
EXPERIENCES



. . .? . . . All borned again Christians are His representatives. We are no longer of this world, but we have passed from death unto Life, and are heirs of God, with Christ, setting together in heavenly places in Christ Jesus. Isn't that wonderful? Just think, how marvelous.

And it's written that, "Eye has not seen, ear has not heard, or entered the heart of man, what God has for them in store, that love Him. And now, I believe in—in the healing of Jesus Christ, that Jesus Christ heals the sick. You believe that? He makes the sick well—well.

I was just listening to a program, not to criticize anybody. But on the road here this afternoon, I was listening to a Doctor of Divinity, one of the most brilliant speakers in America, speaking on suffering. And maybe I'm wrong. If I am, God forgive me. But how can a brilliant mind like that be twisted up so in the Scripture, after being a teacher for years and years in great schools and seminaries. And he said, "Sickness was of God. That . . ." Said, "That we should welcome rheumatism, arthritis. If God gives it to us, just testify and spit dust in the devil's face, and say, 'I can stand and bear it, for God put it upon us for His glory.'"

² Whew. I can't see that. And I don't say . . . And I don't believe that's intelligent. I don't believe that's . . . That's not the Gospel of my Lord Jesus Christ. And God is not the author of sickness. You can't pin that on my Father. He come to heal us. The devil is the one who makes us sick. Absolutely.

If that be so, then how about that lady with arthritis that came to Jesus upon the—there at that day, on the Sabbath day, and Jesus put His hands on her and healed her. And they said, "It was on the Sabbath," and found fault with Him.

He said, "Which one of you, having an animal that won't loose him on the Sabbath to go get a drink?" Said, "How much more this daughter of Israel who's been bound by the devil these years? (not by God, by the devil) Oughtn't she to be loosed on the Sabbath day?"

³ And I say, if that same man, right now, if he'd get sick, and sick, would go to a doctor. The doctor told him he had appendicitis, he'd take off the hospital to have it cut out. Well, then if appendicitis is a blessing, why go have it cut out? You're cutting the blessing away. See? Then if that be true, medical science saying something about Divine healing, what about that? If that is the truth, every hospital in the world, and every doctor are antichrist working against God. Why, it's a shame to have a doctor. It's a shame to go to the hospital. It's a shame to be

healed. You should go ahead and die. Get these diseases and die right quick, or set and suffer with them, or something. Oh, my. I can't—I can't understand it. Maybe—maybe—maybe it's me. But if it is, I—I don't believe it is; that's just all. I believe it's some—something else wrong somewhere.

But how a teacher, brilliant, can preach a message, and just lay it right to the line, and come right down to there. It's just all Satan wants, just enough to get . . . See?

4 The biggest lie in the world has got a lot of truth in it. When Satan come to Eve, he said, he told her everything the truth. He said, "Now, your eyes will be opened. You'll know right from wrong. You'll know just like God. You don't know it now, but you will . . . it's the truth." And everything, right on down, and then he said, "Surely, you'll not die." But that was a lie, 'cause God said you would die.

And then when Jesus came on earth with them diseases that He healed, then He was working against His heavenly Father. And then He commissioned His disciples and sent them out to heal the sick and to raise the dead, and cleanse the lepers. Then He was working against the will of the Father. And then, the last words that he said was, "Lay hands on the sick and they shall recover," contrary to the will of the Father.

5 Then if He, by His stripes we were healed, He, then the Father had nothing to do with the atonement. Whew. I don't know how you're going to do that. But yet, that's—that's smart people. God help me then to be foolish. See?

I heard of a man coming down the street one day, he had a sign on the front of him, said, "I am a fool for Christ." And on the back it said, "Whose fool are you?" The Bible . . . Paul said that, you know, in the—in the Scriptures. He was a fool for Christ.

Yes, I believe the Word of God teaches healing for the body and soul. Not only that, but God confirms the Word with signs and wonders following. I will admit that God permits Satan sometimes to chastise us; that's true. But when that chastisement is through, you come back to God, God your Father will heal you. And that's right.

6 And I will admit there is a sickness unto death. And that's why prophetic gifts are in the church to know these things. But to say that our Father, that a man had rheumatism, arthritis, say, "Yes, Lord. I'm just glad to have it. Glad You give it to me. I embrace it. I love it. I glory in tribulation." Paul's thorn in the flesh, that was no more disease than nothing else. If it wasn't healing, he got well, and he said, "The messenger of the devil that buffet me." What does the word "buffet" mean? "Blow after blow." See? Then He healed him; he got well. He—He—He healed him again. He got sick. And He healed him. He got

sick, blow after blow. He said, “A messenger of Satan,” not an infirmity, as he meant, as he said there, but as people try to interpret. I will let Brother Baxter take that thorn in the flesh for you some afternoon, or some of these teachers.

7 But anyhow, how brilliant people, see how they get scattered out. And some poor sufferer, setting out, setting suffering, and thinking that he’s doing God’s will, when the blessing is laying right at his hand to heal him.

I want to read some Scripture in a few moments. First, I want to give an experience. And then, if it’s all right, Brother Baxter told me, said, “Testify just a little tonight or something,” if I desire to, because he was wanting me to—to do so, on account he was a little tired, and he wanted a rest.

I want to tell an experience, then I will read the Scripture right at last.

One day, when the most notable thing, that I guess one of the most notable ever happened, was one of those fundamental ministers who charged me and said that I was a hypocrite and a devil, and an impostor, and should be run out of the city. And paid himself, about fifty dollars out of his own pocket, for a front ad page in the paper to that. Said, “I was imposing myself as a man of God. And I was nothing in the world, to me, and I should be run out of the city. And he should be the guy that should do it.” Just a young fellow back from the cemetery, and . . . Yeah. And all the same, a dead place, just exactly. Reading, writing, arithmetic, and some of them know no more about God than an Hottentot knows about an Egyptian night. And now, that’s the truth. Now, they’re all right, if they come out of there, God-saved. But you don’t have to go there to be saved.

Paul said, all he ever knew, he for—he had to . . . All he ever learned, he had to forget about it to learn Jesus Christ. And that’s right.

8 And I’m not trying to support my ignorance. I’m just telling what the Bible said. Peter and James passed through the gate called Beautiful, there laid a man crippled from his mother’s womb. He said, “Silver and gold have I none, but such as I have, I will give thee. In the Name of Jesus Christ, rise up and walk.” And Peter grabbed that man and raised him up on his feet, and held him there till his ankle bones received strength. He went into the temple, leaping and praising God. And the Bible said that, “They were ignorant and unlearned men.” Is that right? We’re taught that Peter wouldn’t even know his own name if it was signed before him. He wouldn’t know what it was. But he knowed Jesus Christ.

And I. . . That's what I—I want my children to know. That's what I want the people to know. I think education is wonderful, as long as you don't get to be an educated fool (See? Yeah.), not gumption enough to know how to take care of your education. Education is all right, very fine thing, and we need it. God knows that. But we need salvation worse than we do education.

⁹ If you'd have been with me in Africa a few weeks ago, a few months ago, and there's men setting right here now, that's from right in Africa, and knows that it's the truth. When I walked into that meeting there, and seen those Hottentots coming back from up there, those illiterate people, that missionaries had walked in there and tried to teach them reading, writing, and arithmetic, and it makes him a twofold child more of hell, than he was when he started. And all the heathen men that come in, supposed to be Christians, packing a little idol sprinkled in mud, and blood all over it, supposed to be a Christian.

His daddy packed that, you know, and lion got after him, so he set it down, said a prayer, and built a little fire, and the lion went away. Sure, fire run the lion away. See? And then if that don't work, then he turns around, and if . . . his . . . if the God the missionaries speaks of doesn't work, then he will try that one. He carries that one for safety first. That's not Christianity. But when they seen the power of God make a man who had been born crippled, stand whole again, they broke them idols on the ground, and accepted Jesus Christ as their Saviour.

And the papers were packing articles there where carloads after carloads of watches, and rings, and firearms, that they sold, and had out there in their—in their huts and things. They bring it back in true conversion.

I tell you, Jesus Christ is sending forth a message in this last age that's shaking things. "Not by power, not by might, but by My Spirit, saith the Lord." That is true. All right.

And I stood before some of those Doctors of Philosophy and with their D.D.'s, here a few days ago. When Doctor Davis and many of them said to me, said, "Billy, go on home, you had nightmare . . ."

¹⁰ I said, "I don't appreciate that." I said, "If you are through, if you don't want me, all right, here's my credentials." I said, "I will follow God, led alone; I don't have to follow the Baptist church."

He said, "I—I don't—I don't mean it that way, Brother Branham. I—I—I guess I hurt your feeling."

I said, "You never hurt my feeling, but when you tell me that that was a nightmare, when I stood and talked to an Angel face to face . . ."

He said, "You mean you'll be going around the world, with a seventh-grade education, and winning thousands to Christ?"

I said, "That's what He said. And that's what I believe." That's right.

"How you going to do it?"

I said, "No more than I know how Paul could tell out there on the ship that night, that he was going to have to come before Caesar. But he said, 'Lo, an Angel of God appeared to me last night,' and said, 'Fear not Saul, Paul, you're going to have come before Caesar. And God has give me all those that sail with me.' And he said, 'Wherefore brethren, be of a good courage, for I believe God. It'll be just like it was showed me.' And I—I believe Him." And it's true.

¹¹ And that's what we need tonight, my brother, sister. That's the trouble with we Americans; we set and wonder. Doctor So-and-so said so-and-so. You know what it puts me in mind of? A big undertaker's morgue, where a bunch of dead people go in, they pump some fluid into them, to keep them. . . be sure they don't get alive no more. That's. . . Just Doctor So-and-so said, "It was mental telepathy." This one said, "It's psychology." This one says, "It's that and that."

I'm so sick and tired of human philosophy. I want to see the real power of God demonstrate and moving among His people, where that Jesus Christ is the same yesterday, today, and forever, proving Himself. And that's what the world is a hungering for.

When I stood there by them, I said, "Gentlemen."

They said, "Brother Branham, you just returned from a missionary trip." Said, "It was very alarming when we read in the papers where you had thirty thousand converts."

¹² I said, "Gentlemen, for the past fifty years, you've been sending missionaries down in Africa. I met many of them have been there for a long time. Some of them little old girls down there, said they were missionaries, and boys." And I said, "Where you from?" They told me what college they were from. I said, "How many souls you won to Christ?" "Not none yet." Riding around in a nice car, live in the best hotels, and I said, "None yet?" "No." When the natives have a war dance, after they come up out of the mines and things, they passed out a few tracts."

What does a native know about a tract? He wants. . . Paul learned a long time ago, and Jesus Christ always knowed that it takes power to convert the heathen. That's right. And they walking around there, and all them little old pamphlets in their hands. And as soon as their back's turned, throw it away like that.

¹³ And I said, “You sent missionaries in there for fifty years; you spent millions of dollars.” And I said, “What you call fanaticism won more people to Christ in five minutes time than all the missionaries you sent in for fifty years.” Hallelujah. Our God lives and reigns. He’s a God of power. He’s the same yesterday, today, and forever. He’s the God that closed the heavens in the days of Elijah. He’s the God that stilled the waters on the mighty sea that night. He’s the One that woke up His Son from the dead, after being in the grave for three days. He’s omnipotent. He lives and reigns forever. And He’s the same yesterday, today, and forever. He will always be God. He will always have somebody who will believe Him in that way too. God has never been without a testimony.

¹⁴ And to see some of those people who has got more education than they know what to do with, and come out of some seminary, and with some kind of a D.D., and a Bachelor’s—Bachelor degree, and so forth, and back like that. How mercy. That don’t mean no more to God [Brother Branham snaps his fingers—Ed.] than that. Do you know Christ in the Power of His resurrection? That’s the main thing?

You see, they explain this away and explain that away. And some of it they hit very nice, and say this right. And how it’s folded over and whitewashed around, then come down to fundamental truth, and deny it. That gets in my blood, because I know that Christ died for this purpose. And the proof of the pudding is the eating of it. That’s right. Here it is. It proves itself. There’s millions, thousands times thousand, that’s been in my meeting, and can produce doctors’ testimony, and so forth, that would’ve been in the grave, and a lot of them are laying out on dead list, that’s supposed to be been dead years ago with cancer. I can produce it tonight, that they’re living and healthy and strong. And not a sign of it anywhere. That’s Jesus Christ the same yesterday, today, and forever. He promised those things, and we’re living in the days to see them.

¹⁵ The night down in Houston, when this young fellow put that in the paper, the next day, Brother Bosworth, one of the old soldiers here from Zion; he called me today. He’s fixing to go back to Africa, seventy something years old, about seventy-five years old, his heart burning to go back to Africa. He wants to go back. He said, “Oh, Brother Branham,” said, “Americans are lovely, but them people wouldn’t want God. Why preach it over and over and over, and they’re all mixed up anyhow, and don’t know what to believe, when them people down there hasn’t heard It one time? Go take It to them.” And that’s my heart too, friends.

And to you Christian people, coming in tonight, people setting around the town, the power of Jesus Christ moving around, empty seats setting here in the auditorium. “As it was in the days of Noah, so will

it be in the coming of the Son of man.” See? There they are; they’re unconcerned. They’ve had so much of embalming fluid injected into them till they can’t. . . Well, they were predestinated to be that way. That choked you, didn’t it? But that’s the truth. I can prove it by the Bible. That men are predestinated to be lost.

¹⁶ Jude, about the 4th chap—4th verse of Jude, said, “Men of old, foreordained to this condemnation, that turned the grace of our Lord into lasciviousness.” Correctly. Foreordained of old to this condemnation, God foreordained it to them; like Pharaoh, Judas Iscariot, and many of them. Don’t tramp on God’s property. If God’s give you a tug at your heart’s door, be the most thankful person there is in this building tonight, to know that God’s give you the privilege to come into His Kingdom, and knocked at your heart’s door, and sought you out. You might be one of them out there, that’s on the outside of the Kingdom tonight.

And there this man with all of his scholarships, Brother Bosworth, come, said, “Looky here, Brother Branham, what’s in the paper.” I said. . . Said, “This guy has challenged you. He’s done every. . .”

I said, “That doesn’t mean a thing, Brother Bosworth.”

Well, the next day, here it come again, another big one. I said, “It showed what I was made out of, that I was afraid to face the truth, and face facts in God’s Bible. For that’s the way with this bunch of holy-rollers.”

¹⁷ Listen. I’ve traveled the seven seas, and I’ve never seen a holy-roller yet. I’ve never seen one. I’ve seen people scream and shout. I’ve seen them get disorderly even in their way of doing, going to excess, to the other side. And that steers people away. But I’d rather have a little wild fire than no fire at all. Yes. That’s right. But there he is. But a holy-roller, I’ve never seen one. Never heard of a church that was called, recognized themselves as holy-rollers. I never seen one yet. But this fellow had to put that in the paper, you know, to make it act smart, the big “Houston Chronicle.”

Now, Brother Bosworth come the next day; he said, “Brother Branham, take him up on that.”

I said, “Brother Bosworth, God never sent me to fuss with people. He sent me to pray for people, not—not. . .”

¹⁸ And he said, “Well, Brother Branham,” he said, “I realize that,” but he said, “look.” He said, “The people here will think that we’re just a bunch of—of people who don’t know what we’re talking about, before the public. And those thousands and thousands have gathered there in that place.” Said, “They ought to know what is the truth.” And said. . . Brother Bosworth was raised up here in Zion, under Doctor Dowie,

and—and so forth. And he—he believed it. And I believe he’s one of the greatest teachers today on Divine healing. And he said, “Brother Branham, that—that just oughtn’t to be,” he said, “before the public.”

I said, “Brother Bosworth, the anointing of the Holy Spirit is on me. I have no time to fuss. The Bible said, ‘Let them alone. If they, the blind lead the blind, won’t they fall in the ditch?’ I said, “Let them alone. He never sent me to fuss. He sent me to pray.”

And so he—he said, “Will you give me the privilege of doing it?” Oh, I appreciated that. Put me in mind of Caleb of old, “Let me go take that city.”

¹⁹ And I thought, “That man, just out of a seminary, there with all of his degrees and things, and this old man, seventy-something years old, standing there, wanting to challenge that young man to a debate; or the young man challenging him, and him wanting to take up the Sword against him.”

I said, “No, Brother Bosworth, I will not give you privilege to doing it.” I said, “Because it would just cause a fuss, and you never get nothing by fussing. You’re just like the Irishman’s owl, all fuss and feathers.” I said, “You don’t get nowhere, and no owl to it.” And I said, “The . . .”

He said, “Well, if you will just give me the privilege, Brother Branham, I will promise you that I won’t fuss.” He said, “I won’t say one word back; I will be a Christian gentleman.” And I looked at him. His poor little eyes sparkling, and just—he just wanted to get into it so bad. And I said, “Well, I looked around to my wife, and—and that’s when I . . . He’d brought me in the challenge to come to south—Durban, South Africa and pray for Florence Nightingale who was dying with cancer, the granddaughter of the late Florence Nightingale, the founder of the Red Cross in England.

And I said, “Brother Bosworth, give me just a little bit of time to pray.”

²⁰ He went out; he come back again in a few minutes. Said, “What about it?” Said, “The reporters are waiting.” ’Course, they keep me away from people. Not as I don’t want to be with people, I want to be with people. I love people. But people . . .

My friends sometimes say, “Brother Branham, will you come over here at the meeting, will you have this little social visit?” I want to do that. I want to. But listen, God let me know in the beginning, if I’m going to be a servant of God, or of man, I’ve got to keep myself away from the public, and be in touch with God, so that I can serve God. I serve men, serving God. And I love to go to places, and see people and talk to them and things, but the Holy Spirit will not permit me to do it.

21 Now, I don't say all ministers have to be that. I was born under Nazarite birth, of course, and so it's just a little different. And so, many things that I do in my life, I wouldn't ask other people to do. I wouldn't say they had to do that to be Christian, because it was a different . . . altogether.

And many of you understand that, don't you? See? It's just . . . That's just for me on—or me privately, things that I have to do, and things, the way I have to live, and the things that I have to do. It's a Nazarite birth. And so we—we don't . . . it's not . . . You can't teach that all people have to be that way. See? But I mean for myself.

And then finally, when he come back in, I said, "All right, Brother Bosworth." They wouldn't let the reporters up steps where I was at. I said, "If you want to do it, and will promise me that you won't argue . . ." Now, many of Bosworth's friends are setting here and you know him well. And so I . . .

And he said, "I promise you, Brother Branham, that I won't argue a bit."

I said, "All right. That's fine. Go ahead."

So right down the steps he went like a little child with his first toy. He run down there and told the reporters, said, "Look, Brother Branham, won't—won't do it." But said, "Let me do it." Said, "I will take that up."

And so then, of course, the "Houston Chronicle," you know how the newspaper is, great big headlines the next day. "Ecclesiastical fur will fly," you know, something another. I guess that's what they're supposed to do, so here it come everywhere.

22 But what made me think then, friends, and know that the—the born again Church of God is ready, listen. What's the great thing today? Is the fuss, the issue that the—the born again people have between them, I mean the real born again.

Some of them said, "Well, I was . . . I was done this this way. I—I do this this way. I—I . . . The Lord wants me to do this." That's all right, as long as you recognize one another as brothers and sisters, let the rest of it go. And then, not in how you say your prayer, or whatever you do, that has nothing to do with it. It's your heart with God, is what makes it.

23 And then that day, that paper, course, "The Houston Chronicle" is on the Associated Press, and it went out everywhere. And what made me feel good, was that day, from east, west, north, south, special trains, and planes moaned their way across the plains, bringing in people to the rescue.

What was it? They, there was . . . They were Trinities, and Oneness, Jesus Only, or Assemblies, or whatever, Latter Day Rains, or whatever they wanted to be; that Nazarene, Pilgrim Holiness, whatever it was, that didn't matter to them. The—the principle of Jesus Christ was at stake, and they come together 'till thousands swarmed that big stampede ground, big place, or the—the Sam Houston Coliseum, until they packed in the ground where the big rodeo shows and things packed through there, the galleries and everywhere. They said . . . [Blank spot on tape—Ed.] That's fine. All right.

²⁴ Now, and in that great rush there that night, the people come in from everywhere, and lined and packed the place out. I said, "I wouldn't go down." I didn't want to go down, because I didn't like to hear a debate. You never get nowhere by debating. You just might as well leave it alone. So I—I said, "I won't go down." Well, all right, that was okay.

And along towards the time the services was getting ready. I just couldn't stay home. That's all. I just had to go. And I told my wife; I said, "I'm going down." And she's setting here in the building tonight, her and the little girl.

And so, we went down together, and taken the . . . And my brother went with me, Howard, he was here with me the last time I was in Zion. And so he said, "Now, Bill, you're going to keep quiet."

And I said, "Well, sure."

²⁵ And so we went up in balcony thirty, way up in seat thirty up there, way up high. I set down up there. No one knew me. I had my coat up like this. And we went up and set down.

Well, I listened to this, all getting ready the moderators and everything. And Cy Ramsar, I think, was singing, leading the singing. So right at the last Cy just dropped in down there, and—and he knew Mr. Richey, and many of them. So they had him leading singing. And so right at the last when he said, "Now, the main event of the evening, the discussion is fixing to take place. But," said, "I read a little article in your papers here the other day." Said, "I read in there where William Branham ought to be run out of the city." Said, "You people of Houston, that—that call yourself Christians, would put more time trying to run bootleggers out of the city, instead of godly people like that, Houston would be better off."

²⁶ And I say, there was a scream went up, around, thousands of people there. I—I knew then that something had happened. Just—just set still. So this Mr . . . The—the Baptist minister, he wouldn't . . . He would not permit; he wouldn't come up first. He wanted to be last so he could rub

off on Mr. Bosworth. So they said, "All right." They was having just a little trouble then, at the last.

So Mr. Bosworth got up, gallant old soldier of the cross stood just as straight and sturdy. He stood there and he said, "We are not here tonight to fuss or to debate." He said, "We are here, tonight to discuss, or to come and reason together," he said, "upon the Words of God." He said, "I have six hundred different statements concerning Jesus Christ today, and His attitude towards the sick. His—His attitude—attitude towards the sick is just the same today as it was the day He walked the shores of Galilee. I have them written out here on paper. And if Mr. Best can take any one of those and disprove it by the Scripture, I will walk off the platform and give him the debate." Whew. What a statement.

Mr. Best said, "Go ahead, I will take care of that when I get up there."

²⁷ He said, "Mr. Best, I will ask you one question. If you'll answer me yes, or no, whichever way you'll answer me, then the discussion will be over." He said, "Was the redemptive Names of the Jehovah applied to Jesus, yes or no?"

I slumped down. I thought, "Oh, my. There it is." I never thought of that in my life. But that old Caleb standing there, anointed . . . See? It was different from that seminary experience setting back there, of reading, writing, arithmetic. He'd never thought of those things.

He said, "Is the redemptive Names of Jehovah applied to Jesus, yes or no?" He said, "Answer me, yes or no, and I will set down."

He said, "Go ahead, I will take care of that."

Said, "I'm asking you, sir." The moderator give him leave. Said, "I ask you, walk to this platform, and say yes or no, and I will set down."

Sure, he couldn't say yes or no. He couldn't. He was tied right there, before he even got started. "Why," he said, "Mr. Best, I'm very surprised." Said, "And one of the weakest arguments I have on it, and you can't answer that, what are you going to do with the rest of them?" There you are. Said, "That's my weakest one. I just started off with that."

²⁸ But if he said, "No," then he wasn't . . . If he—if he said, "No," then He wasn't Jehovah-jireh, the God's provided Sacrifice. He's Jehovah . . . If He isn't . . . The redemptive Names of Jehovah, if they are not applied and fulfilled in Jesus, then He is not God's provided Lamb, and you're in your sins, and He was an impostor.

And if He is Jehovah-jireh, He's also Jehovah-rapha, because you can't separate them atoning name, or them—them redemptive Names, because it all goes in redemption. And if He is Jehovah-jireh, then He's

Jehovah-rapha. And “rapha” is just the same as “jireh,” so He is the Healer, the same yesterday, today, and forever. That settled it. Oh, my.

He said, “What are you going to say, Mr. Best?”

He said, “I—I—I will . . . I—I—I—I will . . .”

He said, “Come here and say it . . . ? . . .”

²⁹ And when he come to the place, he kept stomping; he raised up and smacked the preacher. So then when he got down there, and he got back up again, and when he come time for him to come to the platform, he preached a good Campbellite sermon. I was cradled in the Baptist church. I know what Baptist doctrine is. I should. All right.

And he absolutely did not preach Divine . . . The Baptist believe in Divine healing, praying for the sick. That’s exactly right. But they . . . He preached and even denied the powers of Christ, and said that even that Lazarus died again. He said, “Divine healing was applied on First Corinthians 15, when this mortal put on immortality.”

What in the world are we going to need Divine healing for then, when we’re immortal? See? So there it was. And right in the time he said that, and everybody begin to laugh at him. He said, “There’s nothing but a bunch of you nitwit holy-rollers is the only one believe in such things as that.” Said, “There is no true Baptist would ever believe in anything like that.”

Brother Bosworth said, “Just a moment, brother.”

³⁰ He said, “I want to ask this congregation tonight, how many of you . . . [Blank spot on tape—Ed.] Only you that’s Baptist and got good standing with the Baptist church, you are the ones that I want to stand to your feet, while we’re . . . now.” And three hundred stood up.

Said, “What about that, Mr. Best?”

He said, “Oh, nonsense, the people can testify of anything; that still doesn’t make it right.”

He said, “You can’t prove it by the Scriptures, and here is the evidence.” See?

And so then, Mr. Richey jumped up. He’s just like a little fly, anyhow, you know. [Brother Branham snaps his finger one time—Ed.] Said, “I’d like to ask a word.” And so the moderator finally give it. Said, “Which did the Southern Baptist Conference, and you men setting along there, on that first bleacher row,” said, “did the Southern Baptist conference, is this their attitude towards Jesus Christ, the Healer? Did you all send this man here?”

Watch out. There was thousands of Baptist setting there. Nobody made a move. [Brother Branham snaps his finger one time—Ed.] Richard called their hand again.

³¹ He was a Zion boy, too, you know. His father was the mayor here of the city. See? The one that stayed out, and said, “Death, stand still, till I preach this sermon.” And death listened to him till he preached his sermon out, and fell back in his boy’s arms and died: Mr. Richey, yes, sir.

He said, “I want to ask that.” And so the—the chairman, or the one of the Baptist men, said, “He come on his own. That’s his. Not the Baptist Conference, didn’t send him, but he come himself.”

He said, “That’s all I wanted to know.” Sit down.

³² Then Best said, Mr. Best raised up and said, “Let that holy-roller, let that Divine healer come forth. Let him perform. Let me see him. Let me see one of his patients that he hypnotizes here, examined a year from today. Let me see it. Let me see it. Bring him forth. Let me see him perform.”

Mr. Bosworth said, “He’s here nightly, you’re welcome to come any time.” See? He said, “Anyhow, Brother Branham doesn’t claim to be a Divine healer.” Said, “Never.” Said, “I guess his literature is published in many different languages. He’s spoke directly, indirectly to millions of people.” And said, “Not one time did he ever say, ‘A Divine healer.’ He always says that Christ is the Healer.” And said, “If Brother Branham, preaching Divine healing, makes him a Divine healer, then preaching salvation makes you a Divine Saviour.” That set him down. See?

Said, “Would you want to be called a Divine Saviour?”

“Absolutely not.”

He said, “Neither does Brother Branham want to be a Divine healer.” Said, “He only preaches Divine healing through the cross. And you were unable to say that he doesn’t preach it through the cross by the Scriptures.” That shut him up.

³³ He said, “Or any other man here is challenged on the same grounds to come and prove, that they stand against the Bible, that Jesus Christ, that His attitude towards the sick today, isn’t the same as it was then.” If He’s the same yesterday, today, and forever, He has got to be the same Man. That’s exactly.

And then, he said, “But you can’t support it. And him preaching Divine healing by Jesus Christ doesn’t make him a Divine healer. He only points them to Christ. And preaching salvation by Jesus Christ,

doesn't make you a Divine Saviour. But if it makes him a Healer, it makes you a Saviour."

So then he said, "Let him come forth. Let him come forth. I want to see him. Come forth and perform." He started stomping back and forth."

Brother Bosworth said, "Now, I know Brother Branham is in the building. If he wants to come and dismiss the audience, all right. But he's under anointing, and I . . . say to come forth and perform, that's something different." And—and he said, "Brother Branham, I know where you're setting." And everybody begin to look around. He said, "I know where you're setting, and if you want to come forth and dismiss this audience in a word of prayer, all right. But you're under no obligation."

³⁴ And my brother Howard, he put his hand on my shoulder, and two or three ushers standing by me, said, "Set still. Set still."

I said, "All right." And I stood there just a minute. Something went "Whoosh." I knowed it wasn't setting still no more then; felt Something moving. My wife took hold of my hand, she said, "Honey?"

I said, "Sweetheart, just a moment. It's the Angel of the Lord."

Howard said, "Bill, you're not going down there." And the people looked up at me and begin screaming and crying. He said, "You're not going down."

I said, "Howard, just aside, son. The Angel of the Lord tells me to go down there."

³⁵ Ushers begin to throw their hands together like that, and made a line coming down, along the side. I walked up to the platform. I knew He was here. I said, "I do not claim to be a Divine healer." And I said, "Don't think hard of Mr. Best."

Although, he had hired some photographers to come over there. Listen to this. He hired a commercial photographer, the Douglas Studios. Write to them, if you want to find out. Connected with the American Photographer Association. And he had hired Mr. Kipperman of the Douglas Studios in Houston, Texas, number ten something, Rusk Street. It's in my book there. Write and ask him the testimony. And Mr. Ayers that come with him, was a Roman Catholic who criticized me, and said I was a hypnotizer, in the paper the day before. And Kipperman was an Orthodox Jew who even denied Jesus. And Mr. Best had sent over there and told him to—to "Come take a half-dozen, six by ten glossies of me, while I take that old man over there and take him apart, and skin him and rub salt in his hide, and tack it on my door as a memorial to Divine healing." That shows where

Christian spirit lays and take a brother . . . See? All right, that, there you are (You see?), all puffed up here; nothing down here. See?

³⁶ And so, then he come over there. And they took the six glossies while he was doing the preaching. He'd pose for them like this, and he posed for them like that, you know. And they took the six glossies.

And so then, when I started down to the platform, they said, "No more pictures, that's up to all the photographers, and so forth, taking pictures." Said, "No more pictures. . . ." 'Cause they take those pictures in the meetings, and they sell them, and it's not right (See?), commercial on anything that belongs to God. And so, that's the wrong thing to do. So we just stopped all pictures. So they wouldn't let no pictures be taken.

³⁷ So, I said, "Do not anyone think hard of Mr. Best." I said, "I did think he was sincere, till he looked down to this row of stretchers and cots and things, laying here, of these people laying here with cancer, and heart trouble, that's going to be dead in a few days, if God doesn't help them. And the doctors has give them up. They've done their very best for him. There's nothing they can do. And now you say, he . . . I believe he was sincere till he said that he felt sorry for those people." He can't feel sorry for those people, and robbing them of trying to black out the only hope they have of living. How can you feel sorry for them? Like taking food away from a starving man." I said, "And there sets their comrades setting back there, who was in their condition just a few days ago, and with doctors' statements that they're healed. [Blank spot on tape—Ed.] . . . because they're all mixed up in their religious experience." See? I said, "I don't believe that was sincere."

But anyhow, he come running up the platform, he said, "Branham?"

Said, "Yes, sir?"

He said, "As a man, I admire you. As a preacher, I don't think much of you."

I said, "That's mutually felt." Uh-huh. Walked on off the platform. That was all.

³⁸ So I said, "All right. now. He's. . ." I said, "Look, I do not claim to be a Divine healer." And I said, "I was reminded of my Lord, when he said, 'Come down, and perform. Come down, let me see.'" I said, "That same devil, when He was on the cross, and they put a rag around His face . . . I believe He was a Prophet, the King of prophets." Don't you believe it? He knew the woman at the well. She had five husbands. He knew where Nathanael was when he was under the fig tree, or the olive tree, oh, fig tree, I believe it was; when he was there. He knew where the fish was had the coin in its mouth. They put a rag around His

face and hit Him on the head with a reed, and said, “Now, if You’re a prophet, prophesy, tell us who hit You.” He didn’t even open His mouth or say a word.

³⁹ “And then, when they put Him on the cross, said, “If He be the Son of God, come down and let us see. Prove it to us now. Come off the cross, and we’ll believe you.” I said, “That same old spirit, them preachers that had it back there is dead, but the spirit lives on in other preachers, right on down through the age.”

“Healed this one. Yeah, let Him see heal this one.” When He was here and He passed by the pool of Bethesda; there laid that crippled multitude, of the lame, halt, blind, withered, laying there like that, and Him walking right by, and He walked over and took and man that had sugar diabetes, or some kind of an infirmity, and healed him, and left the multitude laying there.

The Jews had the same thing. They said, “They questioned Him about it.”

Here is what He said, Saint John 5:19. “Verily, verily, I say unto you, I can do nothing except the Father shows Me. For the Father loves the Son, and He shows Him what He does. Show Him all things that He doeth. And He will show you greater things (than the healing of this diabetic, or tubercular, or whatever it was), that you may marvel. But I can do nothing, except first I see a vision, what the Father has done.”

Is that Scripture? That’s right.

⁴⁰ Now, they said, “Well, what about all those lame, halt, blind, twisted, withered waiting there?” The Father never showed Him nothing about it, and He went right on. What the Father showed Him to do, He did. But according to His Words, Who was the Son of God, He could do nothing until first the Father showed Him. Is that right? That’s His own Word. You argue that out with Him. And He’s the same yesterday, today, and forever. It’s the same way. That’s right. What the Father shows, that He does. All right.

Now, notice this. Then I said, “But I can’t—can’t heal no one.” But I said, “This I do say. When I was a baby born up in the state of Kentucky, according to my own dear mother, and which has been vindicated through my life,” I said, “there was a Light came in the room of that little old huddle there, where it was at, no floor in it, didn’t even have a window, they just had a little old thing for a window there, like a little door, and they pushed it open about five o’clock in the morning, and this Light circled in just as it was breaking day.”

⁴¹ I said, “Since that time, It’s been with me. It’s an Angel of God. He met me in person a few years ago. Down through my life, He told me things that’s happened, and I have told them just as He told me. And

I challenge anybody at any place, to go to the city where I was raised, or anywhere else, that a statement has ever been made in the Name of the Lord, but what come just exactly the way it said it would." And I said, "Now, not me, but it was Him." And I said, "Anyone here, any Christian knows, that God will not have nothing to do with error. God is truth." Is that right? And I said, "He would not bless an error. And had done been gone, found out, before this time." I said, "It would never do. God will not bless an error. But if I testify of the truth, then God will testify of me. If I make a statement, and God has told me to do so, then God will back it up. Do you believe that? If He doesn't back it up, then He never made it. But if He made the statement, God will stand behind what He promised." Hallelujah.

Oooh, you don't know how that makes—how that makes me feel. Don't think I'm just off my sense of balance. I know where I am. Look. Yes, but when I know where, what I'm talking about. And every borned again man in here, woman, knows what they're talking about.

⁴² Now, whether you can appropriate the faith, I do not know. But, what God says, is the Truth. And I said, "If I tell the Truth, God will testify of the Truth. For God is under obligation to testify the Truth, but He will not have nothing to do with error. So if I told the Truth, God will testify the Truth." And about that time, here He come, "Whoosh," coming right down over where I was.

Excited this photographer. He run forth, the one that got the glossy of the man. And he snapped the picture, snapped a picture of me standing there. I said, "God will testify. I shall say no more." I walked off the platform.

So that night he went home, on the road home they discussed about it. Said, "What do you think about that?" The Catholic said to the . . . I mean the Jew said to the Catholic.

He said, "Well, we're taught in our church, that it can be, but it would have to be a Catholic, nothing but a Catholic. See, it would have to come through the church. If there's any blessings, it comes through the church."

Said, "Oh, I . . ." Kipperman said, "I don't know nothing about it, just to be honest with you."

Ayers said, "Well, I might have criticized the man wrong." So he went on down.

Kipperman said, "Well, I'm going upstairs and go to bed."

⁴³ Ayers said, "I will put these in the studio, and run them through the acid, 'cause Best wants them tomorrow. I think he wants, maybe, use one in the paper, them glossies."

So he put the six negatives in the acid. He was standing there smoking a cigarette, waiting for the—the developing of it, as it went into the process of acid developing. He was smoking a cigarette. After while he threw the cigarette down; he was thinking about the meeting and what taken place. So he walked in, he pulled out the six negatives. He looked at one of them, perfectly blank, second, blank, third, fourth, fifth, sixth, perfectly blank. Every one of Mr. Best was blank.

And when he pulled out the one that he taken of me, there was the Angel of God, the Pillar of Fire, in the picture.

⁴⁴ He grabbed his heart; he fell forward. He screamed for Ted. They run downstairs. That was about ten-thirty. And at eleven o'clock, it was on its road on an airplane to Washington, DC, to be copyrighted. Returned back, and when it did, it was turned over to the head, George J. Lacy, anybody knows he's head of the FBI, in fingerprint and so forth. And he happened to be in California, just down to Houston, they taken it into the Shell building under examination for two days. On the end of that time, he said, "Come forth, and stand in the room, and they would let them know what it was."

⁴⁵ So they taken their camera; they look at the camera. They taken the negative. They put it under a violet ray, and all kinds of light. They went down to the auditorium. They examined the film in every way. So then that afternoon when everybody was gathered together there, in the little Shell building, to can find out what would take the place, or Shell Oil Company, the building there . . .

He said, "Whose name is Rev. Branham?" Kind of a tough-looking fellow. But he had softened up a whole lot.

I said, "Mine, sir."

He said, "Stand up." I stood up.

He said, "Mr. Branham," said, "you'll have to pass out of this life someday like all mortals."

I said, "I'm aware of that, sir. But thanks be to God Who gives me the victory through Jesus Christ."

⁴⁶ And he said, "Sir," he said, "I've heard of your meetings. And I said those things were psychology." And said, "I seen the pictures where the saints, and them lights they had around the Saviour there." He said, "My mother was a Christian woman. She taught me to be a Christian." He said, "But I always said that that . . .? . . . painting was psychology. Of course, some artist picked it up."

But he said, "Rev. Branham, I believe it was the truth now." He said, "That mechanical eye of that camera won't take psychology. It was absolutely a genuine picture. The only one in the world's history

today, and can be proven to be a hypocrite," he meant the unbeliever, that said, "there was no such a thing as a supernatural Being. Could not be scientifically proved," but said, "that day is passed. Here it is."

⁴⁷ People been screaming and crying and everything. He said, "Come forward to receive the negative." Picking up the negative, he said, "Rev. Branham, it's went through everything." Said, "Absolutely, I'm willing to sign my name to any document that the Light struck the negative." And he said, "Psychology don't give light." Hallelujah.

Tears rolling down my cheeks, I looked around. There it was. God had vindicated a seventh-grade education. The things that they said was fanaticism, God had vindicated Truth to the scientific world, once for all. Said, "There it is."

He said, "You'll never live to see the value of this picture." Said, "You'll go before that time, no doubt." He said, "Here I submit it to you."

⁴⁸ I said, "Sir, it's not mine." I said, "It belongs there to the American Photographer Association." Mister Kipperman come forward. Said, "I'd like to ask the document of this, with my lawyer sitting here, that you'd give me permission to sell the picture."

I said. . . He said, and so he said, "Mr. Branham, you realize that picture is worth a hundred thousand?"

I said, "Sir, listen. To all of you, once for all, if my Lord Jesus thought enough of me to come down by my side, in that hard struggle against right and wrong, and stand by my side for the first time in all the world's history to have His picture taken, standing by me; I love Him too much to commercialize it. That's right." And I said, "I will not have one thing to do with it."

He said, "Well, it should be some kind of a document."

I said, "Mr. Kipperman and the Douglas Studio has a right to sell it. I won't sign nothing. But if they will sell it in a price where poor people can get a hold of it. . . ." And they promised they would do that. And it would turn loose. They had the copyright on it, and you can send and get a copy of it."

⁴⁹ And I said, "One more thing, Mr. Lacy called my attention." He said, "One more thing ought to be said. That this picture could not be sold, unless there be a statement go out, because it was given to the picture that there shouldn't be any critics go out and say, 'Well, it's nonsense. All that's just hear talk,' or something like that. You can have a photostatic copy of it right yonder, if you wish. You can see Mr. Lacy, and find out who he is. Anybody that knows anything about photography, or fingerprints, knows who George J. Lacy is. There

he is the best there is in the United States, and I think he's the best in the world.

And there he is, after two days of research, and chemicals and everything else, said, "It's absolutely the picture of a supernatural Being standing there beside of you."

⁵⁰ Then what I say? Anyone who knows the Old Testament, knows that it was a Pillar of Fire that led the children of Israel. Is that right? And all Bible readers know that that was the Angel of the Covenant. Do you believe that? Then if that was that Angel of the covenant, it was Jesus Christ. He's the same yesterday, today, forever. He's still the Lord Jesus.

"I came from God, and I go to God," He said. "A little while and the world seeth Me no more, yet you'll see Me. I will be with you, even in you, to the end of the age." "Jesus Christ the same yesterday, today, and forever."

That's when Brother Bosworth give me the negative, or the picture of Florence Nightingale, laying yonder dying. Said, "If I only . . ."

⁵¹ How many seen that picture back there in the book? You see it in "The Voice of Healing." How I will never forget this. How wonderful when I went to pray for her. When she went in there, I looked at her, and that cold hand. How God moved down there, and a little dove flew through the bushes and sit on the window, cooed back and forth while I was praying. When I raised up, the ministers raised up and said, "Did you hear . . . Did you see—look at that dove?" The dove flew away when I raised up. Said, "Did you notice that dove?" I got ready to say I . . .

The woman couldn't even move; she was laying there. And I said, "I thought you . . . I seen the dove," or something."

⁵² As I started to say that, Something came down. I believe it was the same Pillar of Fire. My voice changed. I couldn't hold my words, and said, "THUS SAITH THE LORD, this woman will live and not die." Today she weighs a hundred and fifty-five pounds in perfect health. With a cancer on the duodenum of the stomach. And there she is walking the streets. That's what sent me to South Africa. That's why I went, 'cause I told God if He would let her get well. When I was here in Houston, Texas, I seen, knowed I was coming there, yet I do not know. But she come in on a plane. Mr. Baxter here, my manager, when I was going in at London, England, why, he heard somebody page me. And they went over there to find out what it was about. And they said, "Miss Florence Nightingale was out there, and they didn't think they'd even get her out of the plane, 'cause she was dying right then." I told them to take her down there, 'cause we was going down to Buckingham Palace

in Westminster Abbey, and a few places, and I would meet her when I come back. And there's when God healed the woman.

⁵³ What does that mean? What does that mean to me tonight, in the face of criticism? How many has read the book out there, when that maniac run to the platform out yonder? You—you better know what you're speaking about. He said, "You snake in the grass, I will break every bone in your mealy body, tonight, you posing yourself to be a man of God." A raw maniac out of the institution, had broke out, two hundred and eighty pound man standing there and muscles. Mr. Baxter standing behind me, when hundreds of preachers shrank back. Two little police that I just led to Christ, over in a room before coming, they run out to grab him, like that.

I said, "Just a moment, sir. This is not a flesh and blood affair." He swelled hisself out. He set his feet together.

He said, "You hypocrite. You snake in the grass."

⁵⁴ I was speaking, I turned around to him, this a way. All the ministers had backed up. He come walking towards me. Said, "I will break every bone in your frail body tonight." I weighed an hundred and eighteen pounds. Said, "I will show you how much man of God you are, you serpent." He come walking forward. I never said a word. I just turned around, had to look up to him like that. He walked up, and was about there. As he got close, I thought, "Dear God, the only hope I have is in You." He was well able to do his threats. He walked there just then.

When he stepped out there, I started to say, "Sir, I wouldn't say that."

And when I did, He said, "THUS SAITH THE LORD, 'cause you've challenged the Spirit of God, tonight you'll fall over my feet."

⁵⁵ He said, "You hypocrite, I will show you whose feet I will fall over." Said, "I will break your neck, you serpent." And went. . . [Brother Branham makes a noise of spitting—Ed.] Spit in my face like that. I just stood still, waiting for the Spirit of God. Sixty-six hundred people, besides what was on the outside, was standing breathless. You better know what you're speaking about.

He run forward, gulped at me. . . ? . . . he said, "I will show you whose feet I will fall over." He drew back like that.

I said, "Satan, in the Name of Jesus Christ, come out of him." See? There he stood with his challenge like Goliath, that he made his boast. The Spirit of God had said what would happen. Now we'll see who's right. He. . . I. . . Everything seemed against me. His desires, and all, he could carry it out.

He said, "I will break every bone in your body. I will knock you plumb out in the middle of that audience." He could do it, physically speaking.

But the Holy Spirit said, "You'll fall over my feet." There he rushed forward. And when the Spirit . . .

I said, "Satan, come out of the man in the Name of Jesus Christ." His big fist drew back.

⁵⁶ Mr. Baxter here, is a witness, besides . . . ? . . . caught running down through the police courts and everything up there. You seen "The Voice of Healing," didn't you? How they hunted him down, and everything, and it proved out, a hundred percent, it was there, and all the rest of them. We're not liars. We're testifying of Jesus Christ.

You're welcome to take the book and run them down, and any other testimony that I say. Yes, sir. I'm under obligation to God to be a man of honor, the truth, as a prophet of God.

⁵⁷ And when he come running to me, he threw his hands back. When he did, he went, "Oh-uh-uh-uh." His eyes, all the way back, and pushed out. His mouth open like that. He shrunk and fell across my feet, till I couldn't even move. I looked at him.

Them police said, "Is that man dead?"

I said, "No, sir."

Said, "Is he going to be all right?"

I said, "No, sir. He worships that spirit. He thinks he's right. If he's willing to give it up, it would leave him now. But he worships it; he will take it right back." I said, "Would you move him off my feet?" And they got him off my feet. And I walked back to the platform and started speaking.

I said, "Our heavenly Father has all powers in heaven and earth."

⁵⁸ And a man laying on a cot said, "Yes, He has. He healed me." And up he got. There laid a man standing there with crutches. He threw his crutches across the floor, said, "He healed me, too." And away he went. Up come a man out of a wheelchair, said, "Me, also."

There the power of God moved through that building, and shut the mouth of Satan. Hallelujah. Call me a fanatic if you want to. I'm a fanatic for Christ. Whose fanatic are you? I know what I speak of. If I die this night . . . I will never die; I have Eternal Life in me. And every born again Christian does too. If I go home to meet the Lord, tonight, my testimony is still proven true. And every time that Satan has rose up, God has set them down. So therefore, without fear, knowing my Lord Jesus is here, I do not hesitate to tell you the truth of God's Word in this hour.

⁵⁹ Zion, this is the day of visitation for you. You better receive it in the Name of the Lord; you may be receiving your last. I do not say that you are. But I know, by promise I come here. When I left over there, and one of your critics of the city here, rose up against me, thinking that I was coming back here to take over somebody's church. . . I take over nobody's church. I was sent to preach the Gospel into all parts of the world. I only come here to bless you and to help you in my prayers, as I can. I come. When I left this city, I said, "I will return." I fulfilled my commission. I am here.

And the other day, when I was here, the Holy Spirit said to me. . . I was going. . . You know where I was going? To Minneapolis, to an auditorium that seats around ten, twelve thousand, bunch was cooperating. And right down the coast here, Baltimore, there was an auditorium setting there with five hundred ministers, Baptist, Methodist and all signed up to cooperate in the meeting, in an auditorium that seats ten thousand, free. Not a penny, didn't even had to take up about one offering the whole meeting, let the rest of it go.

But the Holy Spirit said, "Go by the way of Zion." I'm here. Oh, God, have mercy.

⁶⁰ Our heavenly Father, God, I don't know what to say. I—I try with all my heart. May people awake tonight, Lord. O God, again move in Zion. Grant it, Lord. Start a great revival, somehow, Lord. We see how these bloodthirsty sheep killers have come through this city, robbing people of their blessings. O God Almighty, have mercy and send again that which Thou has established, Lord. Grant it.

Send Your mercies and heal the sick and the needy, and bless the people, Lord. For I believe that the hours are closing in. Darkness is settling over the earth. God, get Your Church ready quickly. Come, Lord Jesus. Receive us.

Bless tonight in the further part of the service. May Your dear Son, Jesus Christ, in the form of the Holy Spirit come upon Your poor unworthy humble servant who testified with all my heart. I can't make them believe it, Lord. I can only tell the truth. And You're right behind every testimony to say that it's true.

⁶¹ Let them wake tonight, Lord. May the nations be shook once more, not one of these protractive meetings, Lord. But, an old fashion God-saved meeting, that'll close whiskey stores, that'll make women put on clothes, that'll make men act like gentlemen, that'll start the glory of God in the Church. Grant it, Lord. Once more, may Your mercies be showed. Hear the prayer of Your servant; with a sincere heart I pray. Grant it, Lord. Through Jesus' Name I ask that, Thy only begotten and beloved Son. I ask it for His glory, that these Words might fulfilled,

that He's the same yesterday, today, and forever. Amen. [Blank spot on tape—Ed.]

⁶² If you won't receive mine, listen to His, found in the 16th chapter of Saint John and beginning with the 30th verse. I want to read two portions. Jesus had always talked in such a way, till the people couldn't understand Him. They said, "What does He mean? I don't know. He talked in parables." But this time He spoke plainly.

Then said the disciples: Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou comest forth from God.

He said, "You've done nothing but what the Father showed You. And what You said was, has been exactly the truth." Is that your interpretation of that Scripture?

⁶³ "You said, You come in the Father, and the Father . . . You did nothing in Yourself, what the Father showed You . . . When You go over to . . . One day over yonder and they sent You to come pray for Your brother Lazarus, You just kept going on. You knew what the Father was going to do. Then You stopped and told us, that he was dead after so much time, of course, and God allotted the time that Lazarus would be dead. He said, 'But I go wake him.'"

"When You stood at the grave, we understood that you spoke to the Father, and said, You knew about it. But You just prayed for them that stood by, that they might understand. And You called a dead man from the grave. We see You do things. And whatever You predicted, whatever You told the people, what their troubles was, what was wrong with them. You perceived their thoughts; every bit of it was the truth. And by this, we believe that Thou comest from God. By this . . ."

⁶⁴ Now, Hebrews 13:8 said Jesus Christ is the same yesterday, today, and forever. Is that true?

In Acts 2:22, Peter speaking on the day of Pentecost:

Ye men of Israel, hear these words; Jesus of Nazareth, approved of God among you by signs, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourself also know:

Jesus . . . God approved Jesus by signs, and wonders, and miracles. Jesus did not do them; the Father showed Him what to do first. Is that right? Now, if He's the same yesterday, today, and forever, it's the same way.

Now, Lord, committing this service to You. I've spake quite a bit; the room is very warm tonight. This little crowd is gathered over here in this high school gymnasium room. Father, may the Holy Spirit

come near, may that same Pillar of Fire that led the children of Israel, move down, settle around the holy place, this pulpit. May Your Angels of God take their position and places, positionally out among the people, speaking to their hearts, getting them to believe. Take away all unbelief. May it go from this building tonight, that It might be a great marvelous meeting.

May the exceedingly abundantly be done. I have testified of Thee, my Lord. Now I ask Thee to testify of Thy servant, that Your glory might be spread abroad through all the regions around Zion, just before the coming of the just One, for we ask it in His Name. Amen.

[Blank spot on tape—Ed.]

First patient come on.

⁶⁵ Jehovah-jireh, -rapha, -manasseh, great Jehovah God knows tonight that I, as far as I know, never seen this man in my life. I know nothing about him. I never seen him. Did you ever see me, sir? No, he never seen me. We're perfect strangers. What's the matter with the man? God does know.

Now, God can, if He will, reveal that to me. And if that can be done, and if you people believe that I am at least a truthful man, each one of you out here ought to say, "That settles it for me."

⁶⁶ Do you remember when I was in Zion the other time? How many was at the meeting the other time? The only way I had of knowing, I took the person by the hand, and stand there, and I hold that hand. And that hand, I would hold it, until Something spoke through me, and it said the disease what it was. And I testified to you, that God told me, the Angel of the Lord, that if I would be sincere, it would come to pass, that I would know the very thoughts of their heart. You remember me saying it would come to pass? How many remembers me testifying of that? Raise your hand. See? Now, the first time it happened, was with Brother Baxter, at Queen Gardens, Regina, Saskatchewan. I walked to the platform. He give me a drink of water.

⁶⁷ And I stood the woman there, and I seen a vision of what she was doing. And there it started. God had manifested His Word. Hear me. I believe this. I can't say that He has told me, but something is moving in me, saying that, "There's something more greater, just ready to break forth in my ministry." Remember, He told me to be reverent, be obedient, be humble, and God will add to you." Now, I'm trying my best to be.

Now, Moses, when Moses said that he wasn't an eloquent man. His speech was . . . couldn't talk very well. He stammered, and so forth, and he couldn't go, and so forth. But God tried to get him to go anyhow,

but he wouldn't listen. But then, when God sent Moses, He told him, said, he said, "The people won't believe me."

⁶⁸ He said, "Put your hands in your bosom." He had leprosy, and He healed his hand of leprosy. Then he took a stick and performed a miracle, with a stick, by turning it to a serpent, back to a stick. He said, "You do this before the children of Israel and they will believe you." Is that right?

Now, He told me, that this sign would be given first. "And if they wouldn't believe that, that you'd know the very thoughts of their heart, and by that they would believe." That's the same God. And God knows that I know nothing about it then. The same Pillar of Fire that spoke to Moses, has spoke again in this last day. And it was not Moses that done any thing; it was the Angel that went before Moses, that did it. Is that right? Surely, people, we can understand. Now, Moses, here's one thing that I do do wrong. I'm admitting it with this Bible before me. I'm doing wrong by bringing this person up here and speaking to them, till I have to break myself into a vision that weakens me down. What I ought to do, well, maybe I ought to have them call one person out of the audience, or something another like that, and bring them up here and talk to them. And line up a prayer line, and pray for all the rest of them as they went by. That would be better. But it's got to a place, where, if you don't stand and talk to the person, the vision doesn't come, they don't even think you're anointed. I brought that upon myself, a confession before God.

⁶⁹ But if this man here, me knowing nothing about him, and—and the man knows I know nothing about him, never seen him in my life. If God will manifest Himself, and the same way that He done to Nathanael, that ought to settle it for this whole entire audience. Is that right? I take you, sir, for a truthful man. And I never seen you, no connection with you, know nothing about you. Is that right? No way else for me to know. All right. But there he stands.

Now, let us be in prayer now, while I talk to him. Be silently. You can look this way. Now, I want to ask you something tonight. Last night, when I was started to pray, and asked you to bow your head, some wouldn't do it. And that makes it hard on the patient. You see? That . . . You—you must. The only way I can do anything to help you, is full cooperation. And let you know this. That when them strange diseases goes out of the people, remember, you're not immune from them. And they're perfectly helpless until they're embodied. And be it assured to you that I'm not responsible. If you do not bow your head when I ask you, and will not obey, I would not even stay in the meeting, for it's a dangerous thing. For let me tell you: There's people in the institutions

today, that set in the meeting as normal people, and went out in that condition because of disobedience. There's many that's in the grave.

⁷⁰ Now, you look this way, do anything you want to, but just . . . And when I tell you, wherever you are, if you're in there . . .? . . . If you're sick, whatever He tells you to do, go do it right then. You do just what It tells you to do.

If I had longer to stay in Zion, I'd tell you some of the things that's happened, but we must hurry. Believe. The only thing I ask you to do is believe that Jesus Christ the same yesterday, today, and forever.

All right, sir, come here. Now, I trust that you understand, friends, that this is not a— a stage show or something. You're up here, I believe, in sincerity. If you're not, God will sure tell me about you in a few minutes, and you'll know whether you're up—that you—you should've never come. But if you are in sincerity, you're here to get well, or something to happen. And I'm here in deep sincerity to try to help you by praying for you. That's all I can do, brother. That's all I can do. Why did I call you, sir, a few minutes ago, and brother then? Because I witnessed your spirit; you are a Christian. That's right. All right.

Now, He's already here. And you're aware of that, that there's something going on. And I just talk to you just a moment. I've been preaching (You see?) and it's—it's a different anointing; it has to move back from that (You see?) back into another realm. And I—I want to be sure of what I speak (You see?), until a vision goes to breaking in, and then I can tell what was wrong.

⁷¹ But now, look, as I'm speaking to you, like Jesus did to the woman at the well . . . Now, if there's something wrong with that woman, and Jesus talked to her a little bit, and He went right straight and told her what was wrong with her. Is that right? Not knowing her, He was a Jew, and she a Samaritan, He just stood up there at the well, and she come by. So after talking to her a little bit, then He could tell her what was wrong.

⁷² Now, if I be a Christian man, if the Spirit of God is in me, that is, the Spirit of Christ, then It'll make me conduct like Him, make any Christian like Him. Then on—on top of that, if He has given a spiritual gift, or His Presence near, then He will be just like He was then. He could go right straight. See, He has no lips on earth but mine, ours, no hands, but ours, our eyes. He speaks through us, and looks through us, and sees through us. And is that right? That's right. You're . . .? . . . then. Our lips are His lips to preach the Gospel and what-more.

Sir, you're—you're suffering with a blood condition. I—I believe it's diabetes. Is that right? Now, do you believe it? With all your heart? [Brother answers, "With all my heart."—Ed.]

⁷³ Now, there is the man's trouble. That's what's wrong. I never seen him in my life, but that's his trouble. Now, if I could talk to him just a little bit, then the Holy Spirit might reveal something else, might, oh, tell him, maybe, something when he was a little boy he did, or maybe some hindrance, or something, something that would—stands in his life. I—I don't know. Perhaps. . . Do you all really believe?

Now, I want, being that this is the first man, let's take these cases serious. I just want to talk to you, sir. Now, I just want you to answer me. Oh, I'm not reading your mind, sir. I want you to be thinking about me standing here, just thinking that you're in the Presence of the Lord, some and or His Being here. Don't think. . . 'cause the people might think it as reading mind. Let me. . . We settled that, the other night, that Jesus knowed their thoughts. But and I—I don't want that at all. I want to see a vision, not what they're thinking about. See? I—I want to know if God would show me something about you, something in your life. Do you believe that I'm able to do it by being His prophet? You do. Well, may the Lord grant it.

⁷⁴ You have something to do around a boat, or boats, or something. Isn't that right? And aren't you some kind of a. . . Aren't you a minister? You are a preacher, that is. And you are around. . . I see you around preaching, or talking to fishermen, or something another, or boats, or something. Is that right? If it's right, raise up your hand. Do you believe me to be His prophet? All right, go home and be well, my brother, in the Name of Jesus Christ. . . ? . . . [Blank spot on tape—Ed.]

⁷⁵ I believe, beyond a shadow of doubt, the people of this meeting will have to recognize that there is a supernatural Being that's standing here, that's ministering through me. And you can accept it as God, or whatever want to accept it. That will determine your healing. If that be so, and God has said that I have told the truth. A man who'd come here and saying he is a. . . God told you this, that, or the other. I have no right to say that He did not. Look, when God comes down and speaks definitely, everything that He says is the truth.

Can you believe that man, that he told the truth? It's truth. Can you believe me now? That Jesus Christ our Saviour, is setting at the right hand of the Father. His Presence is here this evening. Just as they put a television on me now, and see me in California; and I'm here. His invisible Presence is near. He's the One, through the power of the Holy Spirit, that's moving in this building. And He's ready now to make His healing power to the people well.

⁷⁶ Will you believe me as His prophet? I was going to call about ten more. My manager has done said it's enough. If there's no more conditions, I—I tell you the Spirit is moving on. Everything is becoming

more like a emerald color, around me, 'cause I'm standing here, that's all I know, holding to this microphone.

I love you, Zion. And God knows that I want to do something for you. And I have testified to you, and my God has testified that I've told the Truth. Receive Him tonight (will you?) as your Healer, while we bow our heads.

⁷⁷ Our Father, Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thine will be done in earth, as it is in heaven. Almighty God, Author of Life, and Giver of every good gift; Saviour of the soul, Healer of the body, Creator of heavens and earth, send Thy blessings upon this people. How can we doubt longer? How long will you stand in jeopardy?

Blessed be the God and Father of our Lord Jesus Christ, Who by His infinite grace, has sent His Holy Spirit to us in this last days. We poor, alienated Gentiles, carried away with dumb idols, two thousand years ago were wild savages, we Anglo-Saxon people, without hope, without God in the world, and today has been made sons and daughters of God, and God has sent His Spirit into us, crying, "Abba, Father."

⁷⁸ O God, through my nation, America. Woe unto her. If the works had been done in Sodom and Gomorrah, that's did in America in these last five minutes, it'd remain to this day. If this nation would receive You, O God, as those poor dark heathen Africans did down there in Africa, the Korean War could be settled and peace could strike the earth again. But if they will not accept mercy, we have to accept judgment. God be merciful tonight, to this people here in this audience. This poor, little, neglected, Zion, where once the bells tolled yonder in their street, I'm told, back yonder when I was babe, and rocked in my mother's arms, You knew that this night would be when the bell was tolled on the church, the women ceased their work, the men stopped on the street, and covered their heads. Prayer was made to Almighty God.

⁷⁹ The thinking now that down through the street goes half-dressed girls. Sin on every hand, the . . . ? . . . called by holy names. Sinners, ungodly, beguiled and ground dedicated to God, how long, Lord, will these things last? Only doest Thou know. But yet, I believe, there is names yet in Zion, that's wrote on the Lamb's Book of Life.

Come, Lord Jesus, tonight, as Your Spirit moving over this audience. Hear each one of them, Lord, these that's gathered in from here and other parts of this country: Waukegan, and Chicago, and around about the cities. May, Lord, mercy spread over the building just now. May the rain of the Holy Spirit, as it was in the fiery furnace, with the Hebrew children fan away every unbelief, every doubt, and may God Almighty break through the spell of unbelief and set every

believer free tonight. And may the Holy Ghost now baptize many in this audience tonight, into the kingdom of God, and out yonder they might leap out of these chairs. . . ? . . . crutches, their eyes comes open, ears open, the sick will pass here, and. . . ? . . . might be healed. God, grant it. Hear my prayer, God. Hear it in Jesus' Name.

And, Satan, you leave, you ungodly, doubting, and unbelieving spirit, I adjure thee, by Jesus the Son of God Who's here, leave every one of the people. Come out of them.



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