
BALM IN GILEAD



Say much. . . Let's just remain standing a moment for prayer. I always like to speak to the Author before I open His Book. Don't you think that's a good idea? Someone was talking one time. I said something or another, and—and the man said. . . It was a fine friend of mine; most all of you know him; and he preaches in seven languages. Booth-Clibborn, you've heard of him, I guess, William Booth-Clibborn. And he said to me; he said, "But, Brother Branham, you just don't know your Bible."

I said, "But I know the Author real well." That's. . . ? . . . And I know the Author; I think that He will teach me His Word. So let's speak to Him now before we go into His Word.

² Our Heavenly Father, the Author of this Word, the Author of the Word of God, "The Word was God and made flesh and dwelled among us." We approach Thee in the Name of Jesus, Thy Son, our Saviour. We love Him, Father, because that He was obedient unto death. And the wrath that was supposed to come upon us was poured out upon Him on Calvary. And there He suffered in our stead that we might go free. No wonder people has never been able to express what love the Father had for the fallen race of Adam, to give His Son to suffer to redeem us by His grace.

And, Father, we pray tonight that You'll bless us in our efforts tonight as we come to fellowship around the Word. May the Word be a lamp unto our feet, a Light that will guide us, deeper depths and higher heights in the love of God. And heal the sick tonight, Father. This is the night that we're to pray for the sick. We ask that You will heal every one of them.

Bless this little church, O God, bless its precious little pastor, Brother Buntane and his dear brother that I just met and shook hands with from Calcutta. I pray, Father, that You'll bless these boys. And think of their godly old father up there, and when he packed them around as little boys, how maybe he believed that You'd someday make ministers out of them like this, and we're happy, Lord, God answers prayer; we know it. So answer ours tonight, Father, and get glory out of our gathering together. We ask it in Jesus' Name. Amen. May be seated.

³ This is such a grand privilege to assemble in service of God. And you know, about the time we get all the funny feeling drove way, then it's about time to leave. You see? When we come in and just constantly,

and saying, "How do you do?" And then the ministry's all new, and I'm new, and first thing you know it takes a little while to get us all kinda acquainted with one another. Let the Holy Spirit move among us to see that we're brothers and sisters (You see?), that there's nothing wrong with us, and we're just God's children. And the ministry that God gave me, why, it's for you, and it's love, expressions of love. And then we say, "Bye-bye," and take off up to somewhere else. And I've tried . . . I can't think of that name of that place; I call it . . . Billy says, "Where you think we're going, daddy?" I said, "Venezuela." That'd be a long ways a way, wouldn't it? However, we've been to Venezuela, been over, we never had services there.

⁴ But—but we're expecting the Lord willing. . . I met my good friend Brother Kopp back there. And one invite us back to California again, and—and then—and different places around the nations. And we've got to finish up all of our interviews that—that . . . How we do that, the pastor was saying something the other day, how them interviews that we talked about. Well, there's—there's things in people's lives that they don't know which a way to go. They're just—they're just at the end of the road; that's all. They don't know . . . I believe that the Word of God solves everything that we have need of, don't you think? That's right. But now, for instance, if we'd say something about salvation, then the Word of God explains it.

Now, but what if it's something that the Word of God hasn't got written here. Then God don't need nothing; He's sends the different gifts to take care of that. And then, in the Old Testament we—the Lord gives us men that they would go to and consult them and ask about what was to take place. And they were brought up from baby on up, and had the Word of the Lord, and they felt assured that if this seer could see what the Lord said to them, well, that—that was—that was it. Well, I'm not a seer; I'm not a prophet; but I—I'm just a poor Gentile that the Lord lets me be used to help the Gentile people in these days. You see? I believe it's regarded somewhere in the Bible as some sort of a gift, but whatever it is, that's—it's a small and that ain't the significance of it. It's what we can do to help somebody to get closer to God.

⁵ And way we do, the people write in home, and then we get their addresses, and then sign a name, and send them back a card. And anywhere in that community, in that community, then we send them word who—who to come. Well, then during the time of the day, like here the reason many of you didn't know why we wasn't having these discernment services every night, why, the day time takes it all up. See? And you're so weak and tired, till you can't do it at night. And so we . . . The people comes in and sets down. I don't know who they are; I don't ask them. And we just wait there until the Holy Spirit

comes and brings the whole thing out, tells them what they have done, where they made their mistake, what they're supposed to do, and—and everything just the way it's. . . And you'd be surprised: doctors, lawyers, businessman, and everything from all over the country, from Africa, from Asia, from Germany, from Switzerland, they come from all over the country, set in there waiting, months and everything else. And we just write them. Instead of them all piling up there, and many of them go home disappointed, we just wait till their time comes and then we bring them in.

⁶ Now, in California here we have meetings. And here some people been waiting as much as three years or more. And then, as soon as we can get to them, we don't leave, we stay right there until the Holy Spirit speaks. And then they know what to do, and tell them how to do it, and way it is. And it never has failed one time, because it's God. We're thankful for that, very grateful to our heavenly Father that. . . And ministers by the hundreds. . . So we—we have a room we take them to, and they know when their appointment, and just exactly when it is. Then it's—we come just. . .

Now, sometimes I'll be out walking around, or maybe in prayer for somebody else, and He will show me a vision on where to go to find somebody, or do something. Then I take right off and do that right now, because that's God Himself speaking, using it. See? So I always do just as—try to do as He tells me. I'm sorry to say I fail Him so many times. I—I'm ashamed of myself before His church tonight to make a confession like this, but there's many times that—that I have failed Him, and I. . . You pray for me that I—that I won't fail Him no more than humanly possible. I—many times I know if I'd have went and done certain things, it'd been different. But just somebody pulling at you this way, and somebody pulling this way, and—and it—it's so hard, and good friends that you love real well, and—and sometimes you get out of the will of the Lord. After all, it's kind of a dual ministry. This is evangelistic ministry. That other. . . Remember how the old seers did? They stayed out in the wilderness, stayed out there till God told them to do something. They'd stomp right in, deliver their message, and up back to the wilderness again. See? And that's the difference of it.

⁷ Now. . . But we're so glad to know that our heavenly Father, of the Old Testament, the same One that was in Jesus Christ His Son, is the same One in His church today. See? Oh, doesn't that just thrill your heart to know that in the day that when there's so much. . . They say—well, the different organizations says, "We've got it; come over here." The different nations say, "We got it; come over here." But He's the One's got it. So we're so glad that He comes down and proves us by the Bible, just what He's going to do, and come down and do just what He

said He would do. Then look back there in the Bible and see it just page by page unfolding like He said He would do. Wonderful, wonderful.

⁸ How many got the Business Men's Voice this time? Chri—The Business Men's Voice? I appreciate that little article, that vision. He put part of it in there which is very nice that, I suppose was wrote up by Brother Tommy Hicks. That—that made a change in me. I was always afraid of death. I thought I would—didn't want to be a spirit. I—I never know nothing . . . That's the reason that the Angel of the Lord Who speaks to me I know is of God. Because He had . . . First place, if He'd tell me one thing that wasn't God's Word, I would not believe it. No, sir. I don't care what it is; it's got to be God's Word. See? And there's all kinds of angels you know; we know that. But the . . . Paul said, "If an angel come and preaches any other gospel than this that I preach . . ." See?

And when I got there and this little . . . I don't know; I don't want to say, impersonate the great Saint Paul, certainly not. I wouldn't do that for nothing.

I don't know, it was probably a vision, but there's one thing I know, I wasn't asleep. And—and if it was a vision, I never had one like that before in my life. I was just about as high as them pilasters or rafters, what you call it there, that ceiling tiles there. I just about that high looking right back at myself. And just as much as I'm standing right here, looking right back, and I could see myself laying there. Had a real funny feeling, I thought I'd had a heart attack and had died. And I thought, "Well, if this is death, my, this is wonderful." And I—I tell you Christians right now, you do not have one thing to worry, if you're in Christ. Don't never fear death; death has no fear to it, no, no, no. It's a joy.

⁹ And I met them women there. And honestly, I—I feel sometimes I've been a little hard on my sisters. I . . . Not—not to try to be cruel, but I—I don't want them to be like the rest of the world. I'm—I'm jealous of them. See? I just . . . I—I want them to be real Christians. I want them to look like it, act like it, and be like it, and be genuine. And that's the reason I'm zealous of my brethren. I don't want them off in little old social gospels like you get out of some incubator out here. I want them to be real men of God, stand and not compromise on that Word, and really lay it out there. That—that's . . . It don't that I try to hurt my brethren; I—I love them too much for that. I love people too much for that. But really love cuts, did you know that?

Now, mother, I want to ask you something, or daughter that's not mother yet. If—if your mother, or your child, was out here in the street, and you know them little renegades running through that street, and

them half drunk and everything, that kid is going to get killed, and it wouldn't stay out of the street, would you say, "Well, darling, just go ahead and set out in the street; I guess that'll be all right." Not for . . . You wouldn't love that baby if you acted like that. Real love would get out there, and you'd put it on such discipline and spank it until it did stay out of that street. Is that right? Then don't get angry with me. See? Just want you to stay away from the things of the world; that's it, just stay away from it. Get away from it.

¹⁰ Now, organizations, you hear me spank at them once in a while. Now, I don't mean to say the organization's not all right. No, sir. But you see, you get just to a place you say, "I belong to the Church of God." "I belong to the Assemblies." That's just the same as you used to make fun of the Methodists saying that, and the Baptists and the Presbyterians, and we got right in the same rut. See? Now, them's all right; Methodists is all right; Baptists is all right; Assemblies of God, Church of God, them's all, all right. But brother, when you see . . . No matter where it is . . .

Now, spiritual minded people, I hope you understand, you'll watch, that the first thing you know . . . Just like the first round of apostles, they were all spirit filled. The second round begin to give way. The third round give way again. And then the fourth round, they went right on out into paganism. And then Romanism, and Paganism, and Christianity, and all consolidated together and made a universal church. From there . . .

¹¹ See, that's the same thing. Martin Luther had a real revival. When Luther was living he kept it straight. You know Martin Luther spoke in tongues? Yes, sir, sure did. And he had great signs and wonders. But when Luther died, what taken place? The church organized and there she went. Another round come up through the incubator, and all away they went. Now, see, Martin Luther, he happened to see the great Pillar of Fire, and he followed It. And . . . But what did he do? What did they do? They organized right under this Pillar of Fire, and you can't organize God. So the Pillar of Fire moved, and Luther couldn't move with it because he was organized.

Then John Wesley saw, and away he went on sanctification. And what did they do after the days of Wesley? They organized it. And what did it do then when the baptism—then it moved out again, the baptism of the Holy Ghost. Then the Pentecostal saw it and away they went, after it. But what did they do? The same thing the rest of them done, organized right under it. After the first round of the old fathers, about forty, fifty years ago these young fellows come in. Then the young fellows and the grandchildren begin to come. There you are (See?), right back the same thing.

¹² But remember, brother, that message is supposed to shake the nation or shake the church. Don't you look for some great something to come down on corridors. The message of God will be exactly to the elected Church. These signs and wonders will never be done before the world; they're not supposed to be.

President of the Four Rose Whiskey Company, his wife was . . . She's a—a Missionary Alliance. And she was in one of the meetings; she called Brother Bosworth, which was a Missionary Alliance, and said, "The thing of it is, you're not letting that gift get started out." Said, "What I seen last night would be done in the capitals and so forth, of the nation, why," said, "it would convert—bring the whole world to Christianity." But you see, it's not sent to capitals of nations. See? It's sent to the elected Church. You see, you're not . . .

"Oh," they say, "put your name on great big signs, and hit the big nerve centers; get on television." It wasn't meant for that. I was just sent to you, the church, and that's it. Now, you believe it with all your heart.

¹³ I want to say here while I'm in the church; this is certainly been a wonderful time for us; we appreciate Brother Buntane and to his—the co-workers, brethren, all of you people, and especially you people. When non-healing services, just coming and standing here plowing away and just letting it fall anywhere it wants to, and—but just staying true to the Word. I haven't said one word that I'd back up on, and I haven't said one word that the Bible doesn't say (That's right), or I can prove it by the Scripture, so it's been right with the Word. And the blessed Holy Spirit's come right along all the time, confirming the Word right along just exactly. And you dear people has come every night, and packed this place out, and come right along. I appreciate that. That's really nice. I pray that not one of you will be lost, every one of you would be in the Kingdom of God, and I pray.

¹⁴ I pray that they'll—this revival will never end in this little Assembly of God church here on the corner. I pray that the light and power of God will spread from this, till it takes the whole West Coast. And I—I trust that this will be a church of example. I do. And other Assemblies of God, and Baptists, and Methodists, and everywhere, and just catch a fire everywhere.

See, brethren, we are not divided. We—we cannot be divided; we're human beings. You know, Methodists eat the same kind of food you do? Baptists does the same thing. Catholics love their children just like you love yours. Catholic men love their wives like you love your wives, and the husbands and wives love one another. They want to go to heaven the same as you do. See?

So our little differences—I—let's—let's forget that. Let's reach out an arm for everybody. Just reach out, and pull in, and love to the Kingdom of God.

Notice what He told me? I've always believed and always believe, that that power of love exceeds speaking in tongues; it exceeds shouting; it exceeds everything that I know of. It's always been my theme,

Dear dying Lamb,
Thy precious Blood shall never lose its power,
Till all of the ransomed church of God,
Be saved to sin no more.
Ever since by faith I saw that stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then if I truly love the church of God, which Christ purchased with His Own Blood, how can I hold my peace and see it getting worse. I can't do it; I just can't, brother. If my brethren turn me out, I—I just can't help it. See? But I—I must stay true to this Word (See?); it's my—it's my work.

¹⁵ Now, we're going to have a prayer line tonight and pray for the sick. And so I'm sure that that would be a good way for closing of the service here in the church. And they tell me that they give me a love offering here at the church. Well now, I—I didn't ask for that, friends. I didn't come here for that. I come for fellowship with you and with your little pastor here. That's what I come for, not an offering. If you never give one red cent, you'd—I'd be just the same. I—I appreciate it just the same. See? And it's not where. . . .

I have never in my life. . . I'm fifty-one years old; I've been preaching the Gospel for thirty-one years. I pastored the Baptist Tabernacle seventeen years and never took a offering in my life, never in my life. I pastored seventeen years in the Baptist church there at Jeffersonville, Indiana, and never even had a collection plate in the church. That's right. Not because that they wouldn't do it, because I was able to work, so I just went out and worked, hard work too: walking thirty, thirty-five miles a day, patrolling and things like that through the wilderness, and working on high lines, and whatevermore come along to work. Make my living. I wasn't no burden to the people.

¹⁶ I love the Lord. That's it. See? It's not money; it's not them things; it's to—it's to try to get the church of God and all of us together to go up in that great rapture. I'm watching the end, is what I'm watching, as I've told you about riding the bicycle. If you're looking here what's

going on now, you'll—you'll certainly run off the board. But if you just keep your eye on the end and hold steady, just keep watching the end (See?), you won't get so nervous. See? "Oh, how's this going to be? How is that going to be?"

When I come into a meeting sometime I notice my boys. I call them, my group. They'll come in, "Brother Branham, this went . . ." I just keep watching the cross (See?), and just keep going. It'll be all right. It's all right. It's never failed yet, so it just won't fail; that's all. God promised it and it cannot fail. God said so. And so we love Him for that.

¹⁷ Now, we're going to read a Scripture and just have a little—a little few words tonight. And tomorrow night now, we're going to be down at the Municipal Auditorium. And I'm sorry that—that we made this little junction right quick, way we did, change, rather. I—I think, the brethren, some of them thought that maybe it would give the people more room so they could attend the church. And I hope that no one that goes to these fine churches around here, will—will miss their services tomorrow night; I—I hope they don't do it. If they got a post of duty, stand at that. That you stand to your post of duty at your church, wherever you go to, and pay your tithing into it, and you love your pastor, and pray for him. And if you need to be prayed for, ask him; he's a man of God; he will pray for you. And He will answer his prayer same as He will mine or anyone else's, 'cause after all, it's your own faith in God that does the work. That's right, just exactly.

¹⁸ Now, all of you be good, and God ever be with you. And I hope to be back on the coast here again, visit down through here again at this little Assembly of God, come up and knock on your door, I hope you let me in. And I come in and preach for you again and we have a little time of fellowship around. And you tell your pastors and so forth around, you that visit around, give them my love and regards, and try to explain to him what I'm trying to do, is trying to hold the church of the living God together as one unit, one big body. I love that song,

We are not divided,
All one body we;
One in hope and doctrine,
One in charity.
Onward, Christian soldiers! Marching as to war.

¹⁹ And now, the prayer cards will be given out tomorrow night at six o'clock at the Municipal Auditorium. And now, on those, the reason we do that, there's too many crowds in; then they go to shoving and pushing, one saying, "I was here first." You know how they do; you just can't do it, you have to give them a card. And the card hasn't got

nothing but just a little number on it, so you just keep your number. And when your number's called, come up.

Now, I think that's all I was going to say for tonight, and I—I told . . . And the musicians, the song, the choir, and all of them, I appreciate them everyone. And that group that sang this morning, what was . . . Squire, Squire? My, they was wonderful singers. And that little lady up there that sing, she was sweet little lady, little—looked like a little Norwegian to me. Oh, she's here and she isn't, I ain't got no hair to pull, so . . .

²⁰ You know, I was combing my three or four I had left, the other day, and my wife said to me; she said, "Billy, you know you're almost bald-headed?"

I said, "But I haven't lost any of them."

She said, "What?"

And I said, "I haven't lost any of them."

She said, "Pray, tell me where they are."

I said, "You tell me where they was before I got them." That's right. They are a substance, is that right? So ever where they were before I got them, they are there waiting for me to come to them. So when somebody tells you Brother Branham's dead, don't you believe it; I died years ago. See? I'm just going to that young body yonder. When this old carcass is finished,

I'll drop and rise,
Seize the everlasting prize;
And shout, while passing through the air,
Farewell, farewell, sweet hour of prayer!

Well, that is true, isn't it? It is true.

See, them hairs were something; they're bound to be a substance; they were somewhere.

²¹ Why I ever thought that one time . . . I'm a great believer; I'm—shoot, you know how it is, and rifles and so forth, and people give me guns and I fool with them. Gene and I here, we just have a—relax ourselves shooting targets. And—and I can take a—a two-twenty swift, that's one of the fastest firing guns from the shoulder, and can load that, handle that, to five thousand feet per second. Now, think of it. See? But if you put just to one quarter of a grain more powder in it, you can shoot right across to that window and you'd never hit the window. And nothing falls. The bullet turns right back to its original gases like it was millions of years ago. See? Now, see, it was gases; then it became something, and if it lasts long enough it could come right back to a bullet again. See? That's how it is. See?

22 It's our . . . What I—these hairs was before they become on me, they are waiting for me; and every hair is numbered, and not one bit of us will be lost, but, "I'll raise it up at the last days," saith God. I believe that just as true as I believe I'm standing right here.

We're only made out of sixteen elements; that's petroleum, potash, cosmic light, and so forth, so that—God gets . . . It's in the earth, and He will just call it again, and I'll answer. That's right. I believe that. I believe that with all that's in my heart and soul and mind. I solemnly believe it over this Bible. If I die over it the next two minutes, I believe that, that He will call. And not one thing that I—that I was when I was twenty years old, but what I'll be there (That's right.), only immortal. I won't have to die no more.

Won't that be wonderful? Think of the old people. And that vision, when I was there, I seen that woman, the most beautiful women I ever seen, long hair at their waists, and long skirts on, run up, and throwing their arms around me, calling me brother. I seen men and their teeth as white as pearl, their eyes glistening, run up and throwing their arms around me, calling me brother, all of them young. And I couldn't understand it. And He said, "You see that woman that just put her arms around you?"

"Yes."

Said, "She was passing ninety when you led her to Christ. Why wouldn't she call you her darling brother." That makes me press on. Oh, my. You see why I cut and pull? Come on, let's go, friends.

23 Down in my heart I hold many secrets; you know that. You absolutely know that. So you just have to trust me and believe me. I'll never leave the Word; I'll stay right with the Word. But you just measure right up to it now. And when you come back here—when you come back to church, come and . . . If I come, the Lord let's us live, and Jesus tarries, a year from today I come back, I hope to see this crowd here just shining for the glory of God and the power of God. Then say, "You know what? Every Assembly of God, every Church of God, every Foursquare, every Oneness, Twoness, Threeness, and Fourness, and all up and down the coast, are just one accord, and this revival is, the power of God just shaking this coast like it never did."

"Oh," I'd say, "Lord, let thy servant depart in peace, for my eyes have seen Thy salvation." That's right. I'd be ready to go.

If you're keeping the Scriptures down . . . You're so lovely. Billy told me, said, "Daddy, you talk longer than you preach." He said . . .

"Well," I said, "I got something to talk about, so . . . And something that's good, something that I like real well." And I know we all enjoy it, don't we? Keep talking to—to one another . . .

24 Now, I want to—got some Scriptures wrote down here tonight also; I may refer to them. And I want you to turn over to Jeremiah 8:22, and we'll read these verse, these verses.

Is there no balm in Gilead; is there no physician there? why then is . . . the health of the daughter of my people not recovered?

That's a question. Keep that on your heart: Question. "Is there no balm? Is there no balm in Gilead; is there no physician there? Then why is the health of the daughter of My people not recovered?" If there's no balm, and no physician. . . If there is, then why—why is she not recovered is a question.

25 I believe if God makes a provision, and a way of escape for His people, does something for His people, and then the people refuse to receive it, He's got a right to ask why. What if you did something for somebody. . . If you say, "Now, I'll give you my automobile; it's full of gasoline; it's in good running shape; I want you to pick me up on the corner in ten minutes." And you waited all day and night, and the person never does come, and you meet them somewhere, you've got a right to say, "Why didn't you do it?" Is that right?

And God in all ages, when He made. . . He's never made a way of escape that the people in full would take it. There's always been those who pulled away. But I want you to notice one great thing, that always God sends mercy, and judgment follows mercy. And when you. . . And if you do not accept mercy, then you must receive judgment. You believe that?

26 Now, if you notice, just before the first World War they received the baptism of the Holy Spirit in this country and other countries. See? Now, when we seen the greatest thing, the greatest revival, the greatest ministries that's ever been known since the days of Jesus Christ, has crossed this nation. Tell me when, where, whereabouts did we ever, ever read in a book or hear or even know of ministry like we have today. Now, what's going to follow it? Judgment, to reject it.

Look at the ministry of our Lord. Because they rejected it, we had in the service last night, by rejecting it, what happened? Judgment followed. Certainly, always. Because they. . . Look, the Holy Spirit fell in Russia about a hundred years ago. Did you know that? Certainly it did. They rejected it. What did they get? It fell in Germany before it fell here. What did they get? They wouldn't accept the cross, so they got a double-cross, a swastika. See?

And now, because that we turned down as a nation. . . And I truly believe we made our fatal mistake in '56. And when we. . . Now, remember, I've got it on record (See?), and you just remember; she'll never come back again; she's finished. That's right. We're gleaning.

But it'll never come back again. There'll never be a great revival sweep this nation before judgment. She's coming to judgment; it's on its road there now. Most any time it will arrive. I do myself believe, that before this great judgment strikes the nation, that the second coming of Jesus will take His church from the earth. I believe it.

Now, we know that the world cannot stand an atomic blast. God has made a way for us to escape it. But if we refuse to escape it, then He's going to ask, why didn't we take it?

²⁷ Now, He's done everything that He promised in the Bible. Now, many peoples. . . I'm not differing with the scholars. No, sir. But I only work by revelation; the revelation has to be the Word. If it isn't according to the Word, then it's a wrong revelation. Many are looking for great things to happen, and they're applying that over into Israel and not in the church. Take the first three chapters of Revelations and you got the church right there. Then John was caught up from the church age. Now, so our day is just about finished, the church. The Gospel will now return to the Jews in Palestine. And then the Gentile age is finished, as far as it is the—the church age, the real, Spirit filled church.

²⁸ God makes a way, and then the people doesn't walk in it; He says, "Why?" One time the king of Israel . . . Because one day he was walking out in his lattices of his porch, and he fell through the lattice, and he—it hurt him, he taken a disease and a sickness from it. And so he took his bed. And being the king of Israel, yet instead of sending to inquire of God, he sent some of his man up to Ekron to require of Baalim—Beelzebub, the gods up there, their prophets, whether he was going to get well or not.

Now, you know God reveals His secrets to His prophets; we know that. To His servants, He reveals that. And Elijah was probably back over in his cave. And how did he know that the king pulled these men in, took two or three men and said, commissioned them, and said, "Now, you go over across our nation, take you several days, and go down to Ekron. And when you get down there, there will be—you'll meet Baal, the—the god of—of Ekron, and then I . . . You enquire of his prophet to ask Baalim, if I'm going to get well or not."

But you know, being that he was an Israelite, then God revealed it to Elijah the prophet. And He said, "Go up and stand in the way and stop them." And so these soldiers, or temple guards came by, walking down the road, talking, with the strict commission to go up to consult the heathen god about this because all the nation had went into sin.

²⁹ And that's what's the matter today, all the nation goes into sin: whiskey joints, the people getting cold and formal, uncensored radio programs, uncensored television programs. And it's so fascinating, and

sin is so beautiful until it attracts the attentions of the people. And if they're not truly borned again, where their attraction is on Christ and single minded, they'll go after that stuff. They'll act like those people. And they—the spirit of that will get on them.

It used to be the old Pentecostals wouldn't let their children even go to picture shows. The devil pulled one over on their eyes. He brought the picture show right in the house. That's right. And so you see how he got it? Slick, wise, slimy as he can be. Don't you never underestimate him; you stay under the cross; it's the only place to stay for safety.

So the old timers (You see?), they stayed with God. And this prophet stayed with God, so God could speak to him. Usually, the people go like the nation goes: always has. And that's what's the matter today; the people go like the nation goes. If it's all right, the nation legalizes drinking, why, it's all right. If they legalize . . .

³⁰ I seen a lady walking on the street the other day that any cop that had any decency about him, would've run that girl off the street, the way she was dressed. I never seen anything so vulgar in all my life: people running out of the filling station and things, gawking down the street at this girl. Where in the world has become of the decency of our people? God respected a woman to be one of the jewels of the earth. And how she'll sell herself out to the—the devil is more than . . . Well, it's because she doesn't know God; that's just all there is to it. See? Know that her body is sacred and she shouldn't do that, and they do it anyhow, because they think it's fine. Ricky and Elvis and all of them, they just glamour that and, "Wheet, whew!" wolf whistles. And they enjoy that. That ought to be a disgrace to any woman, would have one of them whistles at her like that.

Yes, you're a lamb, you're supposed to be some man's sweetheart and wife, some baby's mother. You ought to be ashamed to do things like that. The decency of real womanhood ought to . . . The—the respect you had for your mother ought to lead you different from that. That's right.

³¹ Notice how that it's just become . . . And preachers just let down, let it come right in the church. Finally it just gradually creeping in, a little bit like this. I set and talked to an old Methodist preacher not long ago, used to sing a 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?

Well, I think his song really expresses it; you let down the bars. That's all. Just let down the bars. . . One come in and he begin to talk it this a way, and—and they begin to look, he prospered a little bit and then say, "Well, if Jones can do it, Dr. Jones, I can too." And first thing you know there it goes.

And it's just like the old toboggan slide; you slip around on it. How many remembers old toboggan slide? You set down, keep slipping around real easy, seeing how close you get to the edge and all, before you knew it, [Brother Branham snaps his fingers—Ed.] down you went. That's what's happened to the Pentecostal church. That's right. Don't see how close you can get to it; see how far you can stay away it.

³² One time there was a driver had to ascend the mountain, and a man had to hurry and get across the mountains, and so they said. . . One driver walked up; he said, "I'm such a perfect driver, I can drive these six head of horses and my carriage within six inches of that rim across that great thousand foot ledge. I can drive it in six inches at a full gallop and never fall."

Another driver stepped up, said, "Sir, let me take it. I can drive within four inches of it at a full gallop and never—and never fall."

And there was an old fellow just standing over there looking, the dri—the man wanted to go across the mountain, said, "What about you, sir?"

He said, "Well, look, mister, according to what they're talking; they're better drivers than what I am. I hug the wall; I don't take any chances."

He said, "You take me across." See? Don't see how close you can get to sin without sinning; see how far you can stay away from it. That's the way it is. Keep off the territory altogether. That's the way I want a church. That's the church I want to belong to: one that shuns the very appearance of sin, get away from it. Say, "Well, our girls, or our men, or our—they just have a little clean fun." Oh, my, my, clean fun. What Americans call clean fun. . .

³³ I was up in Canada not long ago with my good friend Fred Sothmann, setting there. I. . . One of the great American. . . I ain't going to call the name of this group. And so they was up there having a—a convention, and whiskey bottles piled all over everything. When I come in that night, started up the—the—got on the elevator, and that boy. . . It even made me ashamed I was an American. And he looked around; I—I said, "What's the matter?"

He said, "The Americans are in tonight."

And I said, "My . . ." That was at Saskatoon. And I said, "It's some lodge having their convention." And so when I got up there and got off the hall at my room, started down, there was two young ladies standing back there, both of them with wedding bands on with their—just their underneath skirt on, drunk as they could be. An old drunk men trying to reach after them, maybe a husband home baby-setting. Maybe these men reaching after these young women, and their wives home taking care of a baby. But they were having a little clean American fun. It's filth and sin. That's right.

³⁴ And they come down the hall, and this old guy grabbed this one by the underneath skirt, and tried to pull her, and almost broke one of the straps off her shoulder and she was disposed terribly. She come down, beautiful young women, both of them come down through there, staggering like that. And I just stepped back in a little room like, little hall like this, and watched. They got pretty close in front of me; they had a bottle of whiskey. And she reached around, took this bottle, and turned it up, and took another drink, that wedding band shining on her hand. My heart just went out of me. And I thought, "A beautiful little thing like that and then look what she's doing." And then the other one passed with her and she took—she tucked this little skirt, what she had on her underneath skirt, pulled it way up as far as she could and hollered, "Whoopee, this is life."

I stepped out of the hall; I said, "I beg your pardon; this is death. This is death. The Bible said, 'She that live in the pleasure is dead while she's alive.'"

They said, "Have a drink."

I said, "Just a minute. I'm an American."

"Good," they said, "an old Yankee."

I said, "Wait a minute; I'm a Gospel preacher. Aren't you ashamed of yourself," I said. One of them was a Sunday School teacher. I said, "Aren't you ashamed of yourself?" And I caught her by the hand; she was too little to run. I held her. Started screaming and pulling like that, and I thought maybe they'd come out and have me arrested and think wrong of me. So I said, "Aren't—aren't you ashamed of yourself, as women up here, both of you with wedding bands on and your husbands at home."

Said, "We're just having a little clean fun."

I said, "It's sin." Right.

³⁵ God made a way of escape but they just won't take it. What makes people do that? Is because God made a man to thirst. And you . . . How dare any man to try to satisfy that holy thirst with the things of

the devil. Don't you try to do that. You'll never be satisfied; it only brings heartaches, make you pick up pistol and blow your brains out. That don't have real life in it. Real life comes from God. You can never be satisfied and perfectly happy. . . . And one of these halfway Christians, supposed to be, is the most miserable person in the world. "Oh, I can't do this. If my church knowed I did that. . . ." God knows you're doing it; what difference does it make? Right there have your whole heart centered right on God and stay right with it. Then you're happy, walking peacefully with Him.

³⁶ Elijah went up, stood in the road. Here come these men up, and said—come to him, he said, "Go back and tell your king, THUS SAITH THE LORD; he's not coming off of that bed. Ask him why didn't he send down here; he's a Israelite. Is it because there's no God in Israel? Is it because we don't have a prophet? Israel doesn't have a prophet nor a God? Why would you send over there to Ekron? Hasn't Israel got a prophet? Hasn't Israel got a God? Then why would you send to Beelzebub or to—or to Baalim? Why would you consult those things? Is it because we don't have any prophet or any God?"

That's what God's going to ask the United States one of these days: "Why did you do those things?" That's what God's going to ask the Pentecostal church one of these days, "Why did you go to dances? Why did you act like that? Why did the women bob off their hair? Why did the men do these things? Why did they dress like the world? Why did they act like the world? Was it because there was no Gospel, no joy, no Holy Spirit poured out upon you? Is it because they didn't have a preacher that would preach it?"

³⁷ Oh, it's because, just like it was in the days of the king, it was his own stubbornness. He hated the prophet, 'cause his mammy hated him. He was Jezebel's son. And that's the reason Ahab, a borderline believer. . . . And that's why it was: an old cold formal church he come out of. And that's the reason that he hated the prophet, because the prophet told him the truth. And he didn't pull any punches about it. And he hated him. His mother hated that prophet. His daddy hated that prophet.

His daddy said when—when Jehoshaphat come down and went down there to set with Ahab, he said, "Let's go up here to Ramoth-gilead and take the country up there." Said, "It belongs to Israel." And of course, he showed him all the great things that—that they had, he. . . . 'Course, that's the way the devil does, show you all the great things. And it blinded his eyes, and he said, "Well, our people is your people." Said, "But don't you think we ought to consult the Lord about it first?"

He said, "Sure, certainly, Jehoshaphat. That's just right, we should. I've got four hundred seminary preachers down here, the best . . ." They had the best there is in the country. "Oh, I'll go get them all, bring them up here." And all of them prophesied with one accord, said, "Go on up, go on up, the Lord's with you."

³⁸ But that didn't just suit Jehoshaphat right. He said, "Haven't you got one more?"

"One more, when we got four hundred out of my seminary with one accord, everyone speaking the same thing?" I don't care how many speaks. If it's not the Word of God, it's not the Word of God. "We got four hundred smart, trained, educated, prophets standing here. With one accord they say go."

But Jehoshaphat said, "But surely, you got one more."

He said, "Yeah, we got another holy-ro . . ." Excuse me, I might not ought to said that, but . . . Well, I done said it anyhow. "Yeah, we got one, Micaiah, a holy-roller up here. But I hate him." There you are.

"Oh, let not the king say so." Said, "Go up and get him and see what he will say."

He said, "I'm warning you; he only prophesies evil against me." Sure, how could he do? What more could he do? When they seen that worldliness, what could he do but stand for truth?

³⁹ Went and got him and then . . . 'Course, they had the deacon board to go get him to hold that revival, and said, "Now, wait a minute, now don't you preach against this, and don't you preach against that. Don't tell the women they shouldn't cut their hair, and don't tell them they shouldn't wear makeup, 'cause all of our women does." I've had them to say that. And I say, "Shut up. You want me—you want me, here I'll come." See?

So they said to Micaiah, they said, "Now, you say the same thing the rest of them's saying, because one day, you know what, you'll be the general overseer. If you'll just listen to me, I'll . . . They'll take you into the conference if you'll just agree with them." No, that don't lay in the heart of a real prophet of God. No, sir.

He wasn't going to agree with them; he had no strings to pull, or no meal tickets to be bought. So he just said, "I'll say just what God puts in my mouth to say, and that's all." So he went down there and he said, "Give me tonight, let me see what the Lord will say." Come back the next day, you know what he said, "I seen Israel on the hills scattered like sheep having no shepherd."

Said, "What'd I tell you?" And then the head of the Ministerial Association smacked him in the mouth, just knocked him down flat.

Yeah, that's right. Said, "Which way did the Spirit of God go when it went out of me?"

Said, "You'll see when my prophecy comes to pass."

He said, "Put him in the inner prison. Put him back in there and feed him the bread of sorrow and the water of sorrow," Ahab said, "till I return in peace."

Micaiah said, "If you return at all, God hasn't spoke to me."

⁴⁰ Now, why would they take—why didn't they take that one man's word (See?), one man in the whole nation standing out against wrong. And the rest of them. . . Why? Because they believed the classical bunch. They believe the Ph.D., LL.D.'s, and Q.S.D.'s, and every kind of D.D.'s and all kind, everything went with it. They wanted to believe it because they thought they were smarter, and educated. But watch. Who was right? Micaiah was right, because he stayed exactly with the Word of the Lord; he stayed exactly. How could he bless what the Word of God had cursed?

How can I tell you women you're right with short hair, and wearing makeup, and dresses like you was poured into them like a skinned wiener, and something like that out here, when the Word of God condemns it? Why can't I tell you you're right, your Assemblies of God, and Churches of God, and Foursquare, and bringing people in, joining, coming in like that, let them act like the world, and going on, be all kinds of different things, when it's wrong? Right, it's wrong. What we need is not a new membership, is the power of the Holy Ghost back in the church again: Old-fashion Pentecostal revival in the power and demonstrations of the Holy Ghost. Got enough of this stuff. . .

⁴¹ The Foursquare church is one of my great sponsors. They've got some of the finest men in there, Dr. Teeford, many of those they're real godly men. But when Sister McPherson and I and Rolf was setting eating one day, was talking about a certain organization, or certain man on this coast had took most of their members. I said, "That speaks pretty bad of you." Why would they go where they're going to say build four, five million dollar church, and you already got yours built, over there to pay that debt? I said, "What happened?"

You know what? I said, "When Sister McPherson was here she had a revival. She stayed with the Spirit. People would come from everywhere, Holy Spirit filled. But what happened when she died? You started making Ph.D.'s, D.D.D.'s, double L.D.'s, Q.S.D.'s and all kinds of things. And what you got now? A million dollars worth of white elephant on your hands." That's right. What we need is back to the Pentecostal message, back to the Holy Ghost; that is true.

⁴² Micaiah couldn't say no more than that, because that's what Elijah said. He said, "I saw the host of heaven all gathered together having a council." And he said, "Who can we get to go down and deceive Ahab?" In otherwise, to make Elijah the prophet's word come true, get him out there so he can be killed, because the dogs has got to lick his blood on the chariot, 'cause Elijah said so; that was the Word of God. God said, "Who can we get to do it?"

And he said a lying spirit come up, said, "I'll go down and get all of them preachers and I'll make them think they're right."

Why? How could he do it? How could a lying spirit get in a preacher? Because he had compromised on the Word of God. If he'd . . . ? . . . the Word of God, wouldn't have got in him. Any spirit that speaks contrary to that Word it's a lie. That's right. That's God's Urim Thummim. Right. If it isn't on here, it's wrong. This is it.

Our God can do things that's not wrote in this Book, but He's got plenty enough here for me to stay with to know that I'm right, right here. If I just keep this, that'll be fine.

⁴³ Now, "Go, tell him, he's not coming off of that bed. **THUS SAITH THE LORD**, he's not coming off of the bed. He's going to die on the bed," and he did.

So when the messengers come back down to King Ahaziah, he said—Ahab's son, so he said to him, he said, "What are you doing back so early?"

He said, "We met a man up there that said, tell you, '**THUS SAITH THE LORD**, why'd did you send over there for? Is there no prophet in Israel to consult? Isn't there no God down here in Israel, you have to send over there to the heathens?'"

In other words, "Ain't there enough joy in the church? Why do you stay home on Wednesday night to watch television? Is there no joy in the church no more; nothing in your heart that longs to hear the Word of God more than it likes to see 'We Love Susie,' or ever what them things are that you stay home to see?" What's the matter? Pastor's never asked me to say this; I'm just telling you the truth. What's the matter with the church? That's exactly what's wrong. If you people say, "Well, our pastor . . ." Our pastor nothing. You line up with God, and he will have to or he'll get out. That's right. Let the church line up. That's right. Just stay with the Word. Have you lost all the joy, the Gospel don't sound to you like it used to? There's something wrong then. If that love of God isn't above everything else, that your heart when that church bell rings, your heart just burns . . .

⁴⁴ Here some years ago I was coming down a telephone pole, and I was working for the public utilities while I was pastoring the Baptist

tabernacle. And—and Doctor Brown's a mighty good friend of mine, belongs to a fine denominational church there, and they say they got five hundred members. But they're all over the world, and some of them's been dead for years. But so anyhow, he said that's what they had cards of.

So then I was coming down the pole, and—and I been down over the hill down below New—New Albany there. I'd went down to collect a light bill. They'd told me to go up there and tell them people they'd let that light bill go as long as they could. They had the red notice, and we was going to have to turn the lights off. Well, instead of going up and turning it off, I thought, gentleman like, I'd go to the door and knock at the door and tell the lady what was going to happen. I went to the door and knocked on the door. There was a little old woman, girl, come across the—there with not enough clothes on to wad a shotgun. She come across there, you know . . . Well, you could have put them in a match box, honest; I never seen a woman so thinly dressed in my life. She come the door, I was—I just turned my head. I said, "How do you do?"

And she said—and she said, "Why, what did you want?"

I said, "Lady, I'm from public service company." I said, "They—I—they sent me to cut these lights off."

"Oh," she said, "you know, I forgot all about it." She said, "Mother told me the other day to take that light bill down. And you know, I just forgot it." It was then ten o'clock and she wasn't out of bed. I said, "All right, you get the bill, and I'll just give you a receipt of it, and we'll leave it on, 'cause if I cut it off, it's going to cost you two dollars to hook it up again."

"Oh," she said, "Thank you."

And I said, "All right."

⁴⁵ And she started across the—the floor and she had that old radio on, and this here Clayton McMichen, or ever what, some kind of one of these here Georgia tom cats, Wildcats, or something like that . . . She had some kind of a—a just sawing this old fiddle, you know, going, playing that little song about *Five Foot Two* and covered over with furs and all like . . . ? . . . and all that kind of nonsense. And he was going on playing like that. And she started across the floor, and that poor thing was so possessed with that kind of a spirit, she went, "Tootlely, tootlely, tootlely." all right over the floor. Now, I'm not saying that for a joke; I—I'm telling just what's the truth. And she went around hollering, "Tootlely, tootlely, tootlely, tootlely." And she forgot I was standing at the door. And then when this dance man, you know, that had the fiddle, he said, "Now, all of you come out to the old Greenbrier Ridge tonight,

we're going to be out there and we're going to do the rock-and-roll," or whatever it was. She got down, threw him a kiss, said, "Bye-bye, old sweetheart," said, "I'll be right there."

I just stood and waited, and I thought, "Poor kid." See? It's a shame, pretty little girl. I waited a little bit, she said, "Oh, excuse me," she said, come with the money, you know, she said, "I just love to 'donce' so well," putting on the dog. Now, you know, it ain't 'donce.' So she said d-a-n-c-e, it don't spell 'donce.' So she said, "I just love to donce so well." She said, "You know what?" She said, "I just lose . . ."

I said, "I noticed it." And so I just . . . ? . . . I said, "Thank you very much," and went on out.

⁴⁶ And it hadn't been but a little while when I got some more orders and come up. And I had a place up there where somebody went up and pushed the wires on a meter and just running it without that, and somebody in there ironing. Why if they'd cut a wire across and twenty-three hundred come through there, it'd kill a woman dead with an iron in her hand. So I had to go up and cut them nips off so they couldn't put it in straight like that. So I just cutting it off like that, come down, and Doctor Brown was coming down the street. He said, "Hello, Billy."

And I said, "Hello there, Doctor Brown." My, he's a mighty fine man, Methodist preacher.

And he said, "How you doing this morning?"

I said, "Fine, fine."

He said, "You Baptists are really having a time up there, aren't you?"

I said, "Oh, yes, sir. We just having . . ."

He said, "How you get that there crowd you have up there every Sunday night, Billy?"

I said, "I give them pills."

He said, "What kind of pills?"

I said, "Gos-pills." See? . . . ? . . .

And so, "Oh," he said, "you haven't lost any of your southern idea."

I said, "Nope, nope, that's right."

⁴⁷ He said, "You know what, Billy?" He said, "The other day . . . I've got five hundred members to that church down there," and he said, "I sent out five hundred cards to get those people to pledge that they would come six months out of the year to Sunday school. Within the year they'd register six times in—in—they'd register six months in the year, they'd come." And said, "You know how many answered?"

I said, "Don't have any idea, Brother Brown." Now, he was a nice man, yes, sir, I believe a real true man. And I said . . . I don't believe he had the Holy Ghost, no, sir, I don't. But I mean: I believe what he—what he preached he believed and he was true far as he went. Like the colored man eating watermelon, he said—eat a slice of it, and said, "What about that, Mose?"

He said, "That was good, but they's some mo' of it." And that's just about the way it is. You see? So that part was all right far as he went, but he didn't go too far.

So then I said, "How many answered, Brother Brown?"

He said, "Two answered last Sunday." He said, "What do you think about that?"

I said, "Well, that's pretty bad, Brother Brown."

⁴⁸ I said, "You know what, Brother Brown; I want to tell you a little something happened a while ago." I said, "I was down in New Albany," I was in Jeffersonville then. I said, "I was down in New Albany," (just three miles below), and I said, "I was cutting off the service down there for a person that didn't pay their bill. I went up and knocked on the door," and I told him about the girl. And I said, "That girl, she was so carried away, she went across the floor, after speaking to me, and that music had such an effect on her till she went across the floor going 'Tootletly, tootletly, tootletly,' and—and throwed a kiss to that Clayton McMichen, ever what his name was on that Greenbrier Patch, or ever what he was going to be out there." I said, "Do you think that somebody will have to sign a card to get her to go there Saturday night?"

He said, "Well, no."

I said, "She'd pawn what—they few clothes she had on; she'd get there." That's right. "Why?" I said, "Because in her was a dance spirit." And I said, "Now, Brother Brown, you excuse my ignorance, and don't think that I'm trying to tell you something, but I want to tell you something right now." See? I said, "The . . . If them people loved God like that woman loved dancing, they'd be at the church; you wouldn't have to sign any card to get them there." And that's where it is, brother. The church has lost its zeal, its love for the Gospel, for the power, for the Holy Ghost. It's lost it. "Is there no balm in Gilead; is there no physician there? then why is the daughter of my people not recovered?"

⁴⁹ It reminds me like a—a man dying on the doctors doorstep when the doctor has the remedy for his disease: same thing. Right. If a man's got a disease, and the doctor's got a toxin for that disease, and the man comes up and he refuses to take the doctor's medicine, then if the man dies right on the doctor's doorstep, can you blame the doctor? Can you

blame the toxin? Who's to blame? Himself. That's right. Can't blame the doctor; he's got the toxin; he's willing to give it. Can't blame the toxin, science has found it for the disease. So he dies right on the doorstep, but don't blame the doctor. That's exactly right.

Just the same thing today. People are dying right in the pews from sin. It's not because we haven't got toxin; it isn't because we haven't got physicians; it's because the people don't want to take it.

⁵⁰ [Blank spot on tape—Ed.] . . . and think that he could fix your arm up, it's a dangerous thing not to do that, you should do it. It's dangerous if you don't do it. And there was a time we didn't have much toxin. People died with diphtheria, but they got a toxin for it. Polio, the Salk toxin, that's—that's fine; I—I sure appreciate that. I believe a man would be more humble . . . You say, "Brother Branham, you believe in Divine healing?" That's all Divine healing. Every bit of it's Divine healing. "I'm the Lord Who heals all thy diseases." Yeah. Every bit of it is Divine healing. If hospitals and the—and stuff like that is not the . . .

Tell me where there ever was one doctor that could heal a disease, or tell me where they got a medicine that'll heal a disease. I was interviewed at Mayos'; you seen it in the "Reader's Digest," and so forth, Donny Morton, was healed up here. They called me, and they say, "We don't claim to be healers, Mr. Branham, we only claim to assist nature. There's one Healer; that's God." Sure.

⁵¹ I was preaching on that one time and somebody said, "What about penicillin, Brother Branham, then for the—for the—a—a bad cold?"

I said, "Well, it's just like you had your house full of rats and you put out poison, kill the rats; that don't patch the holes." I said, "Penicillin only kills the germs. It don't get—build back the blood cells and things." God's the only Creator that can create blood cells, and—and calcium, and so . . . The doctor sets the arm, he don't heal it.

What if I crank my car and broke my arm, went in, and said, "Doctor, heal my arm right quick, I'll finish cranking my car." See? He can't heal it; he just sets it together while God heals it. That's right. He just assists nature. God's the Healer. So there's only . . .

There's a remedies, and that's good. And if you don't take those remedies, then it's dangerous. Well, you say, "You believe in Divine healing then?" Well, listen brother, constantly I pray every day and night for them to find something for cancer. Look at the poor people. Anything . . . No good thing could come 'less it's from God. That's right. What would we do today if we didn't have those places? I know when I first started out amongst the Pentecostal people, they—they some shut behind the door to me. But you see what God did; He just moved right on over; He loved me and just had them go on anyhow. He

heals just the same, so don't take any—make any difference. Yes, sure, all healing is of God. "I'm the Lord Who heals all thy diseases."

⁵² I've said it many a time, what if I cut my hand here? They ain't got a medicine in the world could heal that knife cut, not a one. If it'd heal a knife cut there, it heal a knife cut on my coat or on this desk. You say, "It wasn't made for your coat or desk, it was made for your hand." All right. I have a knife cut on my hand and fall dead. They take me off down to the morgue, and embalm my body with the fluid that makes me look natural for fifty years. They give me a shot of penicillin every day, they put Merthiolate, and Mercurochrome, and sew it up. The doctors come from Germany, and they give me steam baths and whatevermore they want to. That cut will be just exactly like it was when it was cut fifty years ago. Now, if medicine heals the human body why don't it heal it? "Well," you say, "you ain't got no life." Then medicine isn't the healer; Life is the healer. Then tell me what life is; I'll tell you Who God is. God is Life. Exactly right.

⁵³ Now, medicine, so much for . . . It's dangerous to take. But oh, you might get by with not taking the doctor's toxin, but you can't get by without God's Toxin, His Balm. Can't do it. It'll—it . . . You sure can't do it. And then, how do they find toxin? Well, some science reads up a whole lot of stuff and they boil it together, and put it in test tubes and so forth, and boil it. After awhile when they get down to they think they got it, they shoot it into guinea pig. And if he survives it, then they shoot it in you. Right.

And you know, medicine will kill some people and help some others. Penicillin has killed as many as it's helped about. That's right. I was reading the other day where a nurse take penicillin for the last fifteen years or more, and she took a dose and it killed her instantly. See? Now, you see, it'll kill some and it'll help the others, because all people are not made like guinea pigs. So we see that—that, that's the reason it helps some and—and—and kills the other. That's right.

But God's toxin helps all. It's a cure; it's not a remedy; it's a cure. Amen. Right.

⁵⁴ They say number one killer is heart trouble. Huh-uh. I—I different with you. Number one killer is sin trouble, unbelief. That's number one killer. Oh, yes. You know, people say, "I just can't quit smoking; I just can't quit." Man saying, "I've been untrue to my wife, Brother Branham, but I just can't quit it; one woman's not enough for me."

And the other one, one woman said, "Oh, I don't know Brother Branham, I just started when I was a young girl to run around; I just can't quit; this is breaking up my home. I . . ." You know what? It's just because you didn't try the toxin; that's all. You just refused to take it.

We got the stuff that kills that. We got the stuff that makes you live decent to your wife. Amen. We got the thing that takes the desire of cigarettes out of you. We got the stuff that takes sin out of you. But you refuse to take it, that's all. You just won't try the toxin. You're afraid of your social standing, afraid of that new birth.

⁵⁵ You know, the new birth's what people want to dodge; they want to dodge the issue. So the devil patches it up, says, "When you believe, that's when you're born again." That's not right. Listen, any birth, as I said before, any birth is a mess. I don't care where it's at. If it's in the pig pen, it's a mess. A mess of pigs being born out there, it's a horrible thing. If it was out in the field when a calf's born, it's a horrible thing, nasty mess. If it's out in the pink decorated hospital room, it's still a mess. And the new birth is a mess. But you have to have that messy thing to bring forth new life. Amen. That's what's the matter with the people today. They're afraid it'll wash some of the paint off their face and make them straighten up. They got the toxin, but they don't want to take it. And God's going to ask you why someday, didn't you do it? Why didn't you?

There's toxin; there's balm in Gilead, there's physicians there. But the reason's because the people don't want to subscribe to this physician. They want an aspirin instead. They don't want to diagnose the case. When you go into a doctor and tell him, "My . . . I'm sick, my stomach's hurting; my head's hurting." If he wants to get rid of you. Well, the first thing he do, he will give you a little formula that's got some aspirin in it and send you out. That's not a doctor. He's trying to get rid of you. A real doctor will examine that case till he finds the reason and then start to work from there.

⁵⁶ Reason we get many out calls from these services, so-called healing services. You get down there in the line, watch that discernment, reach down and find that thing till it finds the cause of it. When you find the cause. . . "Here's what it is: you're doing this; you're doing that." Immoral living and things, people coming to the platform. . . You've seen it in the meetings, haven't you? Raise your hands if you've seen the Holy Spirit discern those things and call them sins out: men are living untrue to their wives, and things like that. Has it ever failed? It's always the truth. You've got—you could pour oil on their heads, and stomp and holler, and have shivers and chills, and everything else, that devil will lay right there, as long as he's got a right to stay there, until you confess that sin and make it right and let the Holy Ghost come in. Hallelujah. Back to Pentecost.

"Is there no balm in Gilead? is there no physician there?" Sure, there is. But the people don't want the medicine; they don't want God's toxin; that's all. Oh, yes, they—they—there's balm in Gilead and there's

a physician there, but the people don't want to listen to the physician, uh-huh. Afraid of the new birth. . .

There was a time when the—the toxin, even for sin, wasn't too straight, because it was of lambs, and doves, and cattle and so forth: but better now. It's had some difference.

⁵⁷ You know, as I said, when doctors wants to try their toxin, they squirt it into a guinea pig and see how he acts. But you know, when God brought His Toxin down, He didn't put it in a guinea pig, He put it in His Son, Himself. He made Himself a body; you believe that? He overshadowed the virgin Mary and created Himself a body, changed His cast from God Jehovah to a Man here on earth to express Himself to a body. And He didn't give it to a guinea pig. And I want to straighten some of this here social doctrine out that they call that He was just a prophet. He never give it to a prophet. He give it to Himself. Any good doctor will try his own medicine out, see if it works.

Jesus give it to Himself. He was baptized on the Jordan with the Holy Ghost. John bare record, seeing the Spirit of God like a dove descending upon Him, a Voice saying, "This is My beloved Son, in Who I am pleased to dwell in." They watched it. When He was tempted, the toxin held. When He was smite in the face, it held. When He was riled upon, He spoke not back. When they put a rag around His head and hit Him on the head with a stick and said, "If you're a prophet, now tell us who hit you," the toxin held. When they pulled beard out of His face and spit in His face, and drunken soldiers, hawked and spit in His face and pulled handfuls of beard, it held. On Calvary it held. Hallelujah. In the hour of death it held. When He died it held. When His soul ascended into hell, it held.

⁵⁸ But on Easter morning it proved it was God. The toxin He gives is Eternal Life. How can you keep it in hell? How can you keep it anywhere else? The gates of hell, death, and the grave couldn't hold it. He rose up again on the third day, proved that the toxin was real. Amen. He rose. Oh, when they seen Him rise up. . . The prophets died and was buried, but Jesus rose again. God's toxin had came down like a dove from above, lit upon His Own Son, and He lived a life peaceful, went about, not being a showman, a big stiff shirt somewhere, stepped out, "See what I can do?" He hid Himself, and restrained, and come back from the people and so forth. Was called everything that could be called, And He ministered right on to the humble, the sick, the prostitutes, and everything that there was; it held. Every temptation it held. And in death it held. In life it held. In death it held. And it proved in resurrection that it was Eternal Life. That's God's Own Life. The word "eternal" comes from the Greek word of "Zoe," which means "God's Own Life is in Him." And when you receive the Holy Ghost

It's Eternal Life, and God's Own Life is in you. You can no more die than God can.

He separated Himself. When He come down on the day of Pentecost and separated Himself, tongues of fire, that Pillar of Fire, scattered out all through the church and set upon each of them: God dividing Himself among His church. Glory. "At that day you'll know that I'm in the Father, and the Father in me, and I in you." Amen. That's Pentecost. That's the real blessing. The toxin held, yes.

⁵⁹ What happened? After that all of them seen that that was that same Jesus. Thomas said, "I've got to put my hand in His hand and in His side." Then he said, "My God, my Lord and my God." The rest of them seen it; they believed it. He said, "Would you like to be inoculated fellows?"

Said, "Yes, I want some of that inoculation too, 'cause I want to rise up too at the last day."

Said, "I'll tell you what you do. You go on up to the city of Jerusalem and quit your preaching, quit your singing, quit your testifying. But go up there to the city of Jerusalem and wait, for I'm going to send down a whole batch of it from heaven." And when it come, it wasn't a—a preacher saying, "Now, stand up, and we'll come to the altar, and sprinkle a little salt shake, and so forth." Or a priest come up the road with his collar turned around, say, "Lick out your tongue, we'll take the holy eucharist," and he drinks the wine. They substituted all those things. That's doctrine of man.

⁶⁰ But when He sent the toxin down, there all of a sudden came a sound from heaven like a rushing mighty wind, and it filled all the house where they were setting. And God inoculated a hundred and twenty, toxin come into them, Eternal Life. A bunch of cowards, they wasn't cowards any longer. They went through windows, doors and everything else, out into the streets and was staggering . . .

Listen my Catholic sister, the blessed virgin Mary was with them, and her being the mother of our Lord Jesus Christ. And if God would not let her come to heaven till she went up and got the Holy Ghost and acted like the rest of them, staggered like she was drunk, how are you going to get to heaven anything less than that? Think of that.

You Methodist woman, that thinks 'cause you belong to the card party, and you Baptists that's been baptized in water and thinks that settles it, and you Church of . . . (so-called) Church of Christ, and the rest of you, and you Adventists with the seventh day, you Pentecostals just joining the denomination, how are you going to get to heaven anything less than the baptism of the Holy Ghost? How you going to get in if you're not inoculated? You've got to have the same thing. Right.

⁶¹ Yes, they was all staggering like drunk men. The—they was standing out laughing at them, saying, “These men are full of new wine.”

Finally there was a little preacher stood up on a soapbox or a stump, didn’t have no education, couldn’t write his name, he hadn’t been to some of our schools. But he said, “You men of Judaea, and you that dwell in Jerusalem, let this be known unto you; these are not drunk as you suppose, seeing it’s the third hour of the day; but this is that.” Brother, if this ain’t that, I’ll just keep this till that comes.

What happened? They were pricked in their heart, and they said, “Men and brethren, how do we get inoculated? Is there any more balm in Gilead; is there any physician there?” Yeah, they had plenty of balm. They had a physician. Would you like to know what his name was? They called him Doctor Simon Peter. “Yeah, we got a physician here, tell you the truth; he’s got the keys to the Kingdom. He’s got a physician. We got plenty of balm.”

“What can we do?” And Peter stand up in the midst of them, said to them, “I’ll write you a prescription. And it’ll be for you, and to your children, and to them that’s far off, and even as many as the Lord our God shall call. It’ll be an eternal prescription.” And he said, “Repent, every one of you, be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that are afar off, even as many as the Lord our God shall call.” How long’s this prescription going to last? As long as God’s calling. Still same Holy Ghost . . .

⁶² Now, what it is, if your doctor writes you a prescription for it, and you better take it to the right druggist. ’Cause you take some quack druggist that don’t diagnose that prescription just right, he could kill the patient. I think that’s what’s happened; we got too many old dead formal churches; they ain’t using prescription. That sounds rank, but it’s true.

Now, that doctor diagnoses the case; he knows just what it takes, so much poison to kill a germ, so much antidote to upset the poison, keep it from killing you. See? And if you take all the poison out of it, then what will it do? Your patient, won’t help him a bit. You take all the antidote out, you’ll kill your patient by poison. So you better have a real druggist that knows how to read that prescription, to tell you what to do. Don’t tamper with that prescription. And what’s the matter today, there’s been too many people tampering with it. Leave it just the way it is and take the medicine. Hallelujah.

⁶³ Methodists, Baptists, Presbyterian, Catholic, cold formal Pentecostals, the rest of you, there’s balm in Gilead. And here’s

physicians here. Hallelujah. What's the matter? There's plenty of them that will explode every sin and every . . . Is there no balm in Gilead? Sure there is. Is there physicians there? Plenty of them. They will teach it just the way she's wrote there. Not just come up and take your letter and say, "I change it from the Methodist over to the Baptist." Oh, my. Stand up and take a salt shaker and throw a few salt shakes of water on you like that, and say, "It's all over, brother, give the right hand of fellowship and six months probation." Nonsense.

Peter said, "Repent, every one of you." Repent, turn around. That's right. Well, you say, "Brother Branham, when I took my letter, well, I asked them that about this; I read it in the Bible, but they said, 'Oh, that was long ago; they don't have that no more.'" What did the doctor say? He said, "The promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call."

"Go ye into all the world and preach the Gospel," to who? Every creature, every creature. How far? All the world. Ain't never reached it yet. How long is it to last? All the world. What will take place? "These signs shall follow them that believe; in My Name they shall cast out devils, speak with new tongues; if they should take up a serpent or drink a deadly thing, it wouldn't harm them; if they lay their hands on the sick, they shall recover." We've got balm in Gilead; we got physicians. But the people is just refusing to take it. God's going to ask why, "Why didn't you," at the day of the judgment.

⁶⁴ Now, we've poured out the medicine this week as hard as I knowed how to pour it out, and as straight as I knowed how to bring it. Now, if you don't receive it, then God's going to say, "Why?" Someday the Bible's going to lay closed on the pulpit. The preacher's going to play—pray his last prayer. The taps will die out from the bugle, and the sun will set its last time over the hill. Then God's going to ask you to give a reason. When the ones that rejects the Message, is going to be asked to give a reason, what then? "What then? What then? When that great book is opened, what then? When the one's that reject this message tonight, is going to be asked to give a reason, what then?

You've attended this revival. God has done everything that's in the Book for you, proven it. As long as you live . . . People's received the Holy Ghost; they've been filled with God's Spirit, young and old. They—they have repented of their sins; they got joy in their heart. We've seen Divine healing take place: people with heart trouble and different diseases healed. We seen the Angel of God come down, go through the building just like He said just before the coming of the Lord would be, discerning the spirits and things like that. Prophetic utterances went forth, people spoke in tongues, and prophesied, and vindicated the Word back and forth; you've seen it and set. Which you

choose tonight? Hollywood or holy heaven? You're going to be asked to give a reason someday. What then?

⁶⁵ One time there was an old woman here in the country; she was dying; she was starving to death, poverty-stricken. So someone turned her in to the authorities, the charity. And they went to this woman, and they said to her, "We come to investigate your case, and we want to know what's—what's wrong." Said, "Haven't you no relation?"

She said, "I have a lovely son."

Said, "Where . . ."

Said, "He's a businessman."

"Where is he?"

"He's in India."

"Why," she said "Is he a businessman?"

Said, "Yes."

So said, "Why don't he send you something?" Said, "How long has he been over there?"

Said, "About ten years." Said, "Oh, he's a very prosperous businessman."

Said, "Well, why don't he help you?"

Said, "I just can't ask him. I just can't do it." Said, "He's such a sweet boy." Said, "I just can't ask him for it." And said, "I write him letters, and he writes me the sweetest letters that any boy could write his mother and tells me how much he loves me." But said, "But I just couldn't ask him for it."

And said, "Well, you ought to tell him."

Said, "I just can't do it. Tell my own son that I'm poverty-stricken and things," said, "I just couldn't do it." But said, "He sends me the prettiest pictures I ever seen in my life."

And said, "Well, what kind of pictures?"

Said, "Oh, pretty little pictures about that big square."

Said, "May I see one?" Said, "Where you got them at?"

She said, "I keep them in my Bible." So across the floor went the old mother, and she picked up her Bible, and begin to lay them out, lay them out. The investigator looked at them . . . She was a rich woman. What were they? They were bank drafts from India. They had pretty pictures on them. Where did she find them? In her Bible. She was rich and didn't know it. Where did she find it at? In her Bible.

You don't have to act like the world. You don't have to go all bound down. You're rich. Where do you find it at? In the Bible. You just

looked it over, and thought it was just a picture book or some other “True Story.” But it isn’t; it’s God’s Word. You are rich.

I’m the child of a King!
I’m the child of the King!
With Jesus my Saviour,
I’m a child of the King!
My Father is rich with houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold. (Sing it.)
I’m a child of the King!
A child of the King!
With Jesus my Saviour,
I’m a child of the King!

66 Let’s bow our heads. “Is there no balm in Gilead? Is there no physician there? Then why does My church still act the way they do? Why does My church continually get away from Me? Is it because there’s no balm in Gilead, because there’s no physicians to diagnose their case and let them know that they’re wrong?” No, we got physicians; we got balm; but the people don’t want it. I first started laying it onto the pastors. But I come to find out, no matter how much I preach it, they don’t move anyhow. Might not be the pastor; it might be the congregation. That’s right. If you want it, there’s a balm in Gilead.

67 How many would like to come to the Great Physician tonight, have all your sins moved from you, and have joy unspeakable, and full of glory in your heart? Would you raise up your hand and say, “Pray for me, Brother Branham.” God bless you, lady, over here. God bless you, young man. God bless you back there. God bless you up in there. That’s very fine. Oh, sure. God bless you over here, sir. Up in the balcony, would you want the Great Phys. . . God bless you, yes sir, I see your hand over to my right. Would. . . And this lady here, God bless you, young lady. Great decision to make.

“Is there no balm in Gilead? Is there no physician there? Then why is My people still weighed in sin? Why are they still moping around for the things of the world. Isn’t there enough satisfaction in My Gospel to take care of every longing that they have? Is there enough joy when they receive Me? Don’t I give them enough joy and love, that it’d take all the love of the world out of them? I said, you know, ‘If you love the world or the things of the world, the love of the Father is not in you.’ Is there enough joy in serving God to take you away from the things of world? Then why isn’t the daughter of My people recovered from their sin sickness?”

⁶⁸ Would there be another before we pray, raise your hand, say, “Pray for me, Brother Branham.” God bless you back there, lady. Oh, that’s wonderful. Seven or eight hands has went up. Is there some more, say, “Pray for me, Brother Branham; I—I want the balm of Gilead.” There is a balm in Gilead. Would there be someone else would like to be—have the toxin of the Holy Spirit brought into your soul? Would you just raise your hand, say, “God, inoculate me tonight from the things of the world, and inoculate me from all my unbelief, that I can have faith to stand out like a real Christian.” Raise up your hand, would you? God bless you, sir. God bless you, young man, setting here. God bless you back there, my friend. God bless you, brother. Here, that’s good.

“Inoculate me, Lord, from the things of the world. I thought I couldn’t give them up, but really I never have took Your toxin yet. I’d like to have it, Father. Just let the Holy Spirit come and inoculate my soul from all the cares of the world. Remember me in prayer, Brother Branham, I’m raising my hand, because I believe.” God bless this young woman setting right here. God bless this over here. Yes, young fellow, God bless you; that’s good. All right. Right over . . . Yes, the Lord bless, yes, right in over in the corner, got two. The Lord sees your hand. Let’s pray together now.

⁶⁹ Heavenly Father, simply and lovingly we come to the fountain filled with Blood, drawn from Emmanuel’s veins, where sinners plunge beneath the flood, and lose all their guilty stains. They raised their hands, Father, because that—that they believe. And we know that they are a spirit in their heart, and then the Holy Spirit came up to them and said, “You’re wrong; you’re wrong. Why don’t you accept Me tonight?”

And they said, “Yes, Lord,” and they raised up their hand.

Now, You said in John 5:24, “He that heareth My Word . . .” and Lord, the best of my knowledge I’ve preached It. “He that heareth My Word, and (conjunction) believeth on Him that sent Me, hath (present tense) Everlasting Life, and shall not come into condemnation (at the judgment); but’s passed from death to Life.” Father, I—I lay that before You; that’s Your Word. You said, “Heavens and earth will pass away, but My Word will not.” You said, “No man can come to Me, except My Father draws him first. And all the Father has given Me will come to Me.”

Now, we’re taught in the Bible, “As many as believed was added to the church.” Now, Father, in a act of faith, I place these people who raised their hands into the church of the living God by a confession of faith, that they’re Your children from tonight on. And now, Father, they have come to the Doctor’s office. They’re inside the door now, and

they're wanting to come up to the Great Physician to have the Holy Spirit given to them, the Inoculation, the Balm, that'll keep them from the things of the world. You said, "After you have believed you were sealed with the Holy Spirit of promise." I pray, God, that they'll get that Holy Spirit of promise since they become Your children. Grant it.

⁷⁰ Now, while we have our heads bowed, I'm going to ask each one that raised their hand just to stand up a moment for a word of prayer. Every one that raised your hands, I—I don't believe you did that just for the fun of it. I believe you really meant it before God in a meeting like this. Stand up. That's right; stand up to your feet. Everywhere, up in the balcony, wherever you are, stand up to your feet. God bless you. That's good. Just stand to your feet just a minute. Out in the hall, if you'd just stand to your feet, say, "I—I make that confession myself." There's many are standing now.

Now, my—my loving newborn brothers and sisters, I—I think of the vision that I saw. Someday over in a land. . . I wish I could just walk out there now and put my arms around you and hug you. It—it couldn't be so in this human life; I couldn't do that. But just across the border, someday I will. You'll be so glad; I'll be so glad, when I see you and you see me, and we—we'll be real brothers and sisters then. We got just a little touch of it now.

⁷¹ Now, listen, I'm going to tell you what God said. God said, "No man can come to Me, except My Father draws him first. And all that the Father has given Me will come to Me." Now, you've come because you know you're not worthy of coming, but you come because that something in your heart told you that you was wrong, and you don't want to be wrong no more. That's true confession. Now, the Bible said this: "He that will confess Me before man, him will I confess before My Father and the holy Angels." Now, clergymen, is that what Jesus said? He said that. Now, what have you done? You've stood up here before these six hundred people, or maybe more, in this building tonight to make a testimony, "I'm wrong, and I do accept Jesus Christ as my Saviour. I—There's Something spoke to my heart and said, 'This is the night for you.' So I stand up because that I make a witness that I'm wrong. I want to stand here to be a witness of Christ." Now, Christ will make a witness of you. And He said, "I will testify of you before the Father and the holy Angels."

⁷² Now, while you are standing the way you are, I want you, each one, if you believe that Jesus is the Son of God, and on Calvary when those black clouds was floating over the cross, lightning was flashing, Jesus dying, thirsting, crying, God was pouring out His fierce wrath upon Jesus and He took it for your place. . . Do you freely believe that to be true, that He took it in your place? And you now will accept His

pardon, not how you feel, but what you believe, that—that He did that for you . . . If you'll accept it and say, "Lord, that—I can't do a thing; I—I'm just an awful sinner, but I do accept Your pardon for me. I—I'm accepting that You died in my place; I believe that with all my heart." Raise up your hand, you that . . . Yeah, that's good. Every one, every one. Now, as far as I know in the Scripture, that's all I have to go by, you are saved from—you'll never come to judgment, but passed from death unto Life.

Now, I want you Christians that's standing near these people that are standing up; I want you to raise your head and look. I want you to shake their hands and say, "God bless you, my brother, sister. Welcome into the Kingdom of God." Just turn, shake their hands. That's right. "Welcome, my Christian brother, sister." That's right. I see women hugging one another and things, just wonderful, "Welcome into the Kingdom of God."

⁷³ I want you now to find some good Full Gospel church. Let some man baptize you in Christian baptism. Then seek the baptism of the Holy Ghost. Now, that inoculates you from the very thing that condemned you tonight. You just pass on above it. See, inoculation keeps you from the disease. Inoculation of the Holy Spirit gives you power to overcome all the temptations of the world. Is that right, clergymen? It's your—it's the balm—it's the balm of the inoculation that . . . You say, "I—I tried Brother Branham, but—but I failed." But you see, it's not what you do; it's what He done for you. It's not what you are; it's what He is. You believe Him.

Now, let—just come to Him, trust Him as your Physician and let Him inoculate you now from temptations of the . . . Now, you'll be tempted, of course. But a good strong plant don't have to be sprayed. It's strong and powerful. It's resistance throws off the evil parasites. And that's the way a good strong Christian; he can overcome all temptations, because it overthrows all the things of the world. The woman can say, "Come on, dear, you ain't going to be old fashion now; you're going to the dance."

"I found a Pearl of great price."

"Now, you know you're going to smoke again."

"No, sir, I've found something so much greater. Oh, it's so much greater." God bless you now. You may be seated. And God be with you. I pray that after the prayer line, that you'll make your way to the altar of God and will fill—be filled with the Holy Ghost tonight. I pray that God our Father will grant that to you. Isn't He wonderful?

⁷⁴ Now, when we do that, the great Holy Spirit's here . . . While I was watching out over the audience, I could guess—I just know we're going

to have a great prayer meeting for the sick. Before we call that, let's just have . . . How many doesn't have a prayer card? I don't want anyone with a prayer card, 'cause I'm going to pray for you here. Ones without prayer cards that's sick, raise up your hand. All right. Now, just hold your hand so I can just look around. Hold your hands up in this district.

⁷⁵ Here's a lady, is right here. She's putting her hand down now. Yes. You don't have any prayer card. Well, so that them newborn babes would know that this Spirit that's been preaching wasn't me, it was Him. See? To let him know . . . Now, I want you to look at me and believe me as His servant. Do you do that? Could Jesus look out upon the—the audience . . . And—and believe with all their heart that God could heal the sick? Do you believe that? All right, what if I told you that your trouble was over? Your kidney trouble and gallbladder trouble and things is going to pass from you, and you're made well. Now, raise your hand if that's right. All right, now just go and believe, and have faith, be made well. "If thou canst believe." Do you believe with all your heart now?

⁷⁶ All right, over in this side. There's a colored woman with her hand up. What do you think, sister? Do you believe me to be God's prophet, or His servant? I think I have enough favor with the crowd to say prophet. All right. Do you believe me to be His prophet? You're an Ethiopian woman. I'm an Anglo-Saxon man. Like Jesus met the woman at the well, talked to her just a moment . . . Now, if Jesus will let me know your trouble, will you believe it's the same Spirit was upon Him is the One is upon me? You will? Then your high blood pressure will leave you.

Do you believe? Have faith; don't doubt. Just believe with all your heart. Have faith and don't doubt.

⁷⁷ Now, I turn my back, and you pray. A lady appears before me. She's setting in this direction. She's suffering with bursitis. Stand up. Her name is Miss Hart. Stand up. Have you got a prayer card? No, you don't. You don't need it. You touched Something, didn't you?

⁷⁸ Do you believe with all your heart? Now, how many knows that Jesus Christ said that same Spirit would be here? How many knows that that was the sign of the Messiah when Jesus was on earth? How many knows He promised it to the elected Church in the last day? Well, here it is. Now, you see, new converts, after two thousand years . . . It's never happened in two thousand years, because the evening lights are shining. The Bible said there would come a day that wouldn't be neither day nor night. But in the evening time it would be light. Uh-huh. There He is. Now, what kind of a Light would it be? The same sun that rose

in the east sets in the west. Is that right? The evening Light has come. You believe that?

⁷⁹ Now, how many has a prayer card? Let's see your hand. Oh, I guess close to a hundred. Now, where's my son? What prayer cards did you give out? C from 1 to—up to 50. From 1 to 50. Who has prayer card number 1, 2, 3, 4, 5. Let them stand up first right here. 1, 2. What say? 1, 2, 3, 4, 5, I see them. 6, 7, 8, 9, 10, let them come. Line up right here. The boy will line you up. Just come according to your number. 10? It's going to be hard to shake from that anointing now. Done started, keeps moving out over the audience all the time. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25.

Just come as I call, if you will. Come right around this way, and go right back in the line there. 25, 26, 27, 28, 29, 30, 31, 32, 33. How about you all just catching the line right here from 33 right here. And then they could catch in on that line back there. 33, 34, 35, 36, 37, 38, 39, 40. Just right here, when the end of that line comes they can catch right in on it. 41, 2, 3, 4, 5, 6, 7, 8, 9, 50.

Only believe,

All things are possible, only believe.

⁸⁰ If any of the Full Gospel Business Men is here, I would like to have a few of those books with that—that. . . Brother Tommy Hicks, if you're here, you wrote a nice part of that, that's very nice. There's just a little more to it, but you made it just wonderful, I appreciate it. I'd like to have some for my friends, I'll buy them, maybe three, or four, five hundred of them.

Now, instead of saying. . . Now, let's sing, "Now, I believe." You believe now? You know, Jesus right at the end of the—right at the end of His ministry, His disciples couldn't understand Him. No one understood Him. How know—how that. . . How many know that they couldn't understand Him? Sure. Why? They thought He had a dual personality. No. Sometime it was Jesus talking, sometime it was the Father in Him talking. See, see? That was it, the man. . . So Jesus said like. . .

They said, "Now, we believe. Now, we believe that You know all things and no man needs to teach You. We. . ."

Jesus said, "Do you now believe?" See? Let's sing it "Now, I believe, Lord." You've done enough, You've give us the Holy Ghost; You give us speaking in tongues.

⁸¹ Now, how many Pentecostals are here, let's see your hands. All right. Now, don't the Bible say, Paul said, the great Paul said, "If there be—if all of you speak with tongues, and the unlearned come in, and—and you all speak with tongues, they'll say you're mad. But if

one be a prophet and will reveal the secret of the heart, then they'll fall down, say, 'Truly God's with you.'" Is that right? Just exactly Pentecost coming on. See, see? Don't get out in the trend of the world, stay Pentecost.

All of you Methodists in here . . . How many in here was formerly Methodists, let's see your hands. See? How many were Baptists, hold your hand. How many were Presbyterians, hold your hand. How many were Catholic, hold your hand. See? I happen to tell you, friend, I come from a Catholic family too. I'm an Irishman. That's right.

⁸² A Catholic . . . Interview with some priest the other day, not, or, not the other day, quite a while ago. They said, "If this is of God, all true gifts come back to the mother church."

I said, "I been back to mother church ever since I receive the Holy Ghost." I said, "You mean the mother of organizations, not the mother of church. We're borned into it, not joined into it, borned into it." That's right. All right.

Now, I believe, (You've done enough, Lord; I believe now.) Now, I believe,
All things are possible, (You believe it?) now I believe;
Now, I believe, now I believe,
All things are possible, now I believe.

Now, let's change it, saying, "Now, I receive." Put one hand on your heart, the other one up to God.

Now . . . (There is a balm in Gilead, do you receive it?) now, I receive,
All things are possible, now I receive,
Now, I receive, now I receive,
All things are possible, now I receive.

⁸³ Now, has He done all things well? Has He done all things that He promised to do? That's right. Now, let's bow our heads together, and all . . . He said, "After this manner, you must pray." All together.

*Our Father who art in heaven,
Hallowed be thy Name. Thy kingdom come.
Thine will be done in earth, as it is in heaven.
Give us this day our daily bread.*

And forgive us of our trespasses, as we forgive those that trespass against us.

*And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory, for ever.
Amen.*

You say, "Why did do that, Brother Branham?" In the prayer it said, "After this manner everything's been done." What did you say in there? Deliver us from evil: all unbelief, all sickness, all diseases, all afflictions, all superstitions, everything. "Deliver us from evil."

⁸⁴ Now, you know I couldn't go down that line with discernment, I'd—I'd pass completely out 'fore I got halfway down it. Now, tomorrow night we're going to have discernment line down at the other place. Tonight we're going to pray for these people. How many of you in that line there are now solemnly, you see that how . . . I want to ask . . . You talk about a miracle, how would a man, a human being like me, know those things? I couldn't do it. How many of you believe that that's the very thing that our Lord Jesus did? You do? Well then, that anointing that I've told you about and preached to you the truth, now Jesus has come down and proved that's true. Is that right? Then He said, "These signs shall follow them that believe." Is that right? Now, that makes me a believer. Is that right? Now, what He said was to be a believer? "If they lay their hands on the sick, they shall recover." Is that right? Now, I want to show you something.

⁸⁵ Pastors, evangelists, missionaries, how many of you all are believers? See? Now, I'm going to ask as many of you all that can, come right down here with me. See? I—I . . . Not let the evangelist have everything to do, the people . . . I don't want you to have your faith built into an evangelist. I want you to have your faith built in your own pastor. He's the man's going to lead from here out. See? And these men . . . Come down, some of you brothers. Come down here, let's form a double line. Yeah, a double line . . .

These men are men of God that believe. I'm going to stand right in the middle of them. And we're going to pray . . . How many out there's going to be praying for them too, out there? Put up your hand. Remember, there's somebody's mother, there's somebody's father, there's somebody's darling, somebody's child. Is that right? Well, what if it was you? What if it was your mother? What if it was your child? What if it was your sister, your wife, your husband? You'd want somebody be sincere, wouldn't you?

⁸⁶ Now, we're going to pray, and all these men of God . . . Come right along here, brethren, if you would. Just come right down this way and form a double line. You know what? I'm going to tell you; it makes me proud in my heart and grateful to find servants of God that'll stand before the people and say, "I'm a witness of this Gospel too." Aren't you proud of your pastors? Say, "Praise the Lord" if you're proud of these pastors. [Congregation says, "Praise the Lord."—Ed.] We're proud of our brethren. Amen. We're proud of them. They are your pastors. A

“pastor” means “a shepherd.” These—each of these man has just as much of the anointing to lay hands on the sick as I do.

⁸⁷ Now, I’m not a preacher. They’re preachers. They’ve got a higher office than I have. Mine’s a prophetic office, and it’s to prophesy. Now, they’re not—they wasn’t built for that. They wasn’t ordained for that. But what does the Bible say? “God has set in the church, apostles (that’s missionaries), prophets, pastors, teachers, evangelists.” Is that right? Them gifts ordained of God and anointed . . .

Now, I have no education; that’s the reason I say I’m not a preacher. These men could take this Word, and they wouldn’t have to use one of these gifts. They could just lay that Word out there so they’d tie Satan in such a knot he couldn’t get out of it. See? But I can’t do that; that’s not my calling. They are called for that. Now, but they’re—they’re men of God. Every man that’s called of God is commissioned to lay hands on the sick, and they shall recover. How many believes that? Then how you going to fail from getting well passing through a arc like this?

⁸⁸ Did you ever notice how Solomon built his temple? Listen close. When you entered into the door, what happened? There was angels carved out of olive wood with their wings tipping across, that every worshipper coming to the holy seat, come right down across the tips of these angel’s wings, right down to the mercy seat, right down to the altar. You know the order of Solomon’s temple.

Well, what is an angel? A messenger. Get the dictionary and find out what an “angel” means. Some of them’s heavenly messengers, some of them’s earthly messengers, that God dwells in to bring His earthly message. And these are messengers, angels of the Lord, messengers to you. And they’re standing there with their hands out to obey what God says. “Lay hands on the sick, and they shall recover.” It has to happen. Doesn’t it? Do you believe that every one of you coming through?

Now, on the organ there, “Only Believe.” Let’s every person in here bow your head, and as these people walk through the line, we’ll lay hands on them for their healing. Everybody praying. . . Every minister, touch them as they go by.

⁸⁹ Our heavenly Father, we bring to You this great line of people. They’re sick, Lord. I pray that You’ll heal every one of them as they pass by under the anointing of these servants of Yours. May they go through this line and every one be completely healed. In Jesus’ Name.

[Brother Branham and the ministers pray for the people. The words are not all distinguishable—Ed.] . . . ? . . .

Now, while they’re standing, lay hands on one another. Put your hands over on one another now. Now, this is a time for you to . . . You believe me?



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