

WHY ARE PEOPLE SO TOSSED ABOUT?

1-1 . . . ? . . . There to my heart was the Blood applied.

Glory to His Name!

Our Father, we thank Thee this morning, there is a Fountain open in the house of David for—for uncleanness, and purifying of our hearts. And we come humbly this morning to that Fountain, that's filled with Blood of Thy own beloved Son, Jesus. Plunging our souls beneath Its crimson flow, to come up on the other side washed. Where we went in sinners, we come out saved. Go in sick, come out well. Go in downtrodden, disheartened, weary, tossed about by every little thing and come out on the other side established. How we thank Thee for this great opportunity, this great privilege that we have of coming to Thee. And today we humbly bow our heads and thank Thee for every blessing. Meet with us today Father here.

Now we thank You for meeting with us in the songs, and the former part of the service, and now meet with us around the Word. And may we have fellowship around the Word with Thee Lord, and may the Holy Spirit take every word straight to the heart of the believer and sinner alike. And may there come forth a great harvest of help today: help for the needy; help for the sick and the afflicted; help for the weary and distressed; and help for the wayfaring man, for the lukewarm believer; and encouragement for the one who's in Christ, resting, filled with the Spirit, waiting the coming of the Lord. Grant it Father, for we ask it in His Name, the Lord Jesus. Amen.

So happy to be in the Tabernacle this morning; and a hearty good morning to you all. Trusting that this day has found us still in the service of the Lord.

When we raised our hands awhile ago, how many could sing, "I am so wondrously saved from sin"? I was sure so happy. It looked like a hundred percent. Everywhere, every hand that I could notice was up in the air. "I am so wondrously saved from sin. Jesus so sweetly abides within." I'm so happy for that today for you.

1-3 And now, I believe the sister here on the stretcher is just a little bit in the sun. If she—if she'd want to be moved over, maybe. I don't know whether it's bothering her or not; and I noticed her hand also up. "So wonderfully saved from sin, Jesus so sweetly abides within."

Oh, isn't that marvelous—when Jesus of Nazareth can come into our hearts, and bless us, and make us what we ought to be. There used to be a little song we used to sing years ago: "He makes me what I ought to be. His grace can cleanse and set me free," (something like that). How marvelous it is.

¹⁻⁵ Now, just before we start in to teach the Sunday school . . . It's my lot this morning to come and teach Sunday school.

And it made me feel good to come in the back door and see them putting the birthday offerings up here. That reminded me of a long time ago when the Tabernacle was first, being in its cradle days. And it's just like old times to hear the pastor blessing the people for the coming years of their life, and giving thanks for what God had graciously done for them.

¹⁻⁷ Now, I . . . I think I owe to this Tabernacle the—the reasons why; and to be the first place that I make this announcement of anywhere yet. It's typed out and ready for mail. But I think that I would want to quote it, being the new year's; not that it's New Year's, but it's the new turn of time.

I believe we're living in a very wonderful, glorious day of opportunity, when people of this day living to see the shadows of the coming of the Son of God. I—I believe with all my heart that the world is going to burst now into the greatest revival that was ever known, or it's going into the darkest chaos that's ever been known in history.

And I . . . It's a—it's a great time of people to make a decision on what they're going to do. If there happens to be someone here today who hasn't made the decision right, for Christ, I trust that it'll be this morning; somewhere in the service that you'll in your heart say, "Yes, Lord, this is the day when I take my—make my decision to serve You the rest of my life."

²⁻³ It's a wonderful day. I'm sure that over our eyes has been just a veil—even believers, till we can't see just what's going on around us. You see? And many times spiritual led people are misunderstood, and . . . and they don't . . . to the peoples of the world, because it's such a strange and an odd life to live a full surrendered life to the Lord Jesus.

²⁻⁴ Now, a few weeks ago . . . I had—had promised the Lord eight or ten, about ten years ago, when I left in 1946, when I left the Tabernacle, that I would serve Him with all my heart in these campaigns, knowing that it was going to be a great disturbance out there, because—and a lot of money included and everything like

that. So I—I knew that usually, in reading, that men who get—the Lord bless them just a little bit, there’s about three major things that usually brings a minister to his—back to the rut. And noticing them: one of them was money, women, popularity. And those three things. . . I noticed in the Scriptures that where it. . . Money was the prophet Balaam, who sold out his gifts to go and. . . on account of money—when Balak offered so much money. Many of you are acquainted with the story.

To Samson, it was Delilah, the woman who wooed him in her lap until he give away the secrets of the Lord to her.

And Saul, it was popularity; he was a prophet. The Bible said he was numbered with the prophets. And through popularity he wanted to be big and above someone else. He fell by this.

2-7 And this is the three major causes that I see in the Bible that caused men to fall. And I asked our heavenly Father to please let me shun at all times those things, especially these three major things, and had kept a covering over them.

I made a promise to God that I would never beg for money in the meetings. And I made a covenant with Him: if He ever got to a place where He didn’t supply my needs in the meetings, just by passing the collection plate: which I knew it would take tens of thousands of dollars to do it in great massive meetings. And then I—I told Him that I would leave, and come home off the field.

3-2 This He miraculously did without making one stress at any time for money, or press. Three or four managers lost their jobs because of making a little press for money, which I would not permit it. I don’t believe in it.

The people around the city here might think. . . Well, the Lord gave us a little home up there. That was taken up in one night that I. . . Someone thinks, “Well he’s a multimillionaire.” I wished you only knew the truth (See?); you’d know different from that. That I could’ve been, that’s right. But I. . . not even begging, but just people come and say, “I give you this Brother Branham,” but I refused it. I don’t want it. I want nothing to do with it. It’s—it’s filth. I—I want my inheritance to be above: up here.

3-4 And that—knowing this: that day by day, the gray hairs is coming into my head, and. . . And I’m not the little boy that I was that started preaching here twenty three years ago. See? And I know one thing: that no matter how much you got of this. . . What would it profit a man if he gained the whole world and then lose his soul?

So I seen that cursed thing. And the last few days, ministers, and people calling of different family disasters and things.

³⁻⁶ A lady called me the other night. She said, "I won't tell you my name. My husband is one of the well known healing evangelists on the field." And said, "I've caught him right in the act of living in adultery with an eighteen year old girl. He—he confessed to me that he'd been doing it for two years." And said, "What shall I do, Brother Branham?"

I said, "Lady, I don't know." I said, "I'd pray for my brother, his soul." And such as that.

³⁻⁷ We've tried to shun it. And He's . . . He miraculously met me, and helped me until about the last couple meetings. In my last meeting in California alone, and the last two meetings, I went fifteen thousand dollars in debt. That a . . . They said, "You have to beg. You have to tell the people. They want to be begged."

I said, "That's not my promise to God.

Some man said, "I'll underwrite it."

I said, "That isn't my promise to God."

So to keep my promise, as I would to my fellow man, I did to God. I didn't want to tell my wife and boy on the road home . . . I come to California, and I had to stop in the evangelistic services. I said, "I'll go back, rest up a few days, and see what the Lord Jesus says; and if nothing else, I'll come down and help Brother Neville pastor the Tabernacle." I said, "I'll—I'll do something to preach the Gospel and go to work like I used to do: patrol on the lines in the Public Service Company, or something; and preach on, and let him have Sunday morning or Sunday night, and I'll take the other service; and him have Wednesday, and I'll have Tuesday, or something like that." Or . . . I said, "We'll go right ahead with the services." And I said, "I'll get me a job and go to work."

⁴⁻² I did. I got me a job with Brother Wood, back there, moving houses and things. And so, I just went to work, got me a job. It hurt my wife and Billy. They said . . . Billy said, "Dad, I'm sure you're doing wrong."

I said, "No, I'm doing right. I keep my promise." See? I told him, I said, "My promise . . . No matter what it is, if a man is not as good as his word, I don't want to . . . You can't trust him, because he's not no good. See? There's one thing that a person must always be: that's honest. Be . . . Tell things so that—that you can go back and

tell it a million times, and it'll be the same thing. You see? Just be honest. No matter if it's bad, or whether it's good; be honest. And if it's against you, say it anyhow; or keep still; don't say it at all. See?"

4-4 And then—so then I—I—I feel that way, that God will bless an honest heart; and knowing the position that I stand in to defeat sickness and stuff for people, and prayer to the Lord Jesus according to His Divine Word and His—and His calling, then I must be honest in heart to do that, 'cause the devil knows whether you are or not. See, he won't pay no attention. I don't care how loud you holler, or how much you make up, he won't pay no attention to you. See? That's right. But God will if you're honest.

4-5 So I said, "I'll tell them when I get to Arizona," (after I left California). I didn't have the nerve. So after . . . I said, "When in New Mexico," and on and on, till told them coming right down here in Indiana. But they—they understood it pretty well.

Billy didn't get it too well. He said, "Daddy, I think you're making a mistake."

But I went home tired, weary, upset, crying, went to bed that night; and after the wife got to sleep, I went in the room, and knelt down, and said, "Dear Jesus, I don't know what I'm going to do. Here I am right back where I started from again. I guess I made a failure." About two hours from then He appeared to me. And He showed me a vision of such a panoramic view of people, I never seen. I was talking to my wife in the vision.

5-3 Now, you people that know me, know I'm not a fanatic. I don't say these things 'less they're the truth. That's right. And I—I seen it. Then I seen Brother Arganbright standing there. And I went up to him. He said, "Brother Billy," said, "we've given out all the prayer cards, and everything's ready now for the meeting. We got a way to take you in and out."

I said, "Thank you, Brother Arganbright."

And I walked over to some more brethren. And there was another brother preaching. I said, "Who's he?"

They said, "They put him up."

I said, "Who is they?" And they just turned around, walked away. And the man made—dismissed the audience and let them all go. And I said, "Oh, you shouldn't do that, because there is—there's no altar call."

"Oh," they said . . . Another fellow spoke up and said, "We done took up the offering."

I said, "When is the offering more important than souls before Christ?" See?

5-5 And at that, the Angel of the Lord taken me out then, and He taken me to a real bright stream of water. It was the most beautiful blue water; and great fish were swimming around in it. He said, "I will make you a fisher." And He said, "Now, cast your lure into the water; and when you do, pull it slow, first time; and the next time, just give it a little jerk, not too hard; and the next time, set your hook for the catch."

And I started to throw my line in the water. I pulled, and everybody begin rejoicing and saying, "That's wonderful. That's wonderful." I got all excited and jerked it hard on the next one out; I pulled the fish and all out of the water. And what it was, it was a little bitty fish, and it, just about the size of the lure. And I got my line all tangled up. And I was straightening out my line, and the Man which was talking behind me, walked around in front of me, dressed in Palestinian clothes and a turban on His head. He had a white robe. He said, "Brother Branham, that's it."

6-1 I said, "I know I didn't do right," I said, "I jerked it when I ought not to."

He said, "Don't get your line tangled up in these kind of times."

And I said, "Well, I'm running it as straight as I can. I'll be very careful."

He said, "Now, the first time I spoke with you, you put your hands on the people and told them what was wrong with them. And the second pull, why, when you did, you would know the secrets of their hearts. And I made you a seer before the people. But you was always trying to explain it. You oughtn't to have done that." He said, "You made a public showing out of it."

I said, "I'm very sorry."

6-3 Then He taken me from there, and I seen a great huge tent. I never seen such a—a tent. And it was packed and lined everywhere with people. And I walked out to the . . . Looked like I was standing above the people, looking down, where I'd just made an altar call; and hundreds and hundreds of people were weeping and rejoicing after they had accepted the Lord Jesus as their Saviour.

And I looked, and then heard a man get up and say, "Call the prayer line." And people begin to line up over on this side, the left from where I was looking down towards the platform, and they lined all the way up and down the street for a prayer line. I noticed

to my left, which would've been to my right if I was on the platform, a little wooden building. And I seen that Light, that all—they have the picture of, you know, that's always in the meetings; I seen that Light leave me, and go to that building, and go in that building; and a Voice said to me, "I'll meet you in there; that'll be the third pull."

I said, "Why?"

He said, "Well, it won't be a public show like the other." And I came to.

And I . . . Now, at the beginning of this new year, back to my tabernacle where I started from (See?), back to the beginning where I—I started . . . I—I am very grateful to God for these things.

⁷⁻² And many of you know that just before leaving on the other crusade, about eight or ten years . . . I think about ten years since . . . Well, nine years it has been. It was . . . These things were told exactly how the auditorium services (You remember.), exactly how that Brother Lawton would live exactly three years, and then be taken away; that Brother Ward would build a tabernacle down in this position, this direction here, and all of it just exactly. You know it, you old timers. It happened just that way, and so will this, for it's **THUS SAITH THE LORD**. And you'll know.

And now is, I believe, that the—that the brink of the greatest meetings that's ever—we've ever—I've ever held for the Lord Jesus is laying right in the future beginning now.

⁷⁻⁴ So you know, I feel very happy this morning to—to come before you, and this is the first time the message has ever been given out—is right here through this microphone to the Tabernacle people. And now it'll be in the papers, the religious papers, like "Voice of Healing," "Herald of His Coming," and all of that, in a few days. It's already typed and ready to go.

Pray for me, and some glorious day when it's all over, we'll meet around His throne, and what a time we will have.

And remember, it's not just me out there in the service; I have such a little part to do with it; it's you back here also. See? And I just believe the little old Tabernacle is going to spread out, and it's just going to be marvelous what the Lord will do. Bless the Lord.

⁷⁻⁷ Now, straight to the Word. Before let's just give a little word of thanks to the Lord Jesus.

Our heavenly Father, we're just so grateful today for the—for You down here in this modern age, in the age of automobiles, airplanes, jets, the rockets, and—and all kind of science: telephone, television, and a modern atomic weapons, and so forth. You are still

the supreme, almighty, omnipotent, omniscient God that created the heavens and earth and patterned out the sky. God, we can't explain it. We can't explain it. Neither can we explain why the sky doesn't have an end, how the world can revolve around, and so perfect till twenty years before, they can tell when the eclipse of the sun is coming; because Your machinery works exact. We can't produce a piece of machinery to be that exact. Oh, but great Jehovah, Who holds this earth here in space, it's perfect. And we love You, and all Your doings are just and right.

And we submit ourselves to Thee this morning, the beginning of this new year, and ask that You fill us all with the Holy Spirit, Lord, and draw us close to Thee; and may Thy everlasting arms be around us and hold us, Lord, for the days are shaking and dark, but the Morning Star is leading the way. We shall follow, Lord. Where He leads me, I will follow. If it be some through the waters, some through the flood, some through deep trials, but all through the Blood.

8-1 O God, lead us by Thy everlasting hand until the victory finally is won, and Jesus returns to the earth. Sin, sickness, and sorrow will be ended, and we'll live this glorious Millennium with Thee. We're longing for that great day. Come, Lord Jesus, to Thy Word today. Get into It. Circumcise the lips that speak, and the hearts that hear. And may the seed fall into the heart where the Holy Spirit will sow it, and bring forth a hundredfold. We ask in Jesus' Name. Amen.

8-2 Now, God bless you and help you, as we settle down now for the teaching of the Word. Try not to keep you too long, if I possibly can here on a Sunday school lesson, 'cause we have healing services to pray for the sick, immediately after this.

How our Lord Jesus has been so graciously to us. Just talking with Brother Neville . . . I forgot, Brother Cox I believe was with us, when we went to pray for a little mother up here at Charlestown one time, dying in the bed, last hopes, cancer eat her up. And God marvelously and miraculously healed that little woman. And her brother is a minister, little Junior Cash; and he's out preaching the Gospel today and praying for the sick also. Just had a great revival up to Henryville, and Brother Neville was just telling me about how little Brother Junior was getting along. So glad for that.

8-4 See, cast your bread upon the water. It'll return to you someday. Sow the right seed; you'll reap the right crop. If you sow the wrong seed, you'll reap the wrong things. You can't go east and west at the same time. You're either going one way or the other. You're either pointed towards God this morning with all you've got

looking to Him, or you're pointed the other way. You think sometime you're going right when you're going wrong; but you can't go to the right and to the left at the same time. You got . . . You'll come out. If you're headed left; you're going left and you'll come out left. If you're headed right, you'll come out right. You can't keep from coming right. It may seem like you're going wrong, but you're going right.

Follow the compass, and the Compass is the Holy Spirit. The magnetic pole of the north holds that compass exactly north. Isn't it wonderful that the electronics of the air . . .

9-2 I was standing near the North Pole, here a few years ago, and you hear, see those northern lights sweeping; and the yellow and green flashes in the dark midnight would make it as light as it is in this room to walk by. I thought, way down yonder in Central America, anywhere, that compass will point right straight to that magnetic pole. It'll guide you north every time. And how glorious that is that we've got a magnetic system in glory; and every man that has been made a compass to guide through this life, or point towards Jesus Christ, just as certain as we're setting in the church today.

9-3 In His marvelous Word now, the 19th chapter of . . . No, I beg your pardon, it's the—the 10th chapter of Hebrews and the 19th verse. I want you to listen close as we read.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, (How wonderful.)

By a new and living way, which he has consecrated for us, through the veil, that is to say, through his flesh;

And having an high priest over the house of God;

Let us draw near with a true heart and with full assurance of faith, having our conscience sprinkled from evil, and our bodies washed with pure water.

9-4 Now, may the Lord Jesus just grant this answering to the Word. You like the Word? Faith cometh by hearing, hearing the Word of God.

Now, just for the teaching service now, for perhaps the next thirty to forty minutes, let's go right straight into the Word.

Now, our faith cannot rest upon nothing. A Christian has to have, his faith has to have a solid resting place. You know that, and the only resting place that a Christian, a true borned again Christian can rest his faith, or hers, is upon the unmovable Word of God.

It isn't built upon the shifting sands of man's theology and—and doctrines, and upon some church affiliations. But a true believer, his faith rests solidly, unshifting as he approaches the Word of God.

¹⁰⁻¹ I was saying somewhere, maybe here a few nights ago, I wanted to preach so bad, I preached to my wife in bed till twelve o'clock, just telling her of how glorious Jesus was. A text come in my heart. It kept burning me so great till I just couldn't rest with it. And I just said, "Honey, I want to preach to you a little while." And she roused up; by grace she listened.

I said, "The Christian faith is based solidly upon rest. That's right. A Christian is not tossed about. A Christian doesn't run from place to place. A Christian doesn't fuss, and fume, and worry about things. A Christian rests. It's all over. It's all finished for the believer at Calvary. That's right. Oh, sickness may comes and disappointments; but the Christian's at rest knowing this, that God's able to keep that which He has performed, knowing that no matter what the thing is, or how it looks, there's neither sickness, sorrow, death; there's neither starvation or anything that can separate us from the love of God that's in Jesus Christ. We're at rest. Just let the old ship toss any way she wants to; the anchor holds.

¹⁰⁻³ I come by a harbor one time and seen that. We was flying in a plane. The great . . . Coming down low, there was a big old ship there. The sails had been let down, you know. And, oh, what a storm on the sea. My, she was tossing. And I seen that old ship there rocking back and forth, and some waves that would go in, and some waves that would go under, and everything. And I said, "Wonder why that is?"

And a fellow setting said, "It's got a sea anchor on it. Therefore," said, "the ship can't sink." He said, "It can go through the waves, but it can't sink, because it's anchored."

I said, "Oh, praise be to God; we got a anchor." Some waves we can go over, and some we can go under; but regardless, if the anchor holds . . . It isn't the ship doing the holding; it's the anchor doing the holding. It isn't what I am, or what I will be, or what I was; it's what He is now, and what He did for me and you. It ain't what I can do; it's what He has done.

¹⁰⁻⁵ My faith doesn't anchor in what the coming meetings will be. My faith doesn't rest in only—any ability that I would have, or upon what church I should join, or what people I should associate with. My faith anchors and rests entirely upon the finished work of the Lord Jesus Christ, already been received.

God justified Him by raising Him from the dead. "This is My beloved Son in Whom I'm well pleased," and God raised Him up from the dead for our justification. No wonder the poet said:

Living He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified, freely forever:
Someday He's coming—oh, glorious day."

The Christian rests in that hope upon the stormy seas. There. . . Sure, storms rise, all kinds of troubles, but we're anchored. That's all. It'll never sink. It can't sink.

11-3 Now, I've noticed many Christians in my life to be up and down. I've wondered about that. And without preaching such a text as this out in the other churches to where I go, I thought best to deliver it to my people here at the Tabernacle upon, "Why Are People So Tossed About?"

You find then, people who seem to be very religious, seems to have such a deep desire, and daily they search, and hunt, and seek for God, and never come to any settlement of any kind to where they could ever be settled or anchored in Christ. And this I have learned to be in experience, that it is people of intellectuals.

11-5 Now, speaking this, there is two different types of Christianities. Seems strange, but I would not say two different types; I say two different phases would be a better word to use, not two types, two phases: the same Christianity, but two phases of it. And one of them is an intellectual or a mental conception of what God has said in His Word and of Jesus Christ by the way of knowledge. And the other is an experimental experience that God has given the man in his heart.

The one, intellectually is a hungering. He—he's feasting on God, but his—his feast doesn't hold out. The other one seems to have victory all the time. There's nothing bothers them. They're just as solid and anchored as they can be. No trials, no storms bothers them at all. But they seem to have something about them that people who are Christians and trying to live for God, admire that type of Christian. And I've often wondered, "Lord, what is it that these people have that others crave so much for, and yet seem to fail to get it?"

11-7 And I know that's a great question of all of our hearts who have served Christ. And I've never seen a person yet, that ever once comes to Him except they—afterwards, they—life never seemed right to them any more, if they ever left Christ.

12-1 I was speaking yesterday to a little colored man who told me of a minister walking back, and tearing up his preaching papers, and threwed them into the trash box, and said, "I'm through with it." And the following Sunday he'd got a case of beer, and set in the place and drank it. A couple weeks after that, laid dying on the bed.

If I had time I'd explain that, how that works in the Bible, but that'd be off the text. But that's another subject, how that Satan come in and took the person; God had to take His child home. That's all it was: often happens.

12-3 But now, to see this hungering—for people, and yet, not able to reach it. And many of our teachers and schools have brought in much theology of telling the people, "Well, it's because you didn't shout, because you didn't speak with tongues, or because you didn't have these kind of gifts," which I have nothing in part, or to—to say against such things; but altogether, you find these people, when they do shout or speak with tongues, or some other emotion, they still don't seem to be the person that they should be. Now, we have—know that to be true. And I've often wondered myself, just what could be done in that kind of a state of mind for the person. So finding it so simple in the Word of God, we're trying to explain it. And in order now to do this, after seeing the intellectual part of the mind and the soul, which is in the heart. . .

12-4 Now, you truly have two different mental faculties. You have one of them that's in your head by your brain, and the other is operated in your heart, which is called your soul: your spirit and your soul. Now, they are very much in disagreement many times. When the head seems to say something, the soul wonders at it if it's not right. But when it comes into the soul, the head seems to step back.

There's been things that's happened to you that you knew was going to be, yet, you could not explain why. And there's no reason; you couldn't explain it out; but yet, you just accepted it, and it happened just that way. That's when something happens down here.

12-6 In the great meetings of the vast fields of the campaign, I noticed many people coming to me and saying, "Oh, I have all faith, Brother Branham." And intellectually they are right here, but in their heart it isn't there. If it was, they wouldn't be on the platform to be prayed for—for help of faith, if they had faith.

Now, we'll have to go back and get a type to bring this picture out to you this morning as children, and I want you to notice closely. I believe in typing, especially to—to people that's—that's. . . It's easier for them to understand, to illustrate. It's—it's good to teach children;

and we're all children. We're—we're just adolescence in God. Who would—here would like to say, "I'm an adult, grew up in God. I . . ."? We are not; we're just little babies in God. That's right.

¹³⁻² Now, we want to try to get this to a place where we can see exactly what God is doing. So let's go back now to the Old Testament to get a view of this, and we'll take it by the children of Israel.

When they were crossing the—the Red Sea, and come over into the promise land, God, by sovereign grace, each night, rained down manna out of heaven. And the people would go and eat, take this manna and make it into bread, or cakes, or something, and would eat this bread which sustained their life in the journey. And we find out that many times, if they let the manna lay just a little too long on the ground, it would—it would melt, run away. Just like frost or something on the ground, it—it didn't hold.

¹³⁻⁴ Now, we see that that same thing is happening in Christianity. Many people, before nine o'clock, get hungry. You have a lot of campground, what would I say, campground stars? Many people go to the service, and rejoice, and shout, and praise the Lord while the Spirit of God is falling; all condemnation left their hearts. And as soon as—a day or two after the revival, they find themselves back in that old grind again. Yet they're eating manna.

Many people come to Christ—which has never been able in the Pentecostal world to make the Pentecostal people see this fundamental truth. It's so hard, because each church has its doctrine, and they hear their pastor daily. And the evangelist speaks something; they say, "Oh, well, I got it, that—what difference does that make?" But they fail to get this truth.

¹³⁻⁶ Now, I've often spoke, and do yet, and believe this great faith, or fundamental truth that Jesus Christ said, "He that heareth My Word, and believeth on Him that sent Me, hath Everlasting Life, and shall not come into condemnation; but has passed from death unto Life." You see it? "He that heareth My Word . . ." Oh, I wished I could sink it into every heart. St. John 5:24: "He that heareth My Word, and believeth on Him that sent Me, hath Eternal, Everlasting Life, and shall never come unto judgment; but's already passed from death unto Life." That's His Word.

¹⁴⁻² What do you have to do? Believe, hear. Faith cometh by hearing, hearing by the Word; and believing, and applying, and resting. You see it? The Word says so; hear it. Your heart says so; believe It. And your whole being rests in it. It's finished.

Faith cometh by hearing. Jesus said the Word, "He that heareth My Word, believeth on Him that sent Me, hath Eternal, never ending, always existing Life." Isn't it marvelous? "Ever existing Life, and shall never perish, but hath already passed from death unto Life: has passed from separation on to everlasting Presence." Amen.

14-4 Already . . . When you was an alien from God, you ceased to be an alien; now you are a child. From death unto Life, from darkness unto day, from mortal to immortal, from corruption to incorruption, from weary unto joy, from death unto Life, and are resting fully upon THUS SAITH THE LORD. Not upon feelings, mental emotions, theory, upon some unknown something that somebody has said to you that has no basis, upon someone say, "Well, you come and join our church, and it'll be finished"; but upon the Word of God the human soul rests solid. God said so. That settles it, makes it real.

14-5 Now, let's go quickly to the second step. What makes these people go out on the ground and eat the manna, and then before night comes, many of them got hungry? And people go to the meetings; there's just many people who goes and turns their radio on, and hears a good sermon and rejoices; many of them goes to church, and they hear a good sermon, and they go home and rejoice. But what is that thing then that comes in and takes it all away from you the first little difficult that rises? Surely, if you're hearing the Word, and your soul is rejoicing in the Word, it's the Holy Spirit that you're eating.

14-6 See, I believe that you believe unto Everlasting Life. I believe that—that your acceptance of the Lord Jesus gives you Everlasting, Eternal Life when you believe it. Then I believe by one Spirit then you're baptized into the body of believers. (We're going to get to it in a few minutes, if God willing.) You believe unto Life.

He—Paul said, passing through the upper coast of Ephesus, finding certain disciples, he said, "Have you received the Holy Spirit since you have believed?"

15-2 See, your faith anchors you in Christ. That's intellectual. You believe it. You accept it. You say that it's right. You recognize it to be the truth, and you're a Christian. And you've got Everlasting Life by believing it. You've entered to God. You're on the campgrounds. Manna's falling, and you're eating it.

And did you notice: the strange thing, there was a mixed multitude eating the same manna? People who are sinners, who does not accept the Lord Jesus can still enjoy the—seeing the moving of the miracle of God, healing the sick; can rejoice in people doing

right; can open their hearts and rejoice in a sermon that's preached under the anointing. And that's the same type of manna that the Christian is eating. You see it?

15-4 Then, you always remember my doctrine here at the Tabernacle: You have to follow God in threes, because He's perfected in it.

Now, we wonder why. Then we find out that this manna would vanish. It would come on the ground, then vanish; then come again, and then vanish. Every day some of it was by nine o'clock, they were gone.

I've met people who would stand in the church and just rejoice; and see them go outside the church and maybe Monday or Tuesday, one, just living unbehaving—becoming to a Christian. And the man or woman, whoever it may be, would turn again, and shake your hand, and say, "I don't want to do those things." You feel sorry for them.

15-7 You've seen people accept Divine healing and say, "Oh, yes, I see it. It's in the Word. Oh, thank you, Lord; I believe it." And they'll go all right for a few days; and the first little storm that strikes, back they go again. You've noticed it, and it's true; and the people can't help it. So what's it all about? What causes these things to happen?

15-8 Now, let's notice. Now, notice that this manna, when it fell, God sending it down to provide life for the children of Israel in their journey. . . Then God told Moses and Aaron to go make a great golden pot, and to fill it full of—of manna, and to put it in the holy place—or the holiest of holy places by the ark. This manna was to be set by the ark; and there it never failed. It never got old. It never lost its sweetness. It was always good inside there.

16-1 Did you ever meet a person that's been in there, and has tasted, and living on this manna? You can meet him on Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, or Sunday; cloudy day, bright day, gloomy day, things going right, wrong; he's always sweet, always full of love, never a talk or do anything wrong. He's living under the glory of God. He never gets hungry. He never has to go to church to get built up. He—he's just always full of God.

16-2 People go to church, and they'll shake your hand in church, and laugh and calling you a brother. Outside of the church, they'd pull a little business deal that wouldn't be just exactly straight for personal gain. I wouldn't say them people are here in the Tabernacle, but I say there is. There's things that people would do, and they get

different. A least little thing will bring that old temper back again, that selfishness, open up an ear to hear gossip, or do something of that type. That person has never entered into this pot in here.

They're outside. They're truly eating the same kind of manna. They've been brought into the camp, and that's where—in the camp in the field is where the people got the manna. And they're in there, and that manna that they eat is the same manna this man eats here. They both have the same pastor. They both read the same Bible. But one constantly stays true and humble, and the other one's got his ups-and-downs; a going like this, in and out. Both of them eating the same manna, but one of them has entered in, and the other one is still out. Both of them are believers unto Eternal Life, but one is baptized with the Holy Spirit in the Kingdom of God; and the other one is outside eating the same manna.

¹⁶⁻⁴ And the people has been telling us that “You have to shout to get in here. You have to speak with tongues to get in here. You have to do all these things.” But we find out that those things don't work.

I've seen people shout that wasn't. . . I don't hardly think. . . I have no way of judging; I shouldn't. I've seen people that shouted that lived any kind of a life. I've seen people dance in the Spirit, up and down the halls, and come back out and living horrible. I've seen both men and women do that. I've seen men and women dance in the Spirit, and speak with tongues, and shout, that had a temper like I don't know what.

There's something wrong. And yet, they enjoy the blessings of God. They believe in it. They have faith in it. But it's only in this outer court. It never has come to the inner court. They've never got from here down here.

¹⁷⁻² That's what's the matter with the—the—the churches today. I hope you see it. Oh, my, when I can see a preview of it, that makes me rejoice, seeing that our anchor holds within the veil.

The Bible said, “He that overcometh will I give a white stone and a new name that no one knows but he himself.”

Don't make any difference what people say. You know yourself when you've been brought into the inner veil. No one could tell you any different. Not because you joined church, because you did this or that, but something just tells you. You've got a stone that's in the heart, not a hard stone, a soft one. This stone makes your heart soft instead of hard.

¹⁷⁻⁵ In Ezekiel in the old times when the laws were put into the tabernacle in the ark, the laws of God. . . Ezekiel spoke of another

time. Now, the people. . . There's two classes of people today: them same classes that's trying to do something to save themselves. Each one says, "I'll go to church every Sunday." That's very good. "I want to be religious." That's very good. That's still under a law. But when the other, by going to church and being good is not something that you do yourself, it's something in you doing it for you: the Holy Spirit in your heart.

17-6 Now, notice in this inner court. These people that live inside here seem to have—always fed up, always feeling good. Ezekiel said, "I will write my laws anew and put it in their heart." Where the law used to be on stones in the ark, and the ark represents the heart, then "I will put my new law in their hearts," in the ark.

The heart is the abode of God. And in the Old Testament God dwelt in His glory over the ark; heart is the ark. God dwells, not in the head; in the heart. God's not known by theology; God's not known by mental conception; God's known by a old fashion, sanctified borned again experience that's in the human heart.

17-8 Yet men and women live a good life, and love God by a mental conception. But the real hiding place is in the heart: hid with Christ. And when Christ the Holy Spirit comes into your heart, He is in you with your temperament, and He's living His own Life through His own will through you. Hallelujah.

I know it sounds awful, but it's right. Christ. . . So yielded you are, that Christ speaks the kind of words He'd speak. He thinks the kind of thoughts He would think, through you. He does the kind of works He would do—through you. You are yielded and resting.

What a beautiful picture of a consecrated Christian: yielded. Christ working through.

18-2 Paul said, "For me to live is Christ, and to die is gain. Not me that liveth any more, but Christ that liveth in me." Christ living in the individual soul—surrendered. Christ speaks through the lips, and thinks through mind, sees through the eye, acts through the temperament. Hallelujah.

Then the things of the world has passed away. How can it be anything but sweet and pleasant all the time? Christ has got control. Amen. You see it? That's what it is. It's Christ in you: Christ in you.

18-5 You say, "Well (You see?), I believe it to be the truth, Brother Branham." That's right. It's in here, but it has to come here. If it is, then your whole makeup is Christ. Your attitude, your desires,

your appetite, your everything is Christ: yielded, resting, everything perfect. No matter how dull it looks, or how black it looks, still it's the same. Christ is in you.

18-6 He speaks to the sinner in the voice that He would speak to him in. He speaks to the prostitute in the voice that He would speak to them in. He thinks through your mind the very thoughts that He speaks to your heart, the very way that He would if He was here on earth. And you're no more your own, but you're surrendered.

18-7 Into this holy place Aaron went once a year. The congregation watched him. He was dressed right. He had to be anointed right. He had to walk right. Blessed be the Lord. Dressed right, walk right, anointed right: he had a bell and a pomegranate on his garment. And as he walked, they played, "Holy, holy, holy, unto the Lord."

He taken before him a charger of blood, the blood of the lamb, the blood of the atonement; and he was anointed with the Rose of Sharon, and the anointing rolled off his beard plumb to the hems of his skirt. He was walking into the inner court in the presence of God; and when he went behind there, the veil fell behind him, and he was shut out. He was hid from the outer world. Praise be to God. There is a hiding place, abiding place.

19-1 We can walk in the Presence of God, and be hid from the things of this world. You don't hear them no more. It's soundproof (Hallelujah.)—soundproof. The world's on the outside, gasping and looking; but you're on the inside in the Presence of the eternal everlasting God, eating from this manna that'll last for spans of years, hundreds of years. It's never contaminated; neither did it give out.

And a man that once walked into God, and the veil drops behind him, shutting off the things of the world, he's in the Presence of God, eating the manna. No wonder twelve o'clock, nine o'clock, or anything, he's living in the Presence of the King. Amen. No wonder every day's fine for him. See; look where he's at. He's found the secret place. He's went behind the veil. The doors is closed behind him. He don't see nothing of the world. Them doors was made soundproof by sheepskins, and goatskins; and this is made soundproof by the baptism of the Holy Spirit that hides a man in Christ; there he becomes a new creature and he walks daily before Him in this manner.

19-4 What a beautiful picture of the believer in the Presence of God. All things are His then. All things was given to Christ. All that God was, He poured into Christ. All Christ was poured into the

church. "That day you'll know that I'm in the Father, the Father in Me, and I in you." Oh, the privilege that the believer has, if they only could accept it.

You say, "Brother Branham, you've got a picture here under consideration, but how do you get to it? What's the next thing? How do we get into there, Brother Branham?"

Here's the way they come in the pattern.

"Oh I'm a Christian, Brother Branham. I've been saved. I been baptized. I enjoy the blessings of God."

You're in the outer courts.

But said, "Days I have my ups-and-downs, my wearies, my toss, my troubles. I wished I could live a victorious life."

Well, you've got to get out of the court. You've got to come in.

20-1 Now, what was the first thing? The courts represented justification. Outside there was where the people come in, all of Israel. No other but a circumcised Israelite could come into those courts. They'd defile it. You remember when Paul brought Timothy to the temple? And said, "They have polluted this holy place by bringing a Gentile in?" In the courts they must be absolutely justified people, regenerated men and women who's accepted God, and got Eternal Life dwelling in them. They must be that to be in the court.

Then they come to the first altar, and the first altar is where they burnt the sacrifice, and where the Lord met them there in forgiveness of sin and cleansed them from all their unrighteousness. And the burning altar, the brazen altar burnt the beast and the blood from the beast. That was the second court.

20-3 And now, after they left that second court, sanctification, they entered into this consecrated life, entered into the Presence of God. And while they were in there, there's where they had all these glorious things. What a very beautiful type that in there, anything dead come in, lived again. Did you ever think of that? They took Aaron's rod and laid Aaron's rod in the presence of this holy place; and when they did, in one night's time it budded, blossomed, and yielded almonds: in one night's time. Think of it. In the Presence of God this old dead rod, lying there in the Presence of God budded, blossomed, and yielded almonds in one night. What was it then? What kind of a rod was it? It was an almond tree rod. That's what he taken it from; the stick was off of an almond tree. And you are a stick some kind; and you're—you was taken off the branch of humanity, which was God's created son in the beginning. You may be fallen, dead, alienated from God; but by that in creation, you

were created to be a son of God. You may bounce around, and be respected and honored out here in the courts, but if you ever get into that glorious place and hid away with God, you'll yield what you're supposed to do.

20-4 Take a dead sinner, alienated from God, without hope, without Christ, and put him in the Presence of God, in this great glorious tabernacle in there, he will yield forth fruit of the Holy Spirit: love, joy, peace, long-suffering.

The dead rod budded. 'Fore it budded, it had to have refreshments, had to be refreshed. Then after it was refreshed, it a . . . Well, it had to have a . . . It brought forth a odor, a perfume, the blossom. Then the next thing it brought forth was fruit.

And every Christian comes the same way when he comes into the Presence of God. First, he has to be refreshed. The Holy Spirit has to take a hold of a man and renew him and make him another person. The Holy Ghost comes in, just a refreshment.

21-3 The Holy Ghost comes in the quiet of the hour. You know, you go out of a morning real early when the dew is on the ground. The dew falls just before daylight, usually sometime in the night, after the hustle and bustle of the world is gone to bed, after everything is asleep. Did you ever go out early of a morning? And you go out early, and you see how everything's so fresh, just real fresh, early of a morning. Why? The old earth has been hid away for awhile, and it's refreshed.

And did you ever come in the presence of a man or woman, who hid themselves away from the world. It's refreshing to talk to them. They refresh themselves. They begin to come to life.

21-5 And did you ever go into the rose garden early of a morning, or up and down the highways here real early, when the dew is on the ground, and behold that odor of the honeysuckles and so forth, the locust blossoms? Did you ever . . . It's just like a Christian who's hid himself away with God in the stillness of the night or somewhere; he'll come forth the next day with a freshness, an odorous life, a pleasant place to be, somebody you like to talk to, somebody that can encourage you, somebody you got confidence in.

Your neighbor over there, how you love to talk with her. See, that's the freshness, the odorous. And the next thing, it yields fruit. And everywhere the Holy Spirit comes, It always plants the Seed of God and yields fruit.

21-7 Another great thing of entering into this place, is a place where you can have confidence. You can believe.

Here's a woman lying here, stretched on a stretcher this morning in a serious condition. Well, if God doesn't touch her, she'll die. She's aged; she's an old mother, gray hair, wearing glasses, a very godly looking person. [Blank spot on tape—Ed.] I shook her hand, talked to her a few words a few moments ago when I come in. Now, she's laying here. Perhaps her doctors did all they know how to do. They can't do no more. And she's fallen on her ankle and ribs and so forth, and a complication of things she told me what was wrong with her, and things which she didn't know also. But there she lays in that kind of a state. Well, being in that kind of condition and tore up like that, now, what can we do for her? Is to bring her in the blessed Presence of the all sufficient refreshing Holy Ghost that can take the staleness away from her. As the doctor, though good as he can be, trying to tell her that maybe there's nothing more I can do, but we lift her into this place.

22-1 Well you're old and when your days here about spent, that didn't mean one thing to Abraham when he come into the Presence of God. At a hundred years old, he pleased God, and considered not his own body now dead, but he was in the Presence of Jehovah. He promised that.

Here sits a lady on the end of the seat dying with a cancer, sure to die, nothing else left but to die. If we can only get her . . .

Nobody let Aaron in. Aaron walked in because he was invited in, because it was told to him by Jehovah; he had the right to go in. When Jesus died on Calvary, He ripped the veil from top to bottom, stepped in not only the High Priest, but to everyone that comes approaching God has a right into the holiest of holies. She has a right. The lady here, dying, has a right.

22-4 Here sets Mrs. Weaver, somewhere setting over here. Dying with cancer a few years ago, eat up, little bitty arms, she had a right to the Tree of Life. She had a right to come in behind the veil. And when I had to hold her from reeling from one side to the other, I baptized her in water right here. She lives today because she had a right. She accepted it, believed it.

And I think somewhere in the building in the back, I seen Mr. Morgan; perhaps Mrs. Morgan setting there, that set right here on this seat holding her up, dying with cancer, no hopes for her. But faith cometh by hearing, hearing by the Word. And He brought her out of that stale condition. Where her husband told me, who's setting present now, that he had played golf with the doctor; and they said the cancer wrapped around her intestines till it looked like it was tree roots. All hopes was gone. But the Holy Ghost brought

her into the Presence, to the refreshing, and brought her behind the veil, dropped the curtain behind her. Don't care what the doctor says. No matter what anybody says. The veil dropped and shut off every unbeliever. Then she reached over in the golden pot of God and said, "By His stripes, I am healed," and she started eating it. The next morning it was still there to eat. The next day it was still there to eat.

23-1 That's it. Not look—wait till it falls again, or next revival; but it's everlasting, eternal, setting there, waiting. And she's still eating from the same pot of manna.

What was it? Getting her to enter into the refreshing, get the veil dropped around her so she won't listen to what the world says, but listen to what God said.

23-3 Go in by the Blood. Go in by the anointing, anointed. Walk right; live right; hold your head right. Until you enter this courts . . . I don't say that any man does this, that, or the other, how you're baptized, or which way, or this way, or what church you belong to, God by sovereign grace gives the Holy Ghost to them He desires to.

That's why these people; they walked humbly before God. God by grace give them the Holy Spirit, and that's the reason they live where they live. They're consecrated. They love the Lord. They believing and living every way, every day in His Presence. No matter what comes or goes. Whether the river rises, or whether the clouds are hanging low. No matter what it is, they're still living in the Presence of the King. What is it?

23-5 "Oh, you were not healed. That's just a make believe." The veil has dropped; they don't even hear it. They're in there; they're coming to Life (Amen.), yielding much. Talk to them a little while and you'll see there's an odor of saint about them. Their conversations is seasoned with salt, not talking about their neighbor, or try to fuss about something that's been done this way or that way. But their conversation's of Christ and His glory.

That's where they lay, yielding freshness, yielding their odors of the new Life, with the blossoms, and bringing forth fruit every day.

23-7 Others saying, "You know, I knowed she was healed; I knowed he was healed; then why can't I be healed?" Certainly you can, brother. The only thing is to get the anointing of the Holy Spirit.

"What is it, Brother Branham?"

Take God at His Word, for by faith are you saved, and that's through grace, not by works: no mental emotions, no stirred up, no

speaking with tongues, no shouting, no nothing. By faith walk into the Presence of God, and say, "Lord God, I come solely on the basis of Your Word and I believe You."

You say, "Brother Branham, don't you believe in shouting, speaking with tongues?"

Yes, sir. But you're putting the cart before the horse. Come to Christ first. Come to Christ first. Let the Holy Spirit just take you over. Start eating from the manna. And it's good today; it's good tomorrow; it's good all the time, every day.

24-4 I want you to notice another thing about this. The peculiar of the Light the believer walks in when he's in Christ, peculiarity of it. Now, the three courts. . . The justified man out here, he walks by daylight. Someday he has gloomy days. You get it? Oh, I hope you see this. God bless you. Some days are gloomy, some days you do not know whether it's really worth while to serve God or not. You're walking in the outer court. Sure you're eating manna; sure you are a believer; sure you have Eternal Life; sure if you die you go to heaven. Truly. But what kind of a life are you living? Every day you get out here, "Oooh, I got my dandruff up today. I told them about it. I cussed them out. I couldn't help it. God forgive me."

Sure He will. Certainly He will. You're His child. But what kind of a life are you living?

My, don't you hate to live that kind of a life, the up and down, and the trouble, and that pull day and night, backslidden, back to church; backslidden; back to church; this, that, apologizing to this over here. This other fellow's just blooming right along, not a thing.

24-7 See what kind of a light's he walking in? According to the weather. It gives the light outside, the gloomy, the foggy, the halfway, and a bright day, then a gloomy, and a foggy, and a cloud over the sun. That's the way any regenerated, justified man lives. That's right. That's all the light he has to walk in when he's just walking by that.

He said, "I come to Christ, Brother Branham. I joined the church; I put my name on the book. I—I'm trying to live the best I can."

Well, bless your heart, brother. I appreciate that. God appreciates that. If you believe. "He that heareth My Words and believeth on Him that sent Me has Everlasting Life." . . . ? . . . my brother; I love you. "But Brother Branham, my ups and downs, oh, my, I'm the most miserable person. I have to fight every day." Oh, yes, brother, it's where you're walking. That's all right. Then say, "Well, I want to go a little deeper."

25-3 Well, he comes into the court. Now, what's in there? There's seven golden candlesticks by that holy place, and it's giving light. The candlesticks are giving light. That's to the man who quits his drinking, quits his smoking, quits lying, quits stealing, treats his neighbor right, good to his wife (or her good to her husband, the same way, man or woman), the believer. He's come into a place where he's quit all of his meanness, which is through the Blood with sanctification. He's called to a new Life, and he walks in there.

He don't have to walk by the light out there; he's got a better light. He's walking by the light of seven golden candlesticks which is burning olive oil; and the olive oil was representing the Holy Spirit. The fire was the baptism which brought baptizing, or even baptized right in there by the Holy Spirit. But you're not hid away yet. You're not behind the veil.

25-5 Here he is. He's walking in these seven golden candlesticks. There's many light—much light in there. But there's days when those lights get dull. There's days when them lamps smoke, and the light's not so good. There's times when them lights have to be relit again, and you have to borrow a little from the neighbor to light one candle to the other one. It's still not a good light. We're thankful for it, but it's still not the right light. Oh, brother, see that? It's still not the right light.

You say, "Brother, I spoke in tongues; I've shouted." Good, wonderful. But let me tell you something different. All right, he's walking in this light. It's an artificial light. It's not the light of the sun, the light of the moon, the stars. The man in the justified courts, when night comes, he has a very dim light, just the stars, maybe a pale moon, a lot of flying clouds. He's in an awful fix.

26-1 But the man up here at the altar who sta—keeps hisself under consecration, and says, "Lord, I—I'm going to live right by You. I'm the deacon in the church, or something or another. I'm going to live good to my neighbor. I'm going to try my best to do better, Lord." Well, he's living in a better light. His light seldom goes out, but they do smoke up, and they have to light one from the other one.

26-2 But the man who walks beyond that, and goes in when the world is shut off, when the veil drops around him, down under the locking of the wings of the Cherubim, the great Shekinah Glory hung under there. It never got dim. It never went out. And the man who lives in the Presence of God under the veil lives in the Shekinah Glory. I don't care if the storms are raging, or the clouds, or the

moon don't shine, and the stars don't shine. When the candlesticks goes out, that doesn't matter. He's living in the Shekinah Glory of God under the power of the Holy Ghost.

²⁶⁻³ It didn't go out at night; it didn't go out . . . It's kind of a—kind of a mystic light, kind of a soft glowing light. And the believer at rest walks around inside the veil. The Shekinah Glory where the pot of manna was, where he eat daily, never give out. He eat from the manna.

Oh, my he has not a worry in the world. Everything was taken care of. God was over him, listening to his prays and answering his prayer? Not only that, but he's living right in the Presence of the King: God in the Shekinah Glory.

Every time anything would start up like that, it couldn't get to him. He wouldn't listen to it. He couldn't. The whines of the world was on the outside.

²⁶⁻⁶ If you ever come into Christ, my friend, ever into a place where the world is dead; where the . . . ? . . . or whether your children are this way, your mother's this way, your daddy said this way, or your pastor said that, whether the doctor said this or that, you don't even hear it. You live only in the Shekinah Glory, walking and living in the Presence of the King. Every day is sweet in your soul. Oh, my. All is well. All is well. There's nothing can harm you. Oh, what a place.

Oh, I think of that little song,
 I've crossed the risen veil,
 Hallelujah to His name;
 I'm living in the Presence of the King. Living . . .
 . . . crossed the risen veil
 Where the glories never fail;
 I'm living in the Presence of the King.
 I'm walking in the light, the beautiful light;
 Comes where the dew drops of mercy are bright;
 Shine all around us by day and by night.
 Jesus, the Light of the world.
 Let him hide himself;
 And let me lose myself and find it, Lord, in Thee.
 Let all self be crucified . . .

Let my neighbors gossip; let the this, that, or the other be gone. I go to church for one thing; that's to stay in Your Presence. I've moved in there, Lord; I'll never desire to leave again. I'll trust Your Word, what You say. There's where I want to be. Drop the veils around me, Lord, that I can only see Jesus Christ, and live, and walk, and die in Him. There you are.

27-1 On Mount Transfiguration, when Jesus stood transfigured before the apostles, when they looked up, they seen just Jesus alone. They said they seen Jesus only standing there. Oh, God, hide me in that place. Hide me over in that place where are the veils will drop and I'll see nothing but Jesus, Himself. I don't want to hear the fantastics of the world. I don't care whether they got atomic bombs, whether they got a jet plane, whether the new Chevrolets look better than the Buick; it doesn't matter. The thing of it is, I'm walking and living with Christ daily . . . ? . . . yourself, and the veils are dropped around; and I am in He, and He in me.

27-3 Let the storms rage; my anchor holds within the veil. Can't tell you why we have a lot of storms on the seas in this day, but I'm thankful for an anchor that holds steadfast within the veil. When she's a rocking and it looks like every move would send her to the bottom, yet my anchor's in the veil. I've anchored in the veil.

I've anchored in Jesus,
 The storms of life I'll brave,
 I've anchored in Jesus,
 I fear no wind or wave,
 I've anchored in Jesus
 For He hath power to save,
 I've anchored in the Rock of Ages.

27-4 God help us this morning to enter into that inner Life. Quit staying out here where you're tossed about by every wind of doctrine, every little thing that comes along. And don't you know the Bible says in the last days that how men would come and be like angels of light in the last days? How they would take . . . ? . . . and the devil's ministers are angels of light. Don't you realize that Eve was seeking new light whence the devil talked to her and caused every graveyard to be out there, caused every insane institution, caused every penal farm, caused every death, every sorrow, every starving baby, every dying mama? She was searching for something new. She was looking for something that she could find new.

28-1 Oh, God, take me back to the Shekinah Glory; take me in the veil with You. I'm satisfied with Jesus. Lord, let me lose myself and find it in You. Get into the inner veil where all these howls of the world. . .

The Bible said in the last days there would come a famine upon the earth, not for bread and water alone, but for hearing the true Word of God; and people will go from east to west and everywhere trying to find it. That hour is here. That hour is here when men are putting themselves up like gods, and wanting to be glorified. But people say, "Oh, doctor So-and-so, and big So-and-so."

Old Paul said, "I have one fear, and that is except you would try to worship me instead of the thing that I'm preaching. I never come to you with enchanting words of man's wisdom, but in the power of the resurrection of Jesus Christ; that your hopes would be built on that, on that there."

Today is a horrible day. The people are scattered abroad.

28-4 I stood a few weeks ago where there was a big tent erected (not slamming, God forgive.), where a man said he could cast out evil spirits, which I have no doubt of that. But evil spirits are not cast out by cruel indifferent living. The most powerful weapon there is in the world is love.

I stood by a little lady the other night where her husband was fixing to leave her and marry another woman, a very fine known couple. I looked at her. She said, "Well, I'm going to leave, Brother Branham."

I said, "Don't do it, sister."

Told me, said, "Oh, my husband, his ministry will be ruined. What can I do? I'm going to New York, and I'm going to get me a job."

I said, "Don't do it; don't do it, sister."

"What can I do, Brother Branham?"

I said, "Go up to him."

Said, "Well, I found the lady's picture, and I broke it up, and I done so-and-so. I did that."

I—I see that. But I said, "Go up to him, and put your arms around him, and say, 'Sweetheart, no matter what you done; I still love you.' That'll do it." It was right.

29-3 A young fellow come to me not long ago. He was a Pentecostal. He'd seen too many of these meetings. And he goes

in, and his wife is a staunch Lutheran. She said, "Well, I guess you all went down and shouted last night." Said, "I guess you was all speaking in tongues and doing all this last night."

He got out on the floor and said, "God, cast out—I cast the devil out of her. I cast the devil out of her." Almost a divorce case, man, a fine man.

He come to me, and he said, "Brother Branham, we're going to have a divorce, I guess." He said, "I just can't get that devil to move out of her."

I said, "Brother, you're going at it the wrong way." I said, "When she starts like that, say, 'All right dear, bless your heart, honey.' And be real kind to her. Just see how much you can do for her."

He said, "Brother Branham, well, how will I ever get the devil out of her?"

I said, "You do as I say, and just keep praying in your heart." See, I said, "God will take care of the rest of it."

He called me up about two or three weeks later and said, "My home's revolutionized." He said, "My wife is a different person."

I said, "Which is the most powerful? Screaming, and kicking, and stomping; or putting your arms around in love?" God is love. God so loved the world. . . .

Ever since by faith I saw the stream
Thy flowing wound supply,
Redeeming love has been my theme,
And shall be till I die."

That's right.

²⁹⁻⁸ A man called me said, "This woman's got at least three devils." He said, "One of them's name is Jess, and the other one's name is Seth, and he didn't call the other anything." And intelligent people setting there supporting that meeting by the hundreds and hundreds and hundreds. He said, "One of them is green, the other one's blue, and the other one's pink."

"Oh," I thought, "God. O God. . . ? . . . there's something wrong. Don't let that happen, God. Those people that were struggling so hard to try to get to the Kingdom of God, and they flock by the hundreds to listen to such tommyrot." You know why? They've never been inside the veil. That's one sure thing. If they ever get in there, they'd know different from that. "My sheep know My voice. A stranger they'll not follow." Yes, sir.

30-2 You might go all kinds of emotions, and carry on every way, and call in the name of religion. The heathens do the same thing. But give me a consecrated life that's dead and rose again in Christ Jesus, who lives in the Shekinah Glory, with the love of God around them; that's the person I would believe that's going to be there.

Put me beneath the veil, under the Blood of the Lord Jesus. Take all your gifts that you have in the Scripture. The devil can impersonate every one of them; but he can't impersonate love, 'cause love is genuine. The devil can't love. That's one thing he can't do. And when you get to a place that you love one another, and all the world is dead . . . And if you love God . . .

30-4 I was talking to a woman the other day that was just bawling me out like everything. She was going to—almost give me a whipping. I was setting with another man. And she said, "You start across this place, and I'll call the sheriff."

I said, "Well, sister dear, I was only . . ." I said, "We're Christians; we wouldn't do that."

She said, "Christians, there is no such thing." Real nasty . . . And she was bawling us out terribly.

I said, "But, lady, there is . . ." I said, "Don't you believe in Jesus Christ?"

She said, "Oh, I believe in Him, but not in people."

I said, "You can't believe in Him without believing His people. You can't do it." Oh, she was doing everything but giving me a cursing. I walked out to the car—out of the car, went over. I said, "Sister, we only want to pass over a little place here." I said, "It'll be all right." I said, "I wouldn't have done it for anything." I said, "I'm—I'm working here."

And she said, "That's the way with you people. You think you can run over us old folks."

I said, "No, no, no." I said, "That's—that's all right. If you don't want us to do it. I don't know how we'll ever get the car out of here. We come in. Your husband told us we could."

"I don't care what he said. You're not doing it."

I said, "Well, we—we come in here." And I said . . .

She said, "Can't go out in that yard now."

I said, "Lady, do you see that mud? Why, you'd never get ten foot off where we're at now, off that grass and rock there." I said . . .

She said, "That's up to you to see to it, but you cross here and you're going . . . I'll go call the sheriff."

I said, "You have a perfect right, and I'm sorry that I didn't come and see you besides your husband." I said, "I'm sorry about it."

³¹⁻² And she, oh, she was raging, and a puffing, and a blowing, and shaking her fist in my face, and everything. I was standing, little old ragged pair of overalls on. I said, "Well, I'm very sorry that I—that I disturbed you. I wouldn't have done it for nothing in the world, sister." I said, "I—I'm—I'm ashamed of myself." I said, "Your husband said it was all right. And it's all right." And I said. . .

She said, "You young people think you can run over us old folks."

I said, "No doubt that's what took place along the neighborhood here many times. But sister, we're Christians." I said, "I don't live here. I'm just working here to help some brother out."

She said, "You're working here?" Said, "What are you doing here?"

I said, "I'm a minister, a reverend."

She looked me up and down; She said, "A reverend?"

I said, "Yes ma'am."

She said, "What are you doing here?"

I said, "Trying to do a good deed to help somebody out."

"What's your name?"

I said, "My name is Branham."

She said, "Are you Brother Branham?"

I said, "Yes."

She said, "Forgive me." And her lips started quivering. She started crying. She said, "I'm a backslidden Methodist." She said, "I'm ashamed I acted the way I did."

I said, "God bless you, sister. Go back to church; won't you? Serve the Lord Jesus."

³²⁻³ See, if you jumped out there and started fussing at her, and telling her you did have a right and so forth, and you. . . ? . . . See what you'd have done? Just a few words of love go on down to the heart. Brother, let's get people inside the veil. That's right.

You want to know a little secret? That's how I conquer wild animals. That's how I conquer diseases, is by love. The love of God constrains us to do such a thing. Come in the veil. Won't you today, while we bow our heads for a moment of prayer? (If the sister will go to the piano?)

32-5 Our heavenly Father, we thank Thee today for the love of God that's shed abroad in our hearts by the Holy Spirit. Seeing our time moving on now, we would let every person that's in the Divine Presence now, Father, come into the veil.

Here's young men and women, elderly men and women, young—just little children, little adolescence. We pray, Father, that You'll take every one of them into the veil with Thee this morning and so hide them in Thee, in Christ, until they'll be newborn; the hope of glory, the hope of God, will be resting in them. And when the trials of the enemy comes up, it'll be so far away outside the veil, they don't even hear it; they'll just only see Jesus, living in His Shekinah Glory, living in His blessings where this Halo of Light that's now in the Tabernacle, let It dwell in every heart, Father. May It come away from just an intellectual, or from looking at It on a picture, or even seeing It with their natural eye. May It come into their heart, Lord, and there may It abide, and they live in that Presence of God which yields every day a fruitful and blessed life for the Lord Jesus. Won't You grant it, Father?

33-1 While we have our heads bowed; our sister is chord—chording this on the piano, or playing it, rather.

There is a fountain filled with blood.

That's the way in. Come by the altar, the way into the Shekinah Glory.

Drawn from Immanuel's veins;
Sinners, plunged beneath the flood,
Lose all their guilty stains;"

Would somebody in here, just now, that in your heart you've made a decision this morning for Christ; you say, "God, I—I've made up my mind. I'm not going to live this here up and down life no more. I'm coming to You right now. And right on the—upon the basis of—of the shed Blood, upon Your Word, I'm coming right now, and I'm accepting it. I'll raise my hand to You, Lord God, that I—I'll do it from this day on."

God bless you, sister. That's good. God bless you. Bless you. Some . . . God bless you, brother. That's good. Now, God bless you, brother; I see you over here. God bless you, sister. Why, He sees you. God bless you, my brother.

33-4 "Today I'm coming. Lord, I'm tired of living by candlelight. I'm living—I'm tired of living by starlight, and moonlight, and sunlight. I want the Shekinah Glory, Lord, that don't go down when the darkness comes." God bless you, sister. "From this day

on. . .” God bless you little lady. God bless you, sister. God bless you, mother. God bless you little boy; that’s good. “From this day henceforth, Lord God, I’ll do everything. I’m coming to You. You won’t cast me out. You can’t cast me out ‘cause You promised You wouldn’t; and I come now; I accept it right now. I’m going to believe it.” God bless you, sister. “Shekinah Glory, I’m going to live in it. When old frets, and things, and the—trouble comes up, and everything tries to move me, and make me do this, and think this bad, and do this bad, and say this; I’m just going to stay anchored in the veil and look to the Shekinah Glory. And from then on, I’ll just live with You.”

Is there another one before we pray? God bless you, lady; you and you and you. God bless you. Yeah, just about a dozen or two hands went up then. All right.

³³⁻⁶ Now, just—I’ll tell you what I want you to do. Now, we know there’s a custom we have of all coming up around the altar and praying; that’s good. That was first formed in the Methodist church in about the 17th century. In the Bible they never did it. In the Bible what they had, as many as believed were saved.

And I want you to set right in your seat where you are. I want you to bow your head with me. I want you to pray as I pray, and tell the Lord, say, “Lord. . .” Now, just’s drop off all the cares of the world, and who’s setting by you. This may be the last time you’ll have an opportunity to come into the Kingdom of God. And I pray that God will open the doors of mercy to you today, and this will be the time. Now, shall we pray while we have our heads bowed.

³⁴⁻² Our heavenly Father, I bring to Thee. . . As the seed went out, Lord, across the platform, the Holy Spirit dropping it into some fifty or sixty hearts or more here that raised their hands and said, “By this we are now coming to Thee. . .” Grant, Father, that the doors of their hearts may be swung wide open. They’ve been. . . Many of them, Father, has already got Eternal Life. They’ll—they’ll live forever. They have to, because You said so. That’s the reason we base our thoughts so positive. They have to. You said so.

Now, Father, we pray that, in Jesus’ Name, that You’ll bring them into a closer fellowship. They’ve been tossed about, Satan beating them. They can hear the groans and whines of the devil, always tempting them to do things wrong, and to say things wrong, and to listen to everything. Father, we pray that the veil will drop between them and the world today, that they’ll be hid away in Christ, never no more to roam; stay right there in His glory, every day, reading the Bible, praising Him, meek, humble, quiet, Spirit-filled

Christians. Grant it, Lord. We commend them to Thee now, as we commit them also. In the Name of the Lord Jesus Christ, and for His glory. Amen.

There is a fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners, plunge beneath that flood,
 Lose all their guilty stains.

34-4 Now, we're going to have the healing service just in a moment. I want every heart to be centered now. How many feels that today, from today on, by the grace of God, if you haven't had, you believe from this day on, you're going to walk in the Presence of God, walk right with the right anointing?

What would be the right anointing? According to the Word: love, peace, joy; that's the anointing. Walk like that until God just raises up the curtain, and takes me in, and shuts all the world around me.

Will you do it? Raise your hand. By God's grace you'll do it? Thank you, and God bless you. Do that, friends. I'll tell you; it'll beat every emotion, or every gift, or anything else that you could seek, if you'll just find Christ that way to your heart. That's what has helped me.

35-3 I laid my daddy on my arm, seen his hair drop down; he looked at me—went to meet God. I seen my brother yonder, struggling, the veins cut, and his neck broke, and the blood flying from his mouth. And I looked at my wife, and she said, "I'll meet you just across the border yonder, Billy."

I laid my hand on my baby the next day, seeing it's little leg jerking. I said, "Bless your little heart, Sharon. Daddy will meet you on the other side." My anchor held. See? See, it's not based upon emotions, not nothing I felt, or nothing; it's what God said about it. I—I believed it.

And it's all these twenty three years of my ministry now; it holds just as tight today, if not tighter. She gradually winds against the cross, because it's pulling me closer to It all the time. See? God, grant that each one of you have the experience of living a close, consecrated life.

35-6 See, listen closely now 'fore I close on that. It isn't the blessing that you receive, and shout and glorify God. Those things are good. You're eating manna. That isn't it. That's not what I'm talking about this morning. It isn't whether you raised up and spoke with tongues,

or whether you shouted, and run up and down the building. That isn't it. That's not what I'm talking about. I'm talking about that hid-away life in Christ, where all of the time, day and night, you just live in Him. That's what I'm talking about.

35-7 Now, He's here. I wished I was a healer this morning. If I was, I'd heal the sick people. I can't heal sick people; I'm just a man. But the Healer Himself is here, the Lord Jesus. Now, if I . . . The Bible says, "The effectual fervent prayer of a righteous man availeth much. The effectual fervent prayer of a righteous man avails much."

See, Elijah was a man subject to like passions as we are. He prayed earnestly that it wouldn't rain; and it didn't rain for three years and six months. Then he went and prayed earnestly again; and the heavens give rain. Prayer changes things. I can't change it. You can't change it. It's prayer that changes it.

God told a man one time he was going to die, set his house in order, sent the prophet up to tell him. And the man turned his face to the wall, and begin to cry, and asked God for fifteen years longer to live. And God changed the course, give him fifteen years longer. What is it? Prayer.

36-3 Now, we're changing the subject. Just for a few minutes. I don't get to be with you. I'm hoping to be here next Sunday again, the Lord willing. But I—I—I wondered this morning . . . When I come down, wife said, "Are you going? You're hoarse and everything."

I said, "I promised; I'm going anyhow," See?

Look, I want to tell you something. Now, I know that prayer . . . This is to be my first time praying since something was ministered to me. As you understand that God knows it's true (See?)—to ever pray for sick people. It won't be in the public as it used to be. Well, of course, in these church meetings it will be like this, but I mean in another category that we go in now. But this I do know; I have confidence. I've watched all along.

36-5 Now, if . . . I would like to trade places today with some man who preached the Gospel, if it be the will of God for me to be a preacher. I'm not much of a preacher, because I'm not educated, and I—I don't know too much of the Word and things. So I can't preach, but my work is to pray for sick people. And I notice in the—in the services, in different places, just what prayer does, what an effect it has.

36-6 How many takes "Christian Life," the magazine "Christian Life"? Did you notice that astounding article in there by that medical

doctor in Chicago, or I believe it's Wheaton, Illinois? They asked him; they said, "Do you believe in Divine healing? Is there such a thing?"

He said, "Now, you've asked me a question. Divine healing; what do you mean, miracles or—or healing?" He said, "Healing, certainly. You pray for the sick," and said, "the sick get well. Then there's a miracle as it vanishes right before you." He said, "Either of those. I certainly believe in that." But said, "Now, these bloodless cults, such as Unitarians, and Science, and things like that," said, "I don't go for that; but the Blood of Jesus Christ will heal any time."

Now, that was a medical doctor. See? And they know that.

37-1 And then God set some in the church to pray for the sick. God set some in the church to teach; some to be different things. Is that right? He does that. And through this He gives different gifts sometimes to people. That don't have nothing to do with it, not a thing with your soul's salvation. But in this, knowing that He called me to pray for the sick people, I just want to—to—for your confidence. . . And God knows in my heart that I mean not personally. But I want to just show you something. Look around across the country what's happened. Just draw in your—in your—a mental picture in your mind for a few minutes.

37-2 Just look what happened up here the other day. You all heard about that old opossum down in the jungle down there: come out there, chewed up by the dogs or something, all broke up. And why would Jehovah God, to something that doesn't even have a soul, a ignorant opossum, and bring that opossum, and lay it right at my door; and me so dumb till I didn't know it. It laid there twenty-four hours. And I was setting in my room, and He said, "Like a lady, she's laid twenty-four hours for you to pray for her, waiting for her turn; and you haven't done it yet." And little Rebekah there was in the room. . . ? . . . And I walked out, and I said, "Heavenly Father, You forgive me. I didn't know that. Then I pray You heal this opossum."

That's all I said. And the old opossum raised up, and looked at me, gathered up her babies, as just if to say, "Thank you, sir," without even a limp, walked right on out the gate, and down the road. See? An ignorant opossum. . . Certainly. God led her there. Don't you believe it?

37-4 How did He lead Bosworth? Oh, just look across the country at the hundreds, through dreams and visions, and how it's all been. Then that makes me know this: that He met me there when He stood by my side and He said, "You were born in this world to pray for sick people." Said, "Your ministry starting, will sweep the world around."

And it has. Look at the healing campaigns, millions around the world is healed now. I couldn't take it. Certainly not. But I started, by God's grace, and it flowed around the world to this great revival.

38-1 I was setting the other night . . . ? . . . finished now. The other night, a few months ago, with a bunch of ministers gathered together in a healing campaign. They each one was to tell a personal experience. They didn't even know I was around. I was setting back in this great stadium, my coat pulled up like this, a hairpiece on my head, a little pair of dark glasses on, just setting there listening. One of them walked up to the platform and said, "Well, my ministry is about gone. I don't know what to do." He said, "A little humble fellow come along, Brother Branham. That started me."

The other one walked up, and said, "As the brother testified, so was it with me." He said, "I pastored a little old church, and I went home one night." He said, "There it started."

I set there crying, crying. I just got up and walked out of the building. I couldn't stand it no more. See? He said this. I thought, "God, it's just exactly what You said would take place, exactly."

38-4 Well, here I am this morning, friends. I'm a very poor servant of the Lord. I—I—I've failed Him so many ways, but I'm ashamed of myself. I—I feel unworthy to—to even minister to His dear sick children. But I—I don't—I don't look to my worthiness, because I have none. I look to what His grace is like. See? It's what—it's what—what He is to me, and what I am to Him. I am His child. He's my Lord. If my hands are not clean, but His are; and I don't minister with mine; I only try to yield myself to Him so He can minister through me. I'm very glad that I've lived in this veil where the things of the world . . . When they said, "You can't do it. Why, you're crazy. Something went wrong with preacher Branham up there. Look at him. Why, he's gone crazy."

38-5 When I had that ministerial meeting over there at the Jewish Hospital, and that group of men setting there, and how they tried to tell me . . . I said . . . "Why, you're losing your mind. Why, you can't do that. And you pray for kings?"

I said, "That's what He said."

It didn't make any difference what they said. It did it anyhow. God did it. He never looked at my ignorance. My ignorance could've never produced it. But it wasn't my ignorance; it was His grace; He was the One done it.

In that grace alone I trust this morning as I go pray for this dying woman and for others. Not only . . . You're God's servant too. The prayer, the effectual fervent prayer, the congregation praying . . .

³⁹⁻¹ Here lays a woman laying on the stretcher here this morning. There's others setting here in a dying condition.

There's a quality, a gift, certainly. That's not even questioned to the world any more after ten years. You could come to this platform, and you couldn't hide your life, if you had to, in the Presence of God. He'd tell you exactly what you was, and what you'd done. I say you know that to be the truth. But that isn't a healing. That isn't the healing. It's the prayer of faith that saves the sick. It's prayer that saves the sick. Certainly. Now, that's what we want to do, is pray for the sick. Now, I want to see you well. I think, "What if that was my mother laying here? What if it's . . ." It's somebody's mother, perhaps. What if it's my wife setting back there, or somebody else is sick. I'll be sincere. I'll pray.

³⁹⁻³ There's a woman walked in there now, Mrs. Rook, brought in on a stretcher like this woman was brought in, dying with a cancer. Right down here at Jeffersonville, when the—when the meeting was down there at the high school, dying with a cancer. And there she is, never been bothered since, went on and got well. Isn't that marvelous.

³⁹⁻⁴ Now, I want you to play, sister, "The great Physician Now, is Near, the Sympathizing Jesus."

Now, I want everybody that's going to stay for the meeting now, to quiet down just a minute. Let's pray. I'll call the prayer line in just a moment.

First, I think I'll go down and pray for this woman on the cot so we can have room. I want everybody with your heads bowed. I want everybody to pray sincerely now.

Now, sister, on the cot here, the mother, I'm talking to you now. I want you to have faith now and believe. I want you to believe with all your heart. Now, let's all be in prayer, and reverently, if you will. And I'll call—come back to the platform, after we pray for the woman, and then we'll let the—the people as they take her out, or what—set her to one side. But I want to pray for her first, so she can be out of the way. Can we pray our prayer now?

³⁹⁻⁸ Our heavenly Father, yes, there is a great Physician. There's a Balm in Gilead. And laying here on the cot this morning, setting here in the seats are Your people, who are setting here suffering. This dark, cloudy world that we're living in . . . Oh, Eternal God, blessed

of the Father, we pray that Your mercy will extend to these people today, and every one of them will be healed. Let them enter in now to the manna. You've got the door open this morning for whosoever will let him come.

40-1 The middle wall of partition's been tore down where Jew, Gentile, Greek, bond, and free, can enter in at the same gate, the door to the sheepfold. Thou art the Door, and we come to You through Jesus, God, to receive these blessings. Jesus the Christ, the Son of God, I come to pray for the sick. Will You heal them today, Lord?

We thank You for our dear Brother Neville, for his gallant work here pastoring the church, for all that he's done, and how he's stood by the post of duty as a real true servant. God, bless him and his wife, and his little children. Lord, may his little boys raise up to be men like dad. Grant it, Father.

Oh God, be near us now. And as I go minister to the sick with all my heart, I pray You be with me, Father, and give me faith, and take all doubt out of my mind; that when every person shall come, may my mind not function to the unbelief, but may my heart push forth faith. Grant it, Lord, that when the faith in my heart moves reasonings back, cast down reasonings and have faith. . . May every one be healed. Grant it, Father.

40-4 Now with our heads bowed, I'll go pray for sister. You all be in prayer. [Blank spot on tape—Ed.]

And we know that Satan realizes these things, that if our faith can only meet yonder, then he's defeated, and the woman has to get well. So we come in Jesus Christ's Name, swing the doors open Father and take us into the Shekinah Glory, where all the howls of the world will be on the outside, and our sister will be made well. Grant it.

Oh, Satan, you enemy, the prayer of faith is prayed over our sister, and now you are defeated. You have no legal rights any more to hold her. Oh, Satan, you was defeated at Calvary. When Jesus died, the Blood came from His body, and by His stripes we were healed, and you know this. And we are pleading the Blood of Jesus over her, that this life that's in her, the germ of life of the enemy that's done all this evil to her, this spirit that's done this harm, to leave the woman in Jesus' Name.

Father God, we come to Thee to thank Thee for doing it. We believe with all of our hearts that whatever we ask in Your Name shall be done. You said it shall be done. You said, "Ask the Father anything in My Name, and I'll do it."

Father, we command this of the devil that he leaves. And through the Name of the Lord Jesus, and our sister will be made whole, and thanking You right now. This is Your Word. You said, "They shall lay hands on the sick, they shall recover." That was Your promise to the believer. God, if I know my heart, I'm a believer.

You can send an ignorant opossum, and lay it by the side of the steps, for that mother opossum to be made well to raise her babies. How much more do You know about this Your child, this woman laying here. How much more have You toted her down the road Lord, have you brought her in here on this cot, that she'd be healed. And I pray with all my faith that You'll make her well, and she shall rise, and go home, be well. Grant it, Lord, through Jesus Christ's Name. We give Thee all the praise.

[Blank spot on tape—Ed.] . . . prayed for, this lady here on the end. I want—I think she . . . ? . . . condition right here . . . ? . . .

Oh, dear God, I pray for this man that You'll heal . . . [Blank spot on tape—Ed.] The glory of the Lord is here to heal anybody that wants to be healed. Take up your bed, go into your house. Right straight out, any way you want to brother, go right . . . Would you give him room to take the stretcher out as he go out, if you will. Right down the aisle here give the man room to pack the stretcher, the woman out, broken ankle, broken ribs and everything. But God has touched her body and made her completely whole, here she is, walking around glorifying God.

You who want to be prayed for come to the side now while we pray. All right Brother Neville . . . ? . . .

Heavenly Father, we lay hands upon our sister . . . [Blank spot on tape—Ed.] secret of it.

⁴⁰⁻⁶ I asked Him when that lady was laying there. She told me how she'd fell, and her—her ankle and her ribs and all about like that. I said, "God, if You will confirm this to me this morning, I'll perform the same thing that You told me to do when I was here, and you let that woman rise up and walk out across the building." And immediately after she was prayed for, she rose; and they took the stretcher out, and here's the woman walking around.

The Lord Jesus is here, my dear brothers and sisters. I can't heal you. But you're fixing to see, I believe, one of the greatest revivals that we have ever had (That's right.) in the nation. I just know that something is in the making just now.

41-2 Now, as you pass by right now to be prayed for, let everyone in the building be in prayer as our sister plays. And Brother Neville and I will be ministering and laying hands on the sick as they pass by this side, going to their seat. [Blank spot on tape—Ed.]

41-3 Some people gets the wrong impression of what the anointing is. Did you ever think of that? When was the greatest anointing ever give to anyone, and what did they do when they had the anointing? The greatest anointing that was ever give to anyone was Jesus Christ. We have the Spirit by measure. He had It without measure.

And one day He entered into the temple, and picked up the Scroll, and read, said, "The Spirit of God is upon Me, for He has anointed Me to preach the acceptable year, to bind up the broken hearts, to heal the sick, give sight to the blind."

And now, we would think, if such anointing was on Him, that'd been prophesied eight hundred years before that It would come, and here He was with that type of anointing, the full blessing and anointing of the Lord upon Him, we would want to run all over the building, scream and holler. But the Bible said, "He laid down the Scroll, and set down, and precious words proceeded from His mouth." That's what He done under the anointing.

The anointing is not emotions. The anointing is supreme power in control, like knowing exactly what and how (See?), and that's what's here.

41-7 Now, you might not be able to understand it as you walk here. You might not be able to get it. But I challenge your faith to this: You come and believe what I told you, and watch what happens. See? You just—just believe what's been told, and see what happens. The anointing of the Lord is in the temple—the Tabernacle this morning. Amen. Now, let us pray as we go. [Brother Branham prays for the needy—Ed.] Our heavenly Father, we lay hands on our beloved sister, and ask for her healing. [Blank spot on tape—Ed.]

... God can do,

What He's done for others, He'll do for you.

With arms wide open, He'll pardon you.

It is no secret, what God can do.

Our heavenly Father, sister coming to the altar felt led to sing that song just then. You were speaking to her. She kneels; she's praying as Hannah in the temple. Give her the desire of her heart, dear God. We love You for . . . ? . . . Father, that You'll pardon, give her those things that she asks for as she kneels broken up, weeping, knowing that it's no secret what You can do; for You're God, and all powers in heaven and earth is given into Your hands. So may You brush away her tears just now; comfort her with Thy nail-scarred hands and say, 'Daughter, thy faith saves thee.' May she go in peace and be made whole. Whatever she desires today, grant it, Father. For Jesus' sake, we ask this.

41-8 Do you love the Lord? Isn't He wonderful? Had a glorious time here this morning in this fellowship. Have you just felt His Presence? Just something around you saying, "Well, I'm with you; don't fear. The little boat can't rock, nor do no harm."

42-1 How are you feeling, mother? Good. That's fine. The lady that was on the stretcher said she's feeling good now. Aren't we thankful for that? Our Lord Jesus . . . She's going to come back and be with us, and set in the church, and rejoice, and praise God. Is that right?

And I believe next Sunday, we'll just have all kinds of people want to testify about what happened today. Don't you believe that?

Now, what do we do? Stay in the glory. Walk in the Light. Walk step by step with Him, ever holding to His everlasting hand; eternal blessings of God resting with you, knowing this assurance, that God will not promise anything that He cannot do. See?

42-4 Mo . . . Abraham, when he was old, he—he didn't care about how old he was; he knew that God was able to do what He said He would do. Isn't that wonderful? Well, now God doesn't die. God is from everlasting to everlasting.

Did you ever think that when your spirit leaves you . . . If you was in the gas chamber, if you was in the bottom of a well, bottom of the sea, or wherever it may be, when your spirit leaves you, water, fire, nothing can hold it. It moves right through the building, and it's like a vapor. It hangs there. It's alive. It can't die. It's got Eternal Life. It can't perish.

Then when you die, and your loved ones are weeping; they think you're dead, but you're not; you're still living up here. The old body's passed—faded away, but it's put down into the ground. All the atoms and things that you once was has broke up and gone back

into the—to the cosmic light, and—and petroleum, and whatever it was, gone back into the earth. And someday the great King of these spirits will come: Jesus, coming from glory in His body. Amen.

⁴²⁻⁷ And He'll turn loose the power of God. And every person that's in Him, their bodies, them atoms will start going together; the cosmic light will start making up. And in a moment's time, every person that's in Christ will be changed and made a young man and woman again, standing on the earth.

Think of it. Never to get old, never to be sick, never to have a heartache, or a worry, what have we got to worry about? We just walk in the Light of God, don't we? Isn't He wonderful? Oh, my.

⁴³⁻² Let's see if we could sing this good old song. Could you give us a chord? "My Faith Looks Up to Thee." How many knows it? We used to sing it here all time.

My Faith looks up to Thee,
Thou lamb of Calvary,
Saviour Divine.
Now, hear me while I pray,
Take all my guilt away,
O let me from this day,
Be wholly Thine."

I know we're late, but let's just sing it, Now, everybody come on . . .

My Faith looks up to Thee

How you feel about it sister? [Brother Branham talks to someone—Ed.]

. . . Saviour Divine,
Now hear me . . .

. . . let me ever stray from Thee aside.

You like that? Oh my, I just love that, them old fashioned songs. You like it? Now let's sing "Near The Cross". How many knows that? All right, let's all together now, come on, "Jesus Keep Me Near The Cross".

Jesus keep me near the cross,
There's a precious fountain,
Free to all, a healing stream,
Flows from Calvary's mountain.
In the cross, in the cross

Oh, be my glory ever,
 Till my raptured soul shall find
 Rest beyond the river.
 Down at the cross where my Saviour died,
 Down there for cleansing from sin I cried;
 There to my heart was the blood applied;
 Glory to His Name!
 Oh, glory to His Name (Precious Name)!
 Glory to His precious Name!
 Oh, there to my heart was the blood applied;
 Glory to His Name!

Now, while we sing this oth—ver—I am—there—this next chorus of this, or this next part of it, “I am so wonderfully saved from sin,” turn around and shake somebody’s hand right by you. Say, “Aren’t you glad to be a Christian?” like that, come on now.

I am so wonderfully saved... [Brother Branham greets people—Ed.]

... cross where He took me in;

Oh, glory to...

(God bless... God bless you brother) [Brother Branham greets people—Ed.]

Down at the cross where my Saviour died,
 Oh, down there for cleansing from sin I cried;
 There to... (Let’s stand) was the blood applied;
 Glory to His Name! (Don’t you love Him?)
 Glory to... (Reach around now and shake one
 another’s hand.)
 Glory to His Name (Precious Name)!
 There to my heart was the blood applied;
 Glory to His Name!

Oh, isn’t He wonderful? [Congregation continues singing—Ed.]

Oh, isn’t He wonderful? You know this is just like a great, big bucketful of honey on a cold morning. It’s just so thick it’s hard to get away, isn’t it? God bless you, sister. Everybody happy? Raise your hands and say, “Praise the Lord!”

Let's try to be back for service tonight now. Everybody remember and pray and . . . Brother Neville, listen to him on the broadcast for the following services next Sunday. And we want everybody that was healed to be here next Sunday to give a testimony to the glory of God.

We love the Lord Jesus. We love you and we're undenominational, the doors is open to whosoever will; no race, creed or color. No law but love; no book but the Bible; no creed but Christ, and that's the way we stand and live that way. And everybody . . . we don't have membership, we have fellowship one with another, while the Blood of Jesus Christ cleanses us from all sin.

Now shall we bow our heads just a moment while I'm going to ask the Pastor if he'll dismiss us and I'll see you next Sunday, the Lord willing. All right Brother . . . ? . . .

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