, chatter, chatter. I thought, "Oh, what you so excited about little fellow? I'm worshipping the God that created you, and around and around the tree I went again, just as hard I could. And I thought, "Well, I'm worshipping the very God that created you. He's my Creator. I love Him. I'm worshipping." And around the tree I kept going. And after while, I said, "Don't you like that? You ought to do it yourself. You're a creature of God; you ought to worship Him yourself."

Come to find out, he wasn't watching me. He'd cock his little head sideways, and look down in that blow-down. And the winds had blowed an old eagle down in there.

³³ Now, a eagle's one of my favorite birds. So God likens His prophets to eagles. He like—He says Hissself; He's an eagle Himself, Jehovah Eagle. Maybe the Lord willing, I'd like to preach on that one time for you, "As The Eagle Stirs It's Nest." And then—so then when he was looking over the side like that, he was watching this eagle down there. And this big eagle jumped out there, his great, big, gray-looking eyes, I thought, "Oh, that's what excited you. Huh?" Well, I got to studying that, and I thought, "Lord, I know You're in that bugle of that elk. You're in the call of that wolf. You're in the rainbow. You're in the setting sun. You're in me. You're just everywhere. You're in all the flowers. You—You're just everywhere. Now, how could You ever stop me from worshipping You, to let me see that old eagle standing there? Now, there's nothing about him; he's a robber. Well, what about him.?" I said, "What did You bring him up for? What's—I see God out there, but I can't see God in that old eagle."

Well, I happen to notice there; I said, "Say, fellow, do you know I could shoot you?" Now, he knowed I was admiring him; I like his bravery. He was watching. . . I noticed him. . . "Why ain't you a scared of me?" And I noticed him taking his wings, you know, his feathers and

feeling them like that. See? Just . . . I thought, “Oh, I see. I see, Lord.” See? He’s not scared. He’s got two God-given wings. He knows before I could touch that rifle, he could be in that timber there, and I wouldn’t see him no more. See? And I thought, “If he could . . . If that eagle, by God-given gift of two wings, that . . .? . . . take him away from—from troubles, how much more ought a church, when they can feel the power of the Holy Ghost around them.” What ought we to do, be able to fly away by faith from every sickness, every disease, and everything of the world. If we can feel the Presence of God.”

³⁴ As long as them feathers was running right, he knowed he could do it, because he had confidence in the gift that God had given him. And yet, we set and wonder and plunder, with the very power of the Holy Ghost upon us, and walk—moving through the building showing that He’s present.

Why, you see God anywhere you look. Don’t you believe that? God’s in a eagle; God’s in a wolf call; God’s in a sunset; God’s in His universe; God’s in His flowers. Why, God’s everywhere, if you’ll just look around.

³⁵ To finish that story, that old eagle, I watched him for a little bit. And this little old—little old pine squirrel set up there looking at me, you know, chatter, chatter, looking at the eagle. And after while, the eagle got enough of it. So he just made one big jump, flopped his wings about twice, he was gone. Now, I noticed him, he never moved his—a feather after that. When he got above that green timber, he just set his wings. He knowed how to do it. And when that wind, coming up the mountain, every time the wind would come in, “Whew [Brother Branham makes a sound like the wind blowing—Ed.]” he’d just ride up on it, ride up on it. I stood and looked at it. Oh, my, he just got smaller and smaller, until he went plumb out of sight. And I thought, “That’s it. That’s it, Lord.” See? It isn’t when you’re sick, or needy. It isn’t flop flop to this, take your letter over to this church. And the Assemblies don’t treat you right, go to the Church of God. They don’t treat you right, go back to the Baptist. That isn’t it. It’s just knowing how to set your wings of faith into the power of God, and ride away from it. Go on. And the Holy Spirit begins to move, just ride up on it. It ain’t flop, flop, flop, flop, flop, “Well, I’ll go over here, you don’t treat me right. I’ll go back over here. I’ll go through Roberts prayer line. Brother Branham’s coming, I’ll go through his.” That’s not it. Set your faith in God’s power and move away.

³⁶ He left that little old chipmunk or squirrel setting there going, “Chatter, chatter, chatter. Days of miracles is past. No such thing as Divine Healing. No baptism of the Holy Ghost.” He just rode away from it.

Oh my, that's what we want to do. Rise above it. Pull away from them people that says, "There's no such a thing as Divine Healing. God doesn't keep His Word. Jesus Christ is not the same yesterday, today, and forever." Just set your wings in the power of God and move away. That's right. Go on out of sight, leave them set alone. Just be so deaf you don't even hear them at all. Just move away from it. God is in His universe. God moves amongst His creatures.

³⁷ Take a little old duck, I go up in the north woods sometimes to hunt. Hunted the world over. Go up in the north woods, there's a little old duck borned up there on that lake. He never was off that lake. He was borned there that spring. But somehow or another, when the snow caps come on the mountains, and that first little cold breeze comes down across the mountain, there's a certain little duck on that pond, he's a little old drake. He gets right out there in the middle of that pond, sticks that little honker up in the air, and go, "Honk, honk," and every duck on the pond will come to him. Yes, sir. What will he do? He will rise off of that. . . Remember he never was off that pond, but he will come right up off that pond and lead—lead every one of them ducks just as straight to Louisiana to the rice fields as he can go. If he doesn't, it'll all be froze over.

Surely, we ought to have duck sense. If a God can use the instinct of a duck to lead his people or his duckling friends away from a place that would freeze, surely the power of the Holy Ghost ought to lead us to Christ, Who is our Healer, and away from danger. God gave a duck instinct. He gave you the Holy Ghost. Oh, I feel religious right now. Yes, I do. Yes, He gave us the Holy Ghost to escape those things. Certainly.

You take—turn on your radio and it say, "Tomorrow, it's going to be cold weather, or going to be a—a hot weather, whatever the radio would say." We'll say for instance, it's going to be a—it's going to be warm tomorrow. It'll be warm. And you watch that old sow hog go over there and take them sticks that's on the north side of the hill, and carry it over to the other side the hill; don't you pay no attention what that radio man said. He don't know what he's talking about; that hog does. You go out and watch these rabbits get right down under the brush and let the man say, "It's going to be fair weather." Don't you pay no attention what he says; that rabbit knows more than he will ever know, about that. God's give him a way to escape the things, and he believes in it, and he makes ready for it.

³⁸ Like Noah did with the ark, he prepared the ark before any rain fell. Amen. Are you ready, this afternoon, to fly away? Can you see God? Get away from these sicknesses, and diseases, and doubts, and flusterations. God's in His universe.

Not long ago, a few years ago, dad and I were plowing. And it was a hot morning; we was laying by corn, and Dad said, “Well, the horses begin to snort and snort.”

I said, “What’s the matter with him, daddy? Is there a coyote back there?”

He said, “No, no. It’s coming up a storm.”

I said, “A what?”

Said, “A storm.”

I said, “I don’t see any storm anywhere.”

He said, “Billy, stop a minute.” Said, “You don’t understand.” He said, “God has given a horse an instinct that when a storm is coming.” You all which has ever rode a horse, know how lightning will play right over his mane. He said, “He’s got—he’s got a instinct to get to safety. That’s the reason he’s snorting. They’re wanting to get to the barn.”

And I said, “A storm? Why,” I said, “there isn’t a thunder; there isn’t a lightning; there isn’t a cloud anywhere.”

He said, “But you just watch a few minutes.”

I hadn’t plowed two rounds, and here come the storm. See? God gave them instinct. God is in every creature, everywhere, if you’ll just watch them. God’s in His universe. You believe it? Certainly, He is.

³⁹ Now, here some years ago, I was reading an article where an infidel crossed across the country. So smart, so intellectual, till ministers wouldn’t even tackle him. Been about fifty years ago, and he a—he is converting people from Christianity to infidelism. And finally, he got broke down in his health, and he went to Colorado for a rest. One day he was in a camp, and he walked out, and he begin to look at those rocks. And he said, “Is it true, am I wrong? Did—did is there a Being that put you there?”

When them trees are waving back and forth, and the wind, “Adam, where art thou?” You see?

And finally, that infidel setting out there on a log, looking at those rocks, fell on his face, and said, “I’m wrong. God be merciful to me a sinner.”

No wonder the Scripture said, “If they hold their peace, the rocks will immediately cry out.” Something’s going to happen. If a man looks around in the universe, he can find God. Don’t you believe God is in His universe? Certainly, God is in His universe.

⁴⁰ Now, we’re going to take God in His Word, just for a minute. How many believes God’s in His universe? Sure He’s in His universe. We

could go on all afternoon, but we don't want to. We want to hit these other two points.

Now, can you see God in His universe? How many can see God in His universe? In all these different things? Sure you can. Now, let's see if God's in His Word.

God is in His Word so much that, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us."

⁴¹ God is in His Word. We believe that. He keeps It. We can tell it when God speaks anything, we watch that Word comes right down, and manifested just exactly what He says comes to pass. So we know God is in His Word. He told Abraham, he was going to have a baby by Sarah, and he waited twenty-five years; God kept His Word. Told Noah it was going to rain, and all the things that He told. He told a hundred and twenty that, go up, wait at Jerusalem till the day of Pentecost had fully come. He was going to send a promise of the Father. He kept His Word. He always keeps His Word.

He said, "These things that I do shall you also." He keeps His Word. "A little while and the world (the world order) will see Me no more, yet you'll see Me. I'll be with you, in you, to the end of the world." He keeps His Word. God is in His Word.

⁴² Here, as I said the other night, "God is . . . 'The Word of God is the Seed', Jesus said, 'that a sower went forth sowing, and this Seed, It sprung up and—and so forth.'"

Now, every seed, if it's the right kind of seed, it will produce what it is. It'll reproduce itself again. Some few . . . About three years ago, or four, I was setting at a—at a confectionery eating a—an ice cream with an old Methodist preacher friend of mine. He's gone on to glory now. And we were setting there talking about the goodness of God. He was the same old minister that made up that song, "We let down the bars. We let down the bars. We compromised with sin. We let down the bars, the sheep got out, but how did the goats get in?"

I—I said, "Well, that's easy you let down the bars. That's all, you just begin to compromise, and that's how the goats got in, eating up all the sheep's food." And they don't like that; they have to have weeds, ecclesiastical weeds. Goats gets—gets—is satisfied with weeds, but a sheep has to have real food.

⁴³ So notice, while he was there, the radio was on in the little confectionery in Henryville, Indiana, where we were. . . And old Doctor Spurgeon, a very fine friend of mine. And so the radio was on, and the agriculture hour was on, and the little 4H club in Louisville, Kentucky, had a machine over there that they had made a machine that

could reproduce a grain of corn so perfect that you couldn't tell it from one growed in the field. Said, "You take a handful out of the sack, that's growed in the field, handful out of the sack, that the—that the machine produced, mix them together, and you'd never tell them apart again." Said, "You'd cut them open, the same amount of calcium, the same amount of moisture, the heart just right, it'd make the same corn meal, and the same corn bread, the same corn flakes, just exactly." Said, "There's only one way you could ever tell them apart; that's bury them. And the one that the machine made rots and never lives again, but the one that God made lives again, because it's got life in it."

44 You can take a man that looks like a Christian, acts like a Christian, but if that man hasn't got the Word of God in him, if there isn't a germ of life in there to germitize that, he will never rise in the resurrection. That's right. 'Cause he can't rise; there's nothing in there to raise him up again: a seed.

Now, when you bury a seed, you farmers, you take and go out here and plant your corn, you don't go out every morning and scratch it up, and say, "Let's see now, is it growing? Anything happen to it? No." Put it back down. Late the next day, you say, "I want to see if it's getting along all right." scratch it up again; it'll never grow like that. Well, the thing you do with a seed, you commit it to the ground, cover it up; that's all you can do about it. It's up to God to do the rest of it.

Well, that's the same way it is with the Word of God. If you'll take any Divine promise God made in His Bible, put it in your heart, and water it every day with praises of God, that's going to come to pass, it'll grow, if you don't quit fooling with it, if you'll just leave it alone. Don't say, "Let me see, can I move my finger any better today, do I feel any better, is my headache a little bit better?" Oh, no, it'll never be that, just commit it to God, and walk away, and leave it alone. That's God's seed. It'll grow.

45 Some time ago, I was up at Minneapolis, Minnesota, and I got a scorching letter that morning. And it had been a snow storm that night, and I went back in a little old cheap hotel, and I always try to stay in a place. I don't believe Christians ought to ask for the best that there is in the land. A Christian ought to be humble. I—I think that's—even if you could afford it, I still think you ought to be an example. My Lord didn't even have a place to lay His head. The foxes had dens, and the birds had nests, but He didn't have a place to lay His head. Come to the world, borrowed a manger to be borned in, come through a borrowed womb, went out in a borrowed grave. My, and the God of heaven, and we ought to show some humility too.

⁴⁶ So I went in and there was a twenty-two page letter from a certain dean of a college. Oh, if he didn't rake me over the coals. He said, "Mr. Branham." He wouldn't call me brother. He said, "Mr. Branham, the very idea of you standing before as many people as you do, and then such a rotten theology, I never heard of it in my life." And said, "You was bragging about you being preaching for thirty-one years." Said, "Young fellow, I was preaching before you was borned."

And I thought, "Well, that's—I certainly respect a man's been preaching that long." So then I said, "Well, that's all right."

So he said, "The very idea you said last night that a—that a the servant of God." Said, "I drove fifteen miles through a blinding snow storm to hear a servant of Christ, and what did I find but a polished up soothsayer." Come . . .

He said, "And you said, 'The devil couldn't heal.'" Said, "A man that would teach to as many people as you teach to, and knowed no more about the Bible than that, and know no more than—than a devil cannot heal." Said, "I give you to understand, that I live in a community here, where there's a woman with a familiar spirit." Said, "They come up to this woman; she got a big apron on, she feels all around over them like this, and they drop some money in this apron." Said, "Then she takes some hairs out of her head, and plucks their veins and put blood on this hair. Walk down to a little stream behind her, and throw it in. The people stands in front of her. She walks up like this, and she's compelled to look back," why said, "then the disease comes back on the people, if it doesn't she cast it off, through her—the blood of the people, and her own hair, in the stream." And said, "We kept record of that." Said, "At least twenty or thirty percent of them people are healed. And then you mean to tell me, that you don't believe a devil can heal."

⁴⁷ Well, I—I just thought, a dean of a college. Well, I thought, "That's too nice a letter, so the first thing," I said, "I got to answer him." And if you ever read one of my letters, I—I'm the only one about can read it. So then, and I—I set down and done the very best I could, and I said, "My precious brother," 'cause he just called me Branham. And I—I said, "My precious brother . . ." And I meant that, a man had been preaching for fifty years, he deserves something. Now, that—all—although if he's wrong, he deserves something.

I said, "My precious brother." I said, "The first thing I want to say, that I forgive you for what you said, and I pray that God does too. Remember, the Pharisees, that had been preaching lot longer than you had, seen that same thing done, and said it was the power of a devil, a Beelzebub, and Jesus said, 'That when it was done by the Holy Ghost in this last days, to speak one word against it would never be forgiven in

this world or the world to come.' Now, for instance, what if I am right? Then your fifty years of preaching means nothing. You've damned your soul to hell forever. You'd never be forgiven for it." I said, "I won't, brother, that through ignorance you did it." Now, I said, "Don't let that hurt your feelings."

⁴⁸ But I said, "Then you were, keep pushing me about me—my theology, saying, 'That a devil could not heal.'" I said, "I'll give you Jesus." [Blank spot on tape—Ed.] You can't make the Scripture, get all bundled up, you got to keep it clear and straight. That's right. I said, "Jesus said, 'Satan cannot heal,' and you said, 'He healed.'" Now, I said, "Now, if you'll pardon me." I said, "I—I will give what, about your witch that you've got in your neighborhood." I said, "If . . . 'Course those people get healed." Because, I said, "In Africa, I've seen them go to idols and get healed. In Las Alderaines they got a monument there of some dead woman, in a Catholic church. They go there and look at that dead woman, say a 'Hail Mary,' and get healed. Sure, because the people think they're approaching God through that, and God heals on the basis of faith, and wherever faith's met God's got to meet that requirement." That's right.

I said, "There's many people in the country today, call themselves Divine healers." Saying, 'I've got power in my hands. Glory, Hallelujah. Woooo. Feel that.'" And the American people fall for it like I don't know what, like hot cakes to a bum. And they—and they—they think that's right. They're getting healed because they're . . . That ain't it. Your faith in in the finished work of Jesus Christ. There's where healing lays. Don't you never let anybody tell you they got power to heal. They haven't.

⁴⁹ Jesus Christ has already paid the debt. How could you redeem it again? Give you a clear receipt from the pawn shop, that you was in. You're redeemed by the precious Blood of Jesus. You don't have power to heal. The thing you do is have—you might have a gift to manifest God. You might have a gift to manifest Him through a great preacher, like some of these my brethren, who could far better stand here and do this job than I could, because that's their calling. My calling is something else. But each one of us has a gift to try to tell you that Christ healed you when He died for you. He was wounded for your transgressions, with His stripes you were healed. Something to make you know, if you can't believe the Word, then He sends signs and wonders, and to prove that He is the resurrected Christ. See? Therefore, that's where you get your healing, by believing on Him.

⁵⁰ Now, so then, I said, "But the thing, that I'm worried about Mister, is not that, but that the dean of a Lutheran College would place his doctrine upon a sensation, or on an experience instead of placing

it upon the Word of God.” Yeah. Oh, you can have any kind of a sensation, but it’s got to be the Word of God. That’s right. I said, “A dean of a college, been preaching for fifty years, and would base your doctrine (that cut him pretty hard)—base your doctrine upon a—upon some kind of an experience that a woman had, instead of basing it upon the Word of God. God said, ‘Satan cannot heal,’ and that settles it. When He speaks, it’s eternally right.”

⁵¹ Not long after that, I got an invitation to come to his place. Mr. Moore went with me, ’cause I knowed that man was smart. And so, he—after we had dinner out there at that great, famous college, and they had hundreds of acres of corn, where the students could work their way through. That day, after dinner, he pushed his plate back, the dean of the college said to me, said, “Mr. Branham, we come here to ask you some questions.”

I said, “I may not be able to answer them, sir.” I said, “I’m not a theologian; I’m just a brother, that prays for the sick.”

And he said, “Well,” he said.

And Mr. Moore, which is a theologian set by me, and he said, “If he gets too wild for you, just touch me on the knee. So with my knee.”

So I was setting there, and he said, “Mr. Branham, I see that you—tracing your life back, you’re a Baptist.”

I said, “I was.”

And he said, “What happened, why did you leave the Baptist Church?”

I said, “I never left it; it left me.” See? I said, “It left me, when it denied the message that I was preaching in the Bible.”

And he said, “A—well, Mr. Branham, there’s one thing I’d like to ask you.” He said, “Is this.” He said, “Now, if you did that, I would like to say one thing, what made you take up with the Pentecostals?”

I said, “They believed the Word.”

He said, “What have they got?” Said, “I’ve been around and seeing them kick over the tables, and knock over the chairs.”

And I said, “Oh, sure. That’s right.”

“Knock out a window, or something like that.”

I said, “Sure.”

Said, “What is it?”

I said, “Holy Ghost.”

And he said, “The Holy Ghost?”

I said, “Sure, if they won’t make the wheel roll right, they’ve got to blow it out the whistle somewhere. They’ve got a lot of steam.” I said, “And that’s the truth.” If this Pentecostal church would take a lot of it’s praises, and put it to work, it would do something for the Kingdom of God. God give you the Holy Ghost. You like to shout by It, and praise by It, but just put that into gifts and wonders and go out on the street and get sinners to come in, and things like that. You’re church will grow and everything will go along all right. Don’t blow it out the whistle; put it into action, and let—make the wheel roll, the gospel train.

⁵² And he said, “Well, a—what do you think we, Lutherans, has got? Do you think that . . . We believe that we receive the Holy Ghost, when we believed?”

I said, “Paul would different with you in Acts 19. He said, ‘Have you received the Holy Ghost since you believed.’ He never said, ‘Now, you take that through the Greek, Hebrew, or whatever you wish to, it’s since you believed.’”

Now, they believe—our Baptist church taught you to receive the Holy Ghost when you believed, but it’s not right. Paul said, “You—have you received the Holy Ghost since you believe.” And those people were shouting, why, Aquila and Priscilla had great meetings, and everything was going on, but he said, “Have you received the Holy Ghost since you believed?”

They said, “We know not where there be any Holy Ghost.”

When Paul had baptized them over, and laid hands upon them, and the Holy Ghost come on them, they spoke in tongues and prophesied. Then they had the Holy Ghost.

⁵³ So he said, “What do you think we, Lutherans, has got?”

I said, “Potentially, I think you’re all right.” He said . . . I said, “Let me just give you a little parable, because I don’t know just exactly.” I said, “Now, what do you do here? You go out and you plow up your field in the springtime. You rake all the stalks out of it, and you plant your corn. The next morning, you go out, and the first thing you know, you say . . .” There’s two little shoots comes up on corn, two little blades. And I say, “You look out and see them little shoots coming, you say, ‘Praise the Lord. I got a corn crop.’” I said, “Have you got a corn crop?”

Said, “Well, I don’t know what you’re talking about.”

I said, “Potentially, you have a corn crop.” I said, “That was you Lutherans—first reformation. And then the first thing you know, that stalk grewed on up, these leaves got big, and the first thing you know, it went into a tassel; that was John Wesley on the second reformation—

sanctification: second definite work of grace. Then what did it do?" I said, "The tassel looked back down to the stalk, and to the leaf, and said, 'I have no need of you. We got sanctified; you're just Lutherans.'" I said, "After while, the pollen went forth, and fell down into the leaf of the corn, and come forth, and had a ear, a grain of corn on it." I said, "That was the Pentecostals." I said, "Then the Pentecost looked up and said, 'I have no need of either of you.'" But I said, "After all, the same life that was in the two little, blades made the tassel, and also made the grain." That's right. I said, "We . . ." See?

Pentecost is a restoration. Pentecost has the Holy Spirit, but a restoration of the gifts. The same Grain, the same Jesus that went into the ground is reproducing Himself, come up through the stalk, and now reproducing Himself in the fullness and the original grains like it went down." Amen.

He said, "What would you call us?"

I said, "The Pentecostal church is an advanced Lutheran church." That's right. Exactly right. It's the advanced Lutheran, and Nazarene, and Pilgrim Holiness, and all. It's just the advanced church. I said, "I'll admit we got a lot of fungus on the ear, but we've got some grains there too." Praise God. It—it's the original.

⁵⁴ God is in His Word, and the Word is a Seed. No matter what happens it's going to grow anyhow. God said it would be there without spot or wrinkle. You believe God's in His Word? God takes His Word; God keeps His Word; God keeps His promise of His Word. What He does, He does it. God's in His universe. Amen? God's in His Word. Believe that?

Now, God in His Son, I got wrote down here. God in His Son. All right. Is God in His Son? The Bible said He was. God was in Christ, reconciling the world to Himself.

⁵⁵ Now, if you oneness, twoness, threeness, fourness, and whatever you are, will just get this in your mind right now, you—you'd shake hands and say we're brothers. Look, God was in Christ reconciling the world to Himself. Jesus was the Son of God that God overshadowed Mary, created in the womb a Blood cell.

Now, you've heard people say, "We were saved by Jewish blood." We could not be saved by Jewish blood. It's just as sinful as any other blood.

"We were saved by the blood of Gentile?" No, sir. We wasn't even saved by human blood. We were saved by the Blood of God, God's Blood. The—the germ of life comes from the blood cell, and the Blood Cell here came from God the Creator, Who created a Blood Cell that brought forth the Son of God.

⁵⁶ When the old worshipper took a lamb, went to the altar to worship, he laid it on there, put his hands on it, and confessed his sins. They cut its throat, broke the blood cell; the lamb died. Now, he went right away with the same condition he did when he come in. His sins were forgiven, but what he went with the same desire: If he'd stole, shot, committed adultery, whatever it was, he went back with the same desire. But if a man ever puts his hands upon the head of the Son of God. . . Why didn't he go—did he go away like he would if he put his hands on the Son of God? The blood cell from that lamb had animal life in it. And that animal life will not coincide with human life; therefore, when the life comes back, it was animal life to the human life, and it couldn't do nothing for him. But when God's Blood Cell was broke, the Spirit of God living in that cell, returns back in the form of the Holy Ghost; that man is free from sin. The very conscience of sin has been condemned. Amen. I believe that with all my heart.

“The worshipper once purged has no more desire of sin.” The Bible says, “Conscious,” which really means “desire.” A worshipper once put his hands upon the head of Jesus Christ by faith, and feel that quivering flesh like the man did on the lamb, dying, crying, an innocent one, and with all your heart, believing that Son of God died in your place, and when you make that confession the Holy Spirit, from that Blood cell that sanctified you, comes into your life, and you are a new creation in Christ Jesus. The Life of God is in you, and He's adopted you, and you are a Son of God. Amen. Don't get scared. “Amen” means “so be it.” That won't hurt you.

⁵⁷ Notice. The Son of God, the Spirit of God, is in the man. So God was in Christ reconciling the world to Himself. God is a Spirit. He had no hands till He become Jesus. He had no feet, arms, legs, and so forth, till He become Jesus. He manifested. . . No man has seen the Father at any time, but the only Begotten has declared Him. He, God, dwelt in the body of Christ. It ought to be striking. It ought to make man wonder. He could've come down from heaven, right down the corridors of heaven, with a full Angel salute, if He wanted to. He could've been borned a full matured man. He could come down with all the pomp and glory of heaven, but He didn't choose that. He come to a stable, borned over a—a manure pile. And little Jehovah crying in a manger, little Jehovah playing as a boy, little Jehovah toiling as a man, He—He crossed His cast with us. God become human.

When Jesus Christ was borned, God was human in—on earth, manifesting God, what He was. He toiled and labored, and felt for the teen-ager. He—He went through every temptation that we go through. God did it, that He might do His own judgment justice. He—His judgment is got to be justice. If there's no justice, what good does it do

to have judgment? And if there's no judgment without penalty, then it's not judgment yet. So he took the penalty of His own judgment, and died as a sinner, to condemn the sin of the world, that we, through His justice, might have reconciliation back to the throne of God in fellowship, like we did in the garden of Eden. If that's not the Gospel, I don't know it. That's exactly right. The precious Son of God. Sure God was in His Son.

⁵⁸ Not calling any different religions, I don't represent any of them; I represent them all. Here some time ago, I was at the Robinson Auditorium in Little Rock. There was an old man that was on crutches; he'd been called out, sold pencils on the corner for years. He was a Nazarene. The next day, he was going down the street holding these old crutches, saying, "My old buddies, I'm through with them." Testifying. That night, I was—got in the pulpit to preach, and he said, "Just a minute, Mr. Branham."

I said, "Yes, sir." He was up in the balcony.

And he said, "You know, when I heard you preach, I was sure you was a Nazarene." And he said, "Because you preach holiness." And he said, "Then I hear somebody tell me you was a Baptist. Nearly all these people are Pentecostals." Said, "I don't understand that."

I said, "Oh dad, that's easy." I said, "I'm a Pentecostal, Nazarene, Baptist." That's—that's it. We are representatives of Jesus Christ, that's the thing, not your denomination, your God.

⁵⁹ Now, this woman belonged to a—a Christian Science church, very fine lady, and she said, 'Course, they do not believe in the—Jesus being Divine. She said, "Mr. Branham, I enjoy your teaching." But said, "The only thing that makes my blood shiver is you trying to make Jesus Divine." Said, "You brag too much on Him."

I said, "I can't brag enough on Him."

She said, "Well, you're always bragging about Him, bragging about Him."

I said, He's—I—if I had ten thousand tongues, I couldn't brag about Him enough." I said, "What He's done for me."

She said, "But you make Him Divine."

I said, "He was Divine. If He wasn't Divine, the whole world's lost." That's exactly right.

She said, "If I. . . You said, you was a fundamentalist. You just stayed with the Bible."

I said, "That's right."

She said, "If I'll prove to you by the Bible He wasn't Divine, will you accept it?"

I said, "If the Bible said He wasn't, I would." She—I said, "But the Bible doesn't say it."

She said, "Oh, yes it does too."

I said, "Where's it at?"

She said, "All right, in first—in Saint John the 11th chapter, when Jesus was going down to the grave of Lazarus, the Bible said, 'He wept.'" Said, "Mr. Branham, He could not weep and be Divine."

"Why," I said, "lady, your argument is thinner than the broth made out of a shadow of a chicken, that starved to death." I said, "Well, you . . . Well, that's no Scripture." I said, "Looky here, He was both God and man." I said, "He was a man, when He wept, at the grave of Lazarus, but when He pulled His little shoulders up, and said, 'Lazarus, come forth,' and a man that had been dead four days, stood on his feet, and lived again, that took more than a man. That took Divinity to do that. God was in Christ."

⁶⁰ He was a man coming off the hill that night hungry, looking down along—or that morning, rather, looking for food on that fig tree and found none. He was a man when He was hungry, but when He took five biscuits and two fish and fed five thousand, that was more than a man. That was God living in a man. Sure it was.

He was a man when He was tired, laying on that little old boat out there that night, virtue had gone from Him from visions and things through the day. And the devil swore that night, probably, ten thousand of them of the sea, that they'd drown Him, and there He was in that little old ship, out there, tossed about like a bottle stopper in a storm on a mighty sea. There He was floating about like that, and Him laying in the back of the ship, the waves never even woke Him up, sleeping. So He was tired and weary. He was a man when He was asleep, but when once aroused (Hallelujah. Oh . . .), put His foot on the brail of the boat and said, 'Peace be still,' and the winds went to its coves like a baby to its . . . The winds and the waves obeyed; that took more than a man to do that; that took God. That took inspiration; that took the power of Divinity to do that. God was in His Son. Do you believe that?

⁶¹ When He had died on the cross, He did cry for mercy; He was a man. He was crying for mercy on the cross, but on Easter morning, when He rose up and broke the seals of death and hell and rose again out of the grave, He was more than a man. It takes more than a man to rise from the grave; it takes God to do that. No wonder the poet said, "Living, He loved me. Dying, He saved me. Buried, He carried my sins far away. Rising, He justified, freely forever. Someday He's coming,

oh glorious day.” Yes, sir. In Him dwelled the fullness of the Godhead bodily. God was in Christ, reconciling the world to Himself.”

You believe God’s in His universe? Do you believe God is in His Word? Do you believe God was in His Son? Now, the next thing I got here is God in His people.

⁶² Now, we’ll see if we can bring Him to His people. God is a Spirit, and He’s always used man to manifest Himself on earth. He did it in His Son. He was God was in David. Did you know that? God was in His people.

David, when he was rejected king, went up to the top of the hill, looked back weeping as a rejected king. Five hundred years later, the son of David set on the same hill as a rejected King and wept over Jerusalem. That right?

Joseph had Christ in him, when he was born a spiritual brother. His other brothers hated him. Watch that church today. The other brothers hated him without a cause. He was loved of his father, hated by his brethren. Now, they hated him without a cause. He couldn’t help because he was born to see visions and interpret dreams. But they hated him. They do it today, the same thing.

⁶³ The devil takes his man, but never his spirit. God takes His man, but never His Spirit. The Spirit that was upon Elijah come up on Elisha, and from Elisha to John the Baptist, and predicted to come again in the last days. See? God took the Spirit out of His Son, sent It back to the church. God takes His man but never His Spirit. The devil takes his man, but never his spirit.

Those two spirits have warred against one another in human flesh, since the beginning of time. That’s right, and they’ll war on to the end. If you’d just study the Scriptures and watch the way it works, you’ll not be lost, if you’ll accept Him as your Saviour, and as your Guide to guide you through the Scriptures under—while we’re sailing over life’s solemn main in your little bark. Let Him come in with you and pilot your ship.

⁶⁴ Now, we find God was in Moses. God was in Elijah. There was Elijah, a man laying back out in the—the cave out there. The Shunammite woman that he had blessed, and she had a baby, and the baby died, and Elijah come on the scene. Elijah was a man of God. When he come in, the baby was laying on his bed. First, Elijah knew that he was a man of God. He didn’t brag about it, and pop off about it, but he knew he was a man of God. So he had had’ve walked on this old stick, and he said, told to Gehazi, “Take that stick and go lay it on the baby.” He knew that everything he touched was blessed, because God was in him, if he’d get the woman to believe the same thing. . .

That's the way the woman touched border of the—of Jesus' garment. Because she knowed He was a godly Man, that God dwelt in His people. And she knew if God was in Elijah, surely He was in Jesus. She knew that . . .

If we pentecostal people could respect one another like that, knowing that we'd never talk about one another, we'd be brothers, we'd be sisters, there'd never be no disgrace amongst us, if we could recognize one another what we are as sons and daughters of God, and God dwells in His church, in His people. Certainly it is. God's in His people. You believe that?

⁶⁵ Look at this prophet. The woman didn't believe in the staff. I think that's where Paul got the handkerchiefs taken from his body. 'Cause I believe Paul wouldn't preach nothing but what was in the Word, so he sent the handkerchiefs to the people. God was in Paul, and the people took handkerchiefs from Paul's body, laid them on their body, and devils went out of them, and diseases was healed. God was in a man. You believe that? Paul.

God was in Elijah, called on the scene of a dead baby. He didn't know what to do. The baby was dead. So he just walked back and forth up-and-down on the floor (Oh, I like that.), waiting for the Holy Spirit to come, walking to and fro in the room. And after while, he begin to feel the Spirit coming on him. I believe he picked up a little bit, you know, walking a little faster. Oh, he felt the Spirit, laid hisself on the baby, and the baby sneezed seven times and come to life: God in His people.

What could bring life back from death, but God. Amen. Whew. I feel real religious right now. Oh, my, you think a Baptist don't shout, I sure do. Oh, God in His people.

⁶⁶ There was an old fisherman, didn't have . . . Today we watch for the intellectual, the big guy that's went through college and knows all the degrees, and got the D.D.D. and Ph.D.'s, and all kinds of D.D.'s. And so then, the first thing you know, he gets up there, you know, and he knows all about it. We think that's the guy. But God got a little old fisherman, one time, under His control. He couldn't even sign his own name, illiterate, unlearned, and the people seen God working in that man, until they actually laid in the shadow of that fisherman and was healed, everyone His shadow passed over.

God's in His people. Do you believe that? God is in His universe. Do you believe that? God is in His Word. Do you believe that? God is in His Son. Do you believe that? God is in His people. Do you believe that?

⁶⁷ Look, last night, when we was talking about, "The Works That I Do, Shall You Also," we took the works that He did, and showed

what it was. He promised He would be here. You say, "But God lived in another age."

God lives forever. God's eternal. God can't die. God . . . They killed the body, Jesus, but God raised it up again, and He's alive for evermore. His Spirit lives in the church today. His Spirit is here now. His Spirit's among His people. He proves Hissself, not by some, thing . . . He could prove Hissself alive by this. He could prove Hissself alive by the sunset. He could prove Hissself alive by His Word. He could prove Hissself alive by His Spirit that's in the building now by men and women who will commit themselves to Him. Amen. You commit yourself to Him, say, "What happens, Brother Branham, when you see those visions?"

It's nothing in the world, but just having a gift to know how to relax myself, get William Branham off to the side. That's the biggest enemy I got is William Branham. He's always in my way. He's always in God's way, I will say. He's always gets in God's way: He's too tired; he don't want to do this; he don't want to do that. If I can just crucify that guy, God can use it. God can use this body, use this microphone. It's a mute till I speak in it, or somebody speaks in it, but it can't speak itself. How could a man see a vision? How could a man heal a sick person? How could laying on of hands bring a dead baby to life or so forth? How can it ever do? It's not man; it's God in that man, just the same as God in a sunset. God's everywhere.

⁶⁸ We want to be borned of His Spirit, and recognize, and watch for Him. He's so close to you. He's not only close to you, you borned again people, He's already in you trying to will His . . . And the devil standing there saying, "Don't believe it; don't believe it; don't believe it, this, that. It—it ain't for you; it's up for another day."

Oh, say, "Get thee behind me, Satan. It is written, 'The works that I do shall you also.'" That's what Jesus defeated Satan; He never used His power. He was God manifested in flesh, but He didn't use His power. All the gifts that there was in heaven, He had them in Him, but He didn't use that. He just took the Father's Word. He said, "It's written, thou shall worship the Lord thy God. It is written. It is written. It is written. It is written." And He defeated Satan. And the Word of God will defeat Satan anywhere on any grounds under any conditions: God's holy Word.

⁶⁹ God lives in His universe. God lives in His Word. God lives in His Son. God lives in His people. He's God everywhere. If you just let Him in now, you'll see God live again this afternoon among us. Let us bow our heads.

For the Word of God is sharper, more powerful, than any two-edged sword, piercing to the sunder, and the marrow of the bone, a

discerner of the thoughts and the intents of the heart. The Word of God comes into a human being and discerns the thought. Jesus perceived their thought. If that's right, say, "Amen." What was He? "In the beginning was the Word; the Word was with God; and the Word was God. And the Word was made flesh." And He said, "You condemn Me because I call Myself the Son of God, and it's written in your laws that ye are gods."

⁷⁰ Man was made to be a god. His domain is the earth. The whole earth's awaiting now for the manifestation of the sons of God to be made manifest. Look how far behind we are. But remember, the prophets. . . He said, "If you call them gods, who the Word of God came to. . ." What was a prophet? A Divine interpreter of the Word, had the Divine Interpretation. The signs of Him foretelling, and foreknowing, that was a vindicate to the people that he was a prophet.

That's what the Jew said, "Let us see Him take this Bible. It says, 'That Jesus was the Christ and died and rose again, the things that I did so will you.' Let us see Him do the sign of the prophet; we'll believe that that's the Spirit." That was the Messiah, and He's working in His man again. It's His prophet. See? He working in that. How can it be done only by God. God is the only One that can do that. Do you want to be remembered in prayer? Raise up your hands, say, "God, be merciful to me. I now want to believe with all my heart on the Lord Jesus. I know that I'm a creature that's—that's Eternity-bound."

There was one time when you wasn't nothing, nowhere, but there never will be a time but what you'll be something or somewhere. If you're a sinner, make your decision this afternoon. Christ is here to help you, to save you. Would you. . . I'm not much on persuading people at an altar. I think if the Word of God don't do it. . . Jesus said this remark, don't let it hurt you, "All that the Father has given Me, will come to Me. But no man can come, except My Father draws him first." We just cast forth the net.

⁷¹ Are you a sinner—would you like to just raise up your hands? I'm not calling you to the altar, just say, "Brother Branham, I'm a sinner. I'll raise my hands to God. God make me real, that I can see You like the old fisherman. I want to see You all over Your universe, in Your Word; I want to see You." Raise up your hands, say, "Pray for me, brother." God bless you. Someone else, raise your hand. God bless you. God bless you back in the back. God bless you.

What about the all—up in the balcony to my right, would there be some up there, with your heads bowed and your hearts too, that doesn't know the Lord Jesus, say, "Brother Branham, remember me in your prayer as you pray." All Christians on that side, I leave it with you now.

⁷² Now remember, what a Christian is. If you love the world or the things of the world, it's because of the love of God is not in you. We can't take this lightly. It's reality; it's real birth, real pass from death to Life.

Balcony to my left, would there be some there raise your hands, say, "I'm not a Christian, Brother Branham, I wish you'd remember me in prayer. I'm not holding my hand to you as a preacher; I'm holding my hand to God. Let Him be merciful to me." Is there any? All right.

Down on the bottom floor again, let's go through here. Is there another, so I'll be sure to know that I'm praying. I believe God hears my prayer. He told me, "If you'll be sincere, get the people to believe you, nothing will stand before your prayer."

I said, "They won't believe me because I'm uneducated."

He said, "As Moses was given two signs to a vindicate that he was sent down for deliverance, so are you given two signs."

Raise your hands, say, "I'd like to be remembered in prayer, Brother Branham." If there's another one on the floor that has not raised their hand . . . All right.

⁷³ Our heavenly Father, I commit them to Thee. There is hands, this afternoon, that went up. Two on the bottom floor, that I noticed. Now, Lord, I pray that You'll touch those people at this hour. The people feel that they are satisfied that You're with them. And I thank You for that.

Now, Father, if there's one shadow of doubt, may they not stand under that, may they be absolutely sure, because that morning it's going to be a terrible morning. The fog will be heavy at the river. I want to be sure that my ticket's right, and everything's made right now, for that hour. I might not have a chance; I won't have a chance. There'll be no mercy then. The Blood will be off of the mercy seat; it'll be a judgment seat, and I'll be asked to give an answer.

⁷⁴ God, grant that these precious souls, that You touched their hearts. I pray that You'll save them right now. Let them know this, that You said in Your Word, "No man can come to Me except My Father draws him."

And they raised their hand showing that there was a Spirit that told them to raise their hand. They raise their hands towards heaven to the Creator of heavens and earth.

Father God, I ask that You put their name on the Book of Life. May the Blood of Jesus write it across their sinful book, "Pardoned." Throw it in the sea of forgetfulness, remember it against them no more. And may their names be wrote new in the Lamb's Book of Life, that at that day, the Blood—the Book will be sprinkled with the Blood of

the Lord Jesus, so there'll be no sin against them. Grant it, Father. I commit them to Thee.

⁷⁵ If I don't get to shake their hands in this life, may I have that privilege that day when them tens of thousands stands there. May I hear them scream out, "Brother Branham, I was the one that raised my hand at Yakima that afternoon." They'll be so happy. The vision You showed the other night of how happy they were, that had passed from this life to the other.

Now, Father, I pray that You'll bless them. And now this afternoon, as we call the prayer line, may You manifest Yourself and confirm the Word, and be God in His people to us today, as we see God in His universe, God in His Son, God in His Word, God in His people. Grant it, Father, we ask in Jesus' Name. Amen.

⁷⁶ To you dear people, I was thinking . . . I took that watch off. That's three straight watches; I take a hold of somebody's arm with that—for that—the watch stops, fail the—I—don't tell me why . . . The jeweler right here in the city, just fixed it. He's trying to. And the stem come out, the face fell off, the hands . . . It's a three hundred dollar Vulcain Cricket that was give me in Switzerland with the alarm on it. See? And I had a brand new one here in California that was given. I put my hand on a person like that to pray for . . . Did anybody ever see that? Was present when that was done? Raise up your hands, if you have been. When that taken place. And that thing stopped, come apart, I've never been able to use it to this day. Three straight watches. I took it off so I'd be sure.

⁷⁷ Now, we're going to . . . What was it we was called last night? We had prayer cards A, A. Would you give out . . . There's a hundred out all together. We called from one to fifty, I believe, last night. Then it got so no one would come up.

Now look, I know it's startling. Yes, sir. It's great. If you come here with unconfessed sin, you'd better make it right 'fore you come (See?), because It'll certainly call it right out. But this afternoon, I'm just going to take some of them prayer cards and pray for them. And then, just pray for the people that's got the prayer cards.

⁷⁸ Let's begin, this afternoon, somewhere else in there. So we get a couple along here, maybe, for discernment or something. Let's start somewhere else along in that hundred. Let's see, we got up to around somewhere last night fifteen or twenty or something like that, and they got so they didn't come, and then I just . . . Let's start, say, 51. Is that card here? 51, who has prayer card 51? Raise up your hand. A woman, all right, that's good to start with. Come right here, lady.

52, who has prayer card 52? We'll get them all, but we just . . . All right.

⁷⁹ My son tells me that they can't hear in the building. Is that right? Can you hear me up in the balcony? Can't hear? Can you hear me over there? Well, bless your hearts, setting here all afternoon and can't even hear. Can't hear one thing in the balcony. Can't—can you hear in the back? Hear back there, but can't hear up in the balconies. Why, bless your loyal hearts. May God, my Saviour, grant to you your request, each one of you, this afternoon. Can you hear that? God grant your request, whatever it is, if you set there all this time, and me speaking, and couldn't hear a thing. May God in some other way reveal it to you, that I'm telling you the truth.

All right, we'll call the prayer line now. I'll have to say it out loud like this, because of the people up there may have prayer cards. I'm calling from prayer card . . . Where was I? What was . . . Fifty . . . Prayer card 52? All right, prayer card 52, who has it? 53? You come right here, lady. Fif . . . [Blank spot on tape—Ed.]

⁸⁰ “Lord Jesus, would You heal me?”

He'd say, “Child, I've already done that.”

“Well, You've already done it? Now, wait a minute; that's a little diff—I heard You was a Healer.”

“I am a Healer,” He'd say.

“Well—well, why don't You heal me?”

“Why child, I've already done it. I paid the price of your healing back there. I can never, never in My days when I was on earth, neither can I now at any time, ever do anything for anybody except they have faith to believe it first.” How many knows that? That's the basis. Got to be faith. All right.

Now, they'd say, “Well, how do I know You're the Lord Jesus? Would you do something?”

“Why, yes, I'll hold up My hand. I'll preach a little while.”

But see, say, “Lord, let me know that It's You.”

He would have to do something like He did when He was here on earth (Is that right?), do something to make you know. Then what was the sign we found last night, that He made them people know that He was the Messiah? How did He do it? He give them a Messiah sign to show that He was the Prophet that Moses spoke of: He knowed the secret of their hearts. How many knows that? How many witnesses that the Bible says that, “That the Lord, your God, shall raise a Prophet like me.”? And Jesus perceived their thoughts, knowed the secrets of their hearts, spoke it out to them. And in that, He manifested Himself to be the Son of God.

81 Now, if God is in His people, that same Life that was in Jesus, is here in the church. And it's in you people that . . . That woman pressing through the prayer line, she didn't have a prayer card as we would say it. But she stayed back out in the audience; she touched the border of His garment.

Now, Jesus today, is a High Priest that can be touched by the feeling of our infirmities. Is that right? Now, how would you know you touched Him. He'd act the same way He did when He was here.

Now, most time, you people that's crippled and so forth, you'd think, "I'm just a past hope." Get that out of your mind. No more for God—for you to receive faith than it is for them to receive faith. Your healing is just as positive as theirs would be, if you . . . Your healing is just as positive if you'll have the faith.

82 Now, which is the . . . Where do we begin? Right here with this lady? All right. Come here.

Now, American people . . . Now, we realize with fifty people, I—they'd pack me off the platform after ten or fifteen had passed by for visions. Why, I couldn't stand it. How many understands that? Jesus with one vision, virtue went from Him. And now, what would one vision do to me?

Now, here's a woman crippled in a wheelchair. I'll say, "That woman's crippled." Anybody knows that. But here's a woman looks healthy. Now, the miracle is, what's wrong with her? She looks fine and healthy, Now, if anybody's got a doubt of this, and think that you have a better way, why, here's the microphone. You come right on up here. You—you're just welcome to come. You that don't—don't believe, you walk up here and do the same thing.

83 You say, "Well, Jesus said, 'The works that I do, shall you also, greater.'"

"Well," you said, "He said, 'Greater.'"

Well, let's see you first do the works that He did, then do the greater. You do the first works He did. That's it; then—then you'll do the greater. See? Let's see you do the first things He did. "The works that I do shall he also." Then greater, if you'll take the translation, it says, "More than this shall he do." 'Cause he couldn't do any greater, 'cause He—He did about everything could be done. But now, if this woman . . . Now, I'm just going to pray for the rest of the people down the line. But the people might know that the Holy Spirit is here. Now I'm just going to see if God will give us the vision for this woman.

84 Now, when He told me these two signs will vindicate that you were sent to do this. Moses had two signs; He said. Moses went down there

and performed the sign one time before Israel, and everyone believed Him and marched forty years. Is that right? Surely, if we're the sons of Abraham, in heart, we should have that much faith.

Now, let's believe. Now, lady, the first place, I suppose we're strangers to one another. If we are strangers to one another, would you just raise up your hand so the people will see? Now, you see, here we are, not back in some dark corner like a devil, right out here, like our Lord stood, like the woman at the well. Don't never be afraid of Christianity. Hang your soul on any promise; it's good. Christ died to make it good.

Now, I would in no wise say that, if I didn't feel His Presence here, like the eagle felt his wings. See?

⁸⁵ Now, the woman since she's been standing here has become conscious that she's in the Presence of something besides a man. Is that right, lady? If that's right, raise your hand. See? Standing right over this woman . . . If you—your eyes are spiritual, surely you can see it. Don't you see that Light hanging right here, right over the woman? It's kind of a emerald. How many's seen the picture of it? It's here in the meeting. They got it. Hanging in Washington, DC. The only supernatural Being was ever—ever photographed to be proved scientifically. Here it is. I'm looking right at it. It's hanging over the woman, 'cause she's a believer. She's my sister. The Spirit's witnessing back and forth.

Now, the only thing I have to do is just catch something from her. Then what would happen? It would tell her something. She's either standing here for domestic trouble, financial trouble, sickness, or somebody else, or something. I don't know. I never seen her in my life.

Now, if the Holy Spirit will reveal to the woman something to . . . Now, if I said, "Yes, Jesus Christ is here. I feel His Presence."

She does too. Now, watch how it is. It's a real sweet, humble, meek feeling. Is that right, lady? If it is, wave your hand back and forth to the audience. See? I'm watching the Light right over her. Now, for myself, I know I'm talking to an audience, but actually my intellectual, seemingly, is in another world, in a dimension, another world.

The lady has got trouble; it's on her chest. It's a growths. It's cancerous growths. She's had some operation or something for it. And it's—it's coming back, growths on her chest, that will finally kill the woman. She's shadowed with death. If that's right, lady, wave your hand. Now, do you believe? Now, being that you might know, watch devil power work, this woman actually on this here, while I'm still in the spirit . . . It's a tumorous sort of a thing. Is that right? Right here sets another person—woman setting right here with a tumor. Is that right, lady? If it is raise up your hand. But besides that you've got diabetes

also. That's . . . Raise up your hand. See? That spirit of darkness pulling across here. Them two demons trying to catch one another, calling for help. But the power of God now, above every doubt in here has ride over the . . . ? . . . See?

⁸⁶ Now, do you believe? Is God in His people? You say, "God's in you, Brother Branham?" Not only me, It's in her, and in her too. See? Here's the Holy Spirit here, which is infallible. There's a power of death in both of them and them two deaths are trying to cooperate together while the power of God's revealing it, opening it up and showing that He loves them women. He wants them to be healed. Do you believe it?

Now, please, please don't move around. Now, you can provoke the very channel of it. You see? Don't do that, please, please. You know these things will go from one to another? Be real reverent . . . ? . . .

Lady, if God would tell me who you are, would it give you a lot of faith to believe? Your name is Mrs. Moore. Go on your road, both of you; it left both of you right then; you're healed. Go on your road and be well. Let's say, "Praise the Lord." Does that gift work?

⁸⁷ Now, how many remembers when I was here when I put my hand on somebody, and you'd see the—the like the vibration on it? Now, if this woman has got a germ disease, it'll work. If it isn't a germ disease, it won't work, 'cause would have to be seen by a vision. I don't know. You're the next patient? I'm not beside myself, but it's just sometimes I . . .

Come here just a minute, young lady. Let me have your hand just a moment. This hand right here. Correctly, it is a germ disease. Yes, sir. She's got an infection. Now, it's a lady's trouble, female trouble. That's right. If that's right, raise your hand. That's exactly right. See? She's got a infection. That's a germ. Here it is on my hand. I want to show you something, young lady. Look here. Look at my hand. See those little white things bouncing over my hand there, kindy swollen, dark-red looking? Now, take your hand off of mine. Now it's not there now. Now, put this hand over here on it. It's not there now. It's not there now. Now, put this hand here on it. There it is.

Now, you're just as much human in that hand as you are in this hand. And I'm just as much human as you would be human. It won't work here; it won't there, because God told me, in the vision, so that the people would know it's truth, take the person—let them . . . See? When you put your right hand to me, you're pledging that you believe me. He said, "If you get the people to believe you, and then be sincere, nothing shall stand before the prayer."

⁸⁸ Did you ever read the book? How many's read that in the books, for years and years. Now, see, then I'll give you my left hand because

you're just my sister. My right one goes to God. I believe His promise that He told me that. See? Then you say, "I do believe." Why? Because it wouldn't be the sensation on my hand so much, as telling you what's wrong. Then you believe me, don't you? Then I raise my hand to God; I believe you, God. I put my hand on her, I . . . You . . . "I believe you, Brother Branham." There it is. See? That makes it.

Now, put your hand on here. Now, I want you to notice, young lady, that it isn't the way I hold my hand, or any . . . Well, the thing of it is, how would I know what it was? If it wasn't for that. But you see there is a sensation on my hand there, don't you? A little white things running around over my hand . . . Now, just as soon as you move your hand, it leaves. And it won't come by this other hand. Now, I put it on here, there it is again.

⁸⁹ Now, look, lady. I want you to watch that real close. If that goes away, you're healed. But now remember, I will not be able to keep it away, because when the unclean spirit's gone out of a person, walks in dry places, returns back with seven other devils. All right. If God can come here and show you something, visibly, and you know beyond a shadow of a doubt that something taken place, and there's Somebody here that knows you (Is that right?) in the spirit. Something discerned a disease that you have.

Now, if that leaves, are you going to believe that it's going to stay away? All right. You women all bow your head just a minute. I want you to watch my hand. Now, first I'm going to pray. Just check your faith, and I'll show you that I won't use—lose my hand.

⁹⁰ Our heavenly Father, I pray for this girl, that You'll remove this affliction from her body. You're God, my arm lays here by the side of Your Bible. You promised to heal the sick; that's Your Word. We believe You with all that's in our heart.

Now, let the thing leave her, Father. I pray through Jesus' Name.

Now, before I raise my head, the thing has not left. Is that right, lady? Say—say, "Yes or no." It's still on there, isn't it? Yes, still moving. See? Just prayer alone, won't do it. It's got to take faith. See what I mean now?

Now, watch. There it is again. Now, do you believe that the Bible said, "In My Name they shall cast out devils?"

Now, you have to watch what you're doing about that. You have to watch, because remember, Moses smote a rock when he wasn't supposed to. Elijah cursed forty-two little children, and bears killed them before they got back, because they said he was bald-headed, teasing him about it. It wasn't the will of God to do that. That don't sound like the Holy Spirit: a angered prophet.

⁹¹ Now, I want you to watch. . . ? . . . girlie. You watch my hand. You be honest. See? Now, if that hand turns back like this, it's gone without me moving. Now, bow your heads everywhere, 'cause you've got to make it go now. If you make it go, it's angered, and we know it will go from one to another.

⁹² Satan, an Angel of God came fourteen years ago to a Green's Mill, one night, and told me, as a local minister, that I was sent to pray for the sick, and this is what was told. You're aware of that; you're exposed. You can have unbelief in the people. You can make people doubt, but you can't make Christ do anything, because He has stripped you of every legal right you ever had. When He died at Calvary, He paid the debt of all of our sin and unbelief. God has given His servants power to cast you out. I use His Name. I come in the Name of Jesus Christ. I challenge you in this duel of faith, leave the girl, come out of her in the Name of Jesus Christ.

Now, before I raise my head, open my eyes, the things is gone. Is that right? Now, open your eyes. Something happened, hasn't it? You even feel different, don't you? Now, look here. There it is. Now wait, I'll take my hand off of you. Now, put this hand on. Just like you did a while ago. See how it looks? Now, put this hand on just like you did a while ago. See how it looks? Something happened, didn't it? You're healed. That's what it is. Go on your road rejoicing, saying, "Thank You."

⁹³ Now, let's see this man's hand just a minute. He has a little of prostate which makes him nervous to get up or something. But that's right. You get up at nighttime. But that's not really what you want, because I feel your spirit moving something else. All right. You think you'd ever be crippled? You think that arthritis would ever cripple you or anything? You believe God's going to make you well now? Amen. He has done it. Walk over, go home, and rejoice, and shouting, and saying, "Praise the Lord."

Let's see you, sir. Come here a minute. Let me have your hand. Yes, sir. Stomach trouble, you believe God will heal that? In the Name of Jesus Christ may the devil leave this boy. Go out of him in Jesus' Name. Amen. Go, believing.

⁹⁴ All right. Come. For the baby? Now, let's see it's little hand. Just a minute. How he doing, little boy. Hello dere, fellow. Yes, sir. No, it isn't. It's no infection. Just a minute. Now, do you believe if God can tell me what's wrong with the baby, that God will heal it? Will you accept Jesus as the Healer of that baby? It's heart trouble. It's a bad heart. Doctors don't even know what to do about it. That's right. But God does know what to do about it.

Satan, leave the child in the Name of Jesus, I condemn the devil and ask for its healing. Amen. Take it now. Believe with all your heart, it'll get well.

⁹⁵ Come. How do you, honey? You believe Jesus? Let's see his little hand. Now, yeah. Think the kidney trouble will leave, and you'll get all right, and be well? You believe with all your heart that Christ will heal it?

Lord Jesus, I condemn the devil that's harmed this child. May it leave in Jesus Christ's Name. Amen. Have faith, believe now. Don't doubt. Go, believing, and if you believe with all your heart, it'll take place.

Now, let's see your hand. Asthmatic condition, but do you believe that God could heal that and make it well? Will you accept Him as your Healer? I condemn the devil that's harmed our sister. In the Name of Jesus Christ leave the woman. Go, believing now. Don't doubt, but believe with all your heart.

⁹⁶ How many out there, that doesn't have prayer cards, will believe? How many of you will actually say, "I believe." Have faith, don't doubt. You believe that arthritis will leave you, the man setting there looking at me, right back here, the elderly like man? If you believe with all your heart, God will heal you.

Here sets a man, right here, with a rupture. Do you believe God will heal you, sir, setting right there with the rupture, praying? You what's kindy bald-headed here in front, with the string tie. Yes, sir. Stand up on your feet and accept your healing then. Have you got a prayer card? No, sir. Your wife's got one. Well, if your wife's got one, you haven't got one then. You can go home with her, and be healed, if she's healed in the line. Amen. If you'll believe with all your heart. I challenge you to believe it to be the truth.

You believe it, every one of you? Then have faith in God.

⁹⁷ Something happened somewhere. Wasn't this person. You believe God will heal you? Lord, in the Name of Jesus heal the woman. Amen. Now, go believe with all your heart. If you can believe this, and don't doubt it, it'll take place.

Come, sister. Now, you know I know what's wrong with you. But, if I—if I don't tell you, you'd believe anyhow. Won't you? Yes, sir. But I'll just tell you, your nervousness is gone from you. You can go home and be well. So just don't doubt . . . ? . . .

When you was setting there, the heart trouble left, so just keep on walking. Praise the Jesus.

Now, if I don't say one thing to you, will you accept it and believe it's all right? All right, your back trouble's gone; just go on home and be well. And have—have faith in God, believe with all—all of your heart. Lord Jesus, I pray that You'll heal the woman in Jesus' Name.

⁹⁸ Come now, believing with all your heart. In the Name of Jesus, may our brother be healed.

Now see, they're getting healed just the same. Do you believe it?

Come sister, in the Name of Jesus Christ, may our sister be healed. Have faith. Don't doubt.

We see the poor brother's crippled up. Do you believe that God will heal you, sir? In the Name of Jesus Christ, may our brother be healed. Don't doubt. Go, believing now, you'll get well.

Come sir, in the Name of Jesus Christ, I lay my hands upon you, brother, and the Bible said, "These signs will follow them that believe." in Jesus' Name, be healed.

⁹⁹ You believe, sister? In the Name of Jesus Christ, may they be healed. Amen.

I'm not looking for visions because I'm getting so weak now, and I just feel my legs trembling under me.

In the Name of Jesus Christ, may they be healed. You believe it now, don't you?

Going to believe? In the Name of Jesus Christ, may they be healed. Amen.

Come, little lady. You going to believe? In the Name of Jesus Christ may sister be healed. In the Name of Jesus Christ may our sister be healed.

Come, brother. You're going to believe this now, are you? In the Name of Jesus Christ may our brother be healed.

Come, sister. 'Course you know what. . . In the Name of Jesus Christ, may our sister be healed.

In the Name of Jesus Christ, may our sister be healed.

In the Name of Jesus Christ, may our sister be healed.

In the Name of Jesus Christ, may our sister be healed.

In the Name of Jesus Christ, may our brother be healed. God bless you, brother.

In the Name of Jesus Christ, may you be healed.

Come, sister. In the Name of Jesus Christ, may she be healed.

In the Name of Jesus Christ, may she be healed.

Come, brother, believe now and it'll leave you. In the Name of Jesus Christ, may my brother be healed.

In the Name of Jesus Christ may my brother be healed.

Come, brother, in the Name of Jesus Christ may my brother be healed.

¹⁰⁰ Are you doubting? Are you—are you—are you doubting with all your heart, or are you believing with all your heart? You believe? Now, I—I never used the discernment. I knew what was wrong with the people. You're aware of that, don't you? Here. Is this—I still got the patient in my hand. Look here, sir, I just said, "God bless you." That's all I said, you go on through. Is that right? You believe you're healed, any now? All right. You had cancer. That was on the pelvis bone. Your name's Mr. Peterson. Go home, and be healed. See, see? That's it. Just believe it.

Setting right there with eczema. You believe God will heal you, make you well? Do you have a prayer card? You don't. You believe that God will make you well anyhow? All right. Receive your healing. Jesus Christ make you well. Amen.

¹⁰¹ You believe with all your heart, each one of you? How many believes that God is in His universe? God is in His Word? God is in His Son? God is in His people?

Now, how many feel that you got God in your heart? Raise your hand. All right. Now, put your hands on one another, and be praying for one another, while I go down and pray for these people in the wheelchair.

Brother Roy, lead them in prayer while your . . . Put your hands on one another. Just put your hands on one another. Believe with all your heart.

Lord Jesus, come now. You're here with the people. God's in His people. May they be healed every one of them. While we're being in prayer. Keep your hands on one another. Keep praying. God is in His people. Believe it, while I pray for these . . .



Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

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

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