

A SUPER SENSE

¹ I'm still feasting also on that blessing this morning. Oh, the exceedingly, abundantly, it's unknown the things that God would do for us when we assemble ourselves together. Have you noticed since we made this consecration to God, how that things has been going here? Blessing after blessing, power after power, glory after glory, it's just been wonderful. And He will continue to do so. I . . . These handkerchiefs, I have prayed over those that—that someone here that they belong to.

² Now, I just want to comment it, just a moment or two, and first thanking all of you for your fine Christmas present of the suit of clothes that you had gotten me. Was that what was in yours, Brother Neville? [Brother Neville says, "Yes, sir. Yes, sir."—Ed.] Yes, sir. Yeah, a suit of clothes. Why, preachers can always use a suit of clothes. ["Fit me perfectly."] Wonderful, that's good. Now, they perspire, and that sweat rots clothes quicker than anything I know of (You see?), and it just takes a lot of clothes to hold a preacher. And good clothes . . . Real cheap cotton cloth will just rot out, just in a little bit. So a—a good suit like that will have some wear in it.

And just think, you are supporting and giving these clothes to the servants of the Lord. And the Lord bless you. Jesus said, "Insomuch as you have did unto the least of these My brethren, you have done it unto Me." So therefore, you never brought—bought two ministers a suit; you bought two suits for Jesus. Uh-huh. That's what He said, "You have did it unto Me."

⁴ But that little heavenly touch this morning, did you notice it? No altar call, no nothing, but just after the Message and—and the refreshing of the Holy Spirit bathing upon the people, glory of God moving, they just begin coming up and down, all around. And I noticed some real good Baptist friends of mine, from the Walnut Street Baptist Church in Louisville, standing in the aisle, just bathing in the power of God. Oh, my. They . . . I met them after the service; they said, "That's the power of God."

I said, "That's right. You're sure . . . You're sure right: The power of God"

And you just can't find words to say. You just don't know what to say. The Holy Spirit just takes the meeting and you don't know

what He's going to do with It. Quietly, sweetly, humbly, broken-up. Oh, Brother Pat, that's just heaven to me. I'm just one of these old fashion type that likes that feeling in It. You see?

⁶ Like the late Paul Rader, he said to his . . . One time he was telling a story. And he said he and his wife was sitting at the table, and she wanted to go somewhere or do something, and he kept saying to her, "I—I just can't do it," and so forth, and he'd cut her a little short.

So he looked around at her, and the tears was coming down her cheeks, and he said to her; he said, "Well, now," thought in his heart, "I—I—if she is that easy hurt, just let her stay hurt." So he, like men, like he folded up his paper and laid it down on his plate.

⁸ And she always stood at the door and kissed him good-bye; and then when he got out at the gate, she'd wave at him, and then that would—that would take care of it, you know, till he got back from his office.

And so that morning, said, when they started out, why, the—at the door, why, she was standing by the door, and he kissed her, and walked on out the end of the gate, and opened the gate, and looked back, and she was standing at the door with her head down, still hurt, said he waved bye-bye, said she waved bye-bye.

¹⁰ Said he started down the street, and he begin to think, "What if something would happen to me before I'd get back home, or what if something would happen to her before I'd get back, God would call us off the scene; and as good a woman as she's been, and how sweet she is, and so forth?" And said, farther he got, the more swelling his heart begin.

So he just turned and run back, opened up the gate, run in the house, opened up the door. And when he opened up the door, he heard something crying. Looked around, she was standing behind the door. Said he never said, "Forgive me," he never said, "I apologize." He never said nothing. Said he just grabbed her and kissed her again, turned around and walked back out. Said he got out to the gate, said she was standing at the door again. He said, "Bye." And she said, "Bye," said, just like she did the first time, but the last time had a feeling in it.

So that's the way it is. When it's got a feeling in it (You see?), that it's really something from God. . .

¹³ Now, in the nomination a few moments ago of a new trustee, Brother Sothmann. . . I'm sure that the trustees, and all, are aware now that at the end of fiscal year in first of January, that all offices

of the church, such as pastors and deacons, and so forth, expires. Then if they want to continue on . . . Not pastors; I didn't mean that. I meant trustees, and deacons, and Sunday school teachers, and so forth, they . . . The pastor is elected in by the church, and he stays until, until. And then—then they . . . If the people, the present board of trustees, or deacons, or Sunday school teachers, or whatmore, if they want to continue on, they just continue on. If they don't, then they have—they have to resign if they don't want to continue on; and there is nothing again' them. Then they continue on for the next year. And—and then if they do not continue on, then they have an election, and appoint some other trustee, or—or whatever the office was.

¹⁴ Therefore, it doesn't pin a man down to his lifetime to serve on a board. But as long as he feels that God is with him and helping him, and he wants to do his part, or her part, whatever it might be to continue on with the work of God, we are always happy to have them to serve with us. See? But that way it gives a person a chance to serve for a year and see how they like it. Some of our trustees stay on for years and years and years, and deacons also, and that's perfectly fine. But then there's no set time. If the trustee, or pastor, or someone on the board doesn't feel that they can serve any longer, or moving out, then they just notify the church, that they can get somebody in their place.

¹⁵ And that's what taken place here with tonight, with the Brother Morgan, Brother William Morgan resigning as trustee. They needed another trustee. And Brother Sothmann was appointed as trustee in another time, and then was tonight received on the board.

It's official, as long as the church. In our church, it's the sovereignty of the church. The church moves, or puts in the trustee, the church moves the pastor, or puts in the pastor, whatever it is, it is the church in all. That's apostolic. That's the way it was did in the Bible time. Therefore, we feel that no one person then is a dictator or something in the church. We don't want that. Every man, every person, myself, in voting in anyone, has just got one vote, just like any other person of the church here, just one vote. It isn't what I say; it's what the church says (See?) what the church says in the body. You like that? Oh, I think that's just Scriptural. That's the way it should be.

¹⁷ Now, this is going to be a great week for me, coming, tomorrow, the Lord willing. I've got to make decisions for the coming year of all the invitations. I want to go out to—to the office and pick up all my invitations and bring them home. And therefore, for the

next few days, I go to prayer, to God, and pray for Him to guide me and show me which a way to go and what to do. We don't live in a time like it was when He was here, where God led Him from place to place, and He was in a town for a few hours and gone to another city. But today it's on a different system; it's a setup, ministerial groups and a lot of things has to be done.

¹⁸ And the way I do it, I bring in all my African invitations and lay them down, all the India invitations, and all the California, the Utah, and all different invitations, and put them separately in piles. I'll let them lay. And then I take to walking and praying, maybe get in my car and be gone a day or two: come back, praying. Something comes on my heart to go to a certain place, then I see if it's just a impression. Then, afterwards, then I . . . If it's impressed me so hard, I go to this pile where this certain place is, then pick me up a letter and read it, of invitation, to see where it's at. Then from there . . .

¹⁹ Here is the reason I do that. You think of riding about seventy-two hours on a plane in the storms, and up and down, and around the, if you ever rode overseas. Don't know sometimes you're—you're up, and sometimes it's down, and swinging, and rocking, and pitching, through them clouds and over that water, for three days and nights. And then you step off onto a land, and the first thing meets you is Satan, "Well, the ministerial group said this, some of them divided on the vote, and some for." See?

Then you might say this, "Well, maybe the Lord didn't want me to come."

But when you are sent of God, you're ready to meet the enemy. You say, "I step here, in the Name of Jesus Christ. I come in the Name of the Lord Jesus, and here I stay till His work's accomplished." See, then you're ready to meet the forces.

²² So, you love me; I know you do. So pray for me this week, that I'll make the right decisions by the inspiration of God will lead me.

Now, I'm going to have a few little, what I call, little jump meetings. I'm going down into Florida, the eighth, ninth, and tenth of this month; or Tifton, Georgia. Tifton, Georgia, the eighth, ninth and tenth of January, I meant to say, instead of this month. And then I've got to go to Glasgow, Kentucky, and perhaps Somerset, Kentucky, and one night's, and maybe Campbellsville, Kentucky. And—and Brother Rodgers wanted me to come one night to his place, which we got—had to miss him the other time.

²⁴ Now, pray for Brother Rodgers. We were having fellowship, today, and I caught a hold of his hand and found him in a bad shape,

physically. So pray for Brother Rodgers over here. He's took a big lot onto his hands there, and it's got him nervous and upset, and he's—he's got in pretty bad health right now, and his wife is very bad. So pray for that little couple, fine children of God. And I told him that, the Lord willing, I'd get him a night.

²⁵ And Brother Ruddell, our little—one of our little sister churches up here on 62, little old bashful boy, went along here and couldn't even look up. And he would come up to the house. And, oh, I guess people thought he was a regular pest, but there was something about the boy that seemed real. I just kept staying with him, and staying with him, say, "Brother Ruddell, you can."

He said, "Brother Branham, I get up before a crowd, my—my heart comes up in my throat, and I—I—I just can't say a word."

I said, "Stand there and swallow it back down, and speak in the Name of the Lord. See?" And now he's got a Tabernacle the size of this one up here on the highway, just doing something. Stay with it. The boy had a call of God. I knowed his father, his mother, they're very fine people.

²⁸ And then we ought to have Junie, one night, down in New Albany. And, oh, you know, it just little meetings, that I can catch a night here and a night there, until if everything plans according to schedule, about the twenty-fifth of January, I'll be leaving for Miami, for the World International Convention of the Full Gospel Christian Business Men. And from there, to Kingston, Haiti, down into South America, and up through Mexico. And from there into Africa, from Africa, up into the Scandinavian, and so forth, like that. The biggest part of the year, I believe, will be taken up in overseas meetings. So pray for me; I must make the right decision.

³⁰ Now, that's just if it be the will of the Lord; if not, I'm willing to go anywhere, any place; it doesn't matter where it is, I want to go. But as long as I'm able to stand in this dust of the earth that God has put me in, I want to preach His unsearchable riches until death takes me from this spot. That's my determination by the grace of God, if He'll only help me. If He takes His hand away from me, the devil will slay me; so you just pray that God will keep His hand of mercy upon me.

I'm not asking for His justice; I'm asking for His mercy. See? Now, His justice, no, I could not stand that. Just His mercy's what I'm pleading, 'cause I know I'm not worthy, and no one is. And we better not ask His justice. We want His mercy.

³² Now, tonight, being a little hoarse, but couldn't turn the opportunity down to speak to this fine group of Christians . . . Wait, just before I make this announcement, let me say one thing. While you all are in one heart now, in one accord, and everything running sweetly, let me just give a little two-minute talk to my church. See?

³³ Listen, my darlings in the Gospel, my—the stars in my crown, if I shall have one, the purchase of the Blood of Jesus. I did this for a purpose, come back like this. We decided that on a hunting trip, Brother Roy Roberson, Brother Banks Wood, and I, on a trip, that we could bring, come back. Brother—Brother Roy and all of us was talking, and about our pastor, Brother Neville, and a man that's before you all the time, pastoring and everything; we love him; but yet, Brother Neville being the co-pastor, it seemed just a little hard for Brother Neville to have to push out into that. See? So we prayed, and it seemed like it was the Lord's will that I do it. Now, I asked the Lord if He'd help me, I'd do my best.

³⁴ And after making my own consecration, and after making, having the church to do so, now, if God blessed us the way He has in the last few meetings with that little consecration, what will He do if we keep it up. See? Just keep it up. Now, listen. You're in love with one another; how I seen you standing in the aisles, this morning, and just weep, with your hands to God, and—and the lovely Spirit moving around over you.

Now, don't you listen to one foul thing the devil's got to say. See? If the devil shows you some, or tells you something evil about one of the members of the body of Christ, don't you believe it. For as soon as you believe it, you mar your experience.

³⁶ And if you see one of the members of the Body of Christ doing something evil, don't tell nobody else; but go to that member, and with love, and see if you can't bring them back to Christ again. And if you can't do it, then tell one person, or let them go with you. Do it the way the Scripture said. See? But don't . . .

If somebody said, "Sister So-and-so, or Brother So-and-so," don't you believe one word of it. You just leave it go. Because, remember, it's the devil trying to tear you to pieces. Now, just look for him to come in, 'cause he'll do it. Now, you let the good man of the house, faith, stand right there, and don't you receive one thing. These people have been set in heavenly places with you, fellowship together around the blessings of God, taking the communion at the table, and the Holy Spirit has witnessed that they are the children of God. So let's just be real sweet, kindhearted, forgiving, loving.

And if the other person talks evil against you, you talk sweet against them. Watch how sweeter it comes to you then. See? That's right. Just always return good for evil, love for hate. And just . . .

³⁸ Are you feeling better, sweetheart, the little girl in the back? That's good. I'm so thankful. Yeah, just went back . . . She was doubled up back there in a knot, and the Lord Jesus has brought her forth now and presented her to the meeting. We're so thankful for that. That's what I left the pulpit for a few moments ago. Said they'd prayed and prayed, couldn't get through to the Lord.

Now, be sure to do that. Pledge yourself that to God, "God, by Your grace, that's what I'll do." No matter when anyone says evil; return good. Don't think evil. If you do think evil, and you're just hypocritically saying it, then—then—then you're wrong. You just keep on consecrating yourself to God until you really feel good to that person. That's the way to do it. Then the sweetness of God's blessings will just, oh, it'll just cover your soul. That's the way to live victorious; then nothing can harm you as long as you're in love. Well, you say . . .

⁴⁰ See, "If you have tongues, they'll cease. And if you have wisdom, it'll vanish. Prophecies, it'll fail. But when you got love, it'll endure for ever." See?

And don't love only those who love you, but love those who do not love you. For it's easy for me to love anybody that loves me, but try to love somebody who doesn't love you. That's where you can test whether you're a Christian or not; somebody that don't love you, and yet in your heart you love them . . . Now, if you don't do that, then just keep holding onto God. It's there, 'cause I know it to be the truth. Amen. I know that it's the truth.

⁴² Now, we're going to open up the precious Word now to the Book of Hebrews and the 11th chapter, just for a—a short Message. Being a little hoarse, but I had a wonderful afternoon with brethren and sisters, and never got in till almost six o'clock, and I just run into the room and knelt down at the side of the bed, at the bedroom, and prayed for a few moments, got up, and picked up my Bible, and started to read. And I seen a magazine laying there, and I picked it up, and it was wrote in Afrikaans, so I couldn't read that.

And sometimes, in reading, you'll strike a word, and that word becomes alive to you. That's the way a minister gets his, his message. Just start reading, reading the Bible, something. First thing you know, you strike something, then something adds to that something,

something adds to that something. Then underline it, and just go to the pulpit and read it. God will do the rest of it. See, He'll take care of the rest.

Now, sometimes you get so carried away till you make little thoughts of what, little notes of thoughts that you've thought of. Sometimes in a meeting, where you have to come quickly to the platform, that, just read over them little thoughts that you had, maybe the Holy Spirit will quicken them to you again. Done that many's a time.

⁴⁵ Now, Hebrews 11, let's read the 1st verse, beginning, and we'll read quite a few verses.

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Isn't that rich? Let me read that 3rd verse again. Listen closely.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (Is the Word of God.)

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it . . . being dead yet spake.

By faith Enoch was translated that he should not see death and was not found, because God . . . translated him: for before his translation he had a testimony, that he pleased God. (Five hundred years of life too.)

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by . . . which he condemned the world, and became heir of . . . righteousness which is by—which is by faith.

⁴⁷ Now, let us pray just a moment, and bow our heads. Lord, our most gracious God and Father, we come now into Thy Presence again with thanksgiving. And not only are we now feeling that we are in Thy Presence because that we have bowed our heads to pray,

but we believe that we are constantly in Thy Presence, because that the eyes of the Lord run to and fro through the earth. And you know all things, and You know the thoughts of the heart.

Therefore, Lord, the reason we bow our heads, is to ask this petition, that You would forgive us for all of our trespasses and transgressions against Thee, and that Thy mercy once more would be extended to us; insomuch that You'd open our lips to speak and our ears to hear, and that Thy Word might become real to us tonight; that these few verses that we have chosen to read might become a great help to every member of Thy mystical body on the earth, Thy spiritual church, the church of the Firstborn, that church that's been bought by the Blood of Jesus, that's been washed and has been sanctified, and will be presented to God that Day, without a blemish or a wrinkle. How we thank Thee to have faith to believe that we are partakers of this goodness of God, through the righteousness and mercy of our Lord Jesus.

⁵⁰ Praying now that You'll heal all the sickness, thanking You for touching that little girl just a few moments ago, laying doubled in the room in there from pain: see her walk out, that little child-like faith, and accepting You and Your mercy. And we thank Thee for this; and pray that You'll remember Sister Baker's little loved one over in Kentucky, and the ones that Brother Neville spoke of, and, O God, the innumerable camp of the sick everywhere. And especially, Lord, those that are unsaved and know Thee not; if they should die in their sins, they could not come where You are.

We pray that You'll give us witness and power, boldness to speak the Word, and wisdom to know when to speak It. And then speak to us when we have said enough, that we might walk away and leave the people in the amazement, wondering, of the great Holy Spirit and His work. Grant it, Lord. Hear us now, we pray. In Jesus' Name we ask it. Amen.

⁵² I would like to speak just for a short time upon the subject of senses. We are taught that the natural man has five senses, and those five senses control his—his . . . Or give . . . God gave him these five senses to contact his earthly home; and those senses are known as: see, taste, feel, smell, hear, those five senses which are known to the natural man. And they are good, and we cannot operate or live a normal life when one of these senses fail to act. Your sight, hearing, feeling, smelling, or tasting, we cannot be normal without them. There's something missing, some portion of life that we cannot contact, without that sense acting. And they're good and they're useful, and they were given to us by God.

53 God gave those senses, but they're given to you as a gift. And it depends on how you, what you yield these senses to, will be the way that your life is controlled: the way you yield those five senses, you're . . . What you see, what you hear, what you taste, smell, or feel, whatever those senses are yielded to, they will dominate you.

And we are grateful to God that we have the five senses, but by no means was these five senses given to you to guide you. They were given to you for earthly contact. But there was given you the sixth sense, and that sixth sense is—belongs only to the Christian. And you cannot have this sixth sense until you become a Christian, is the only way that you can ever have any more than the five natural senses for the natural person. But, sixth sense is better known, to the Christian, as faith. It's the one that governs and guides you, and it is superior to all the other senses. It's a superior to all of the senses, the other five senses.

55 Now, I would not say that because that we receive the sixth sense that the five senses are no good no more. Yes, they are. Those five senses were given to you by God, and they are to be used. But when the five senses act contrary to the Word of God, then they are lying.

Now, the sixth sense cannot lie. It's a super sense. And that's what I want to speak about. This morning I spoke on: "A Super Sign," and tonight on "A Super Sense."

57 And the super Sense is the Holy Spirit, the faith of God that dwells in you. And if you'll let the five senses be yielded to the sixth sense, it'll guide you and bring all the other five senses under control of that super sense. For it's so far above the natural sense, as the spiritual man is above the natural; it's as far and as high as the heavens is above the natural man and his five senses. It makes you believe things that you cannot see. It makes you act where you do not think the five senses would ever think about it. The devil can get into these five senses and lie to you, but he cannot touch that super sense. That's far beyond his reach. That come from God. It's called faith. Faith is that great thing.

58 And the five senses does not control the sixth sense, but the sixth sense controls the five senses. The super sense controls the natural senses. And the—the five senses is see, taste, feel, smell, hear. And the super sense is something that'll make you believe God's Word, for that's the only thing it'll speak about. And it'll make you believe for things that you can't see, taste, feel, smell, or hear, 'cause

it'll take God's Word. And it will deliver that Word to you, and make you walk contrary to any other thing there is but God's Word. By faith, faith does it.

⁵⁹ Now, in giving this illustration of the senses, the natural man is borned with these senses, so they are nature-given senses. And that's really only thing he'll ever know about it in his intellectual thinking. He can only think as a man; he can see as a man; he can understand as a man; he can hear as a man; but when he becomes governed, or regenerated, or we would call it borned again, then that sixth, super sense takes a hold of him. And in doing so, that super sense raises him up into a spot to where he has faith to believe things that he could not hear, things that he could not see, understandings that he could not understand. He believes it anyhow, because he's governed by that sixth sense, that super sense. Oh, how marvelous it is to know it, and to think how simple it is to believe it.

⁶⁰ Now, you cannot believe it until you are regenerated. The Bible said that no man can call Jesus the Christ, only by the Holy Ghost. We went through that this last week. And it's been such a stumbling block, especially to the Pentecostal believing people, when they hear me say that. Jesus said in Saint John 5:24, "He that heareth My Word and believeth on Him that sent Me, has Eternal Life." Eternal Life comes from God alone. "And no man can say Jesus is the Christ, only by the Holy Ghost."

You're only taking what somebody else said, what you learned by intellectual, what you learned by the natural five senses. But when the sixth sense comes in, the Holy Spirit, It takes away all the reasonings of these six senses—and five senses, and lifts you up into that sixth sense, to make you believe things that you can't see, taste, feel, smell, or hear. Does something to you. Then you can say Jesus is the Christ, because you have witnessed it; not what intellectual teaching has taught you, but what you've experienced.

⁶² "What is the sixth sense to do then, Brother Branham? Why do the sixth sense come? The sixth sense come for this reason. Now, the sixth sense is the faith, the super sense. Now, if . . . The sixth sense come for this reason only; that was to make the five senses in you deny anything that's contrary to God's Word. That's what the sixth sense is for. The Scripture speaks of casting down reasonings.

The—the s—fi—five senses will . . . You can reason, "Well, now, why should this man, and why should . . ."

But the sixth sense doesn't see that at all. It's so far beyond it; it's so much higher than it is, until it don't even have any reasonings at all with it. "We believe it." It's far beyond anything that the five

senses would have to say about it. Now, get ready for a healing service. See? We believe it. You walk by that sixth sense; you talk by that sixth sense; you live by that sixth sense; you die by that sixth sense, and rise by that sixth sense: that super sense, something that's in you, that's different from what the natural man is.

66 The natural man only has these, and they're all right if they can be brought in submission to the sixth sense. If the natural mind says, reads the Word of God and says, "That is the Word of God," it's speaking the truth. But if it reads, and say, "It's not all the Word of God, or—or, It was. It's something. . . It was one time, but It isn't now." Then that sixth sense comes in and says, "He's the same yesterday, today, and forever." See? That's the difference.

That's why that so many people fail to be healed. They are trying to come with an intellectual conception. They say, "Oh, I—I do this, or I believe this and so forth." But if that sixth sense is saying that, then there's nothing will ever shake them from that sixth sense.

68 The sixth sense is come upon the human being to make them deny anything that's contrary to the Word of God. Any symptom, any symptom that's contrary to God's promise, the sixth sense says it isn't there.

If the Christian that's borned again. . . And the first thing you know, some infidel, unbeliever, gets around to the Christian and said, "Now, looky here; there's no such a thing as that Holy Ghost. You're just mistaken in that. You're crazy, if you believe such stuff as that. There is no such a thing as it." That sixth sense goes right straight to work.

"Let me show you, in the Bible, where you can't receive the Holy Ghost. And, you see, I can show you where the disciples got It, but—but. . ."

"Yeah, well," you say, "look," the sixth sense will point you over and say, "but He said, 'The promise is unto you and to your children.'"

"Well, that meant their children there; that didn't mean for you. It isn't for you."

But that sixth sense knows better. Why? It's already in you. They said it too late. You've already received It.

74 People who talk that there is no such a thing as the Holy Spirit, don't know what they're talking about. Like a boy once peeling an apple, and was asked by an infidel, debating a meeting. He said, "What do you want, what do you want up here?"

He said, "I want to ask you a question." While he was eating the apple and enjoying it, a very simple, sort of a, looked like a delinquent person with the hair hanging in his face, and one tooth out in front, and an old, dirty overall jacket on, he said, "Just one question I want to ask you."

The infidel had just said, "There is no such a thing as God. It's all emotion. There's nonsense to it, is all it is."

And the boy said, "I want to ask you a question, mister. Is this apple sweet or sour?"

He said, "Well, how do I know? I'm not eating it."

He said, "That's just what I thought," walked right back.

⁷⁹ How do you know, when you haven't tasted the Lord? How do you know, when you've never received the Holy Ghost, whether He's real or whether He is not? How do you know whether there's faith and power? How do you know there's not joy unspeakable and full of glory, when you've never tasted to see it? The sixth sense leads you to that. The sixth sense declares that to you. There's no intellectual powers at all will ever bring that to you. The intellectual powers will reason and say, "Why, it's psychology. It's something this a way, and it's emotion with the people."

But when the sixth sense comes in, it denies all of those things and moves a person straight into the bosoms of God. "He that cometh to God must believe that He is, and a Rewarder of those that diligently seek Him."

⁸¹ By faith, by faith, Abraham; by faith, Isaac; by faith, Jacob; all by faith. It's the sixth sense that does it. Sixth sense denies all symptoms, all symptoms, anything contrary to God's Word, any feeling, emotion.

Somebody say, "Oh, well, I was prayed for, but I just don't feel any better."

Sixth sense would never stand still for that. Sixth sense would say, "It's a lie. I feel better. I'm getting well. God said so; that settles it. Amen. God said so." Sixth sense only feeds on the Word of God.

⁸⁴ That super sense, it's super, above the senses. It's a greater sense. It's a faith. It's a power that stirs and drives. Amen. It's something that makes you do things that you never thought you would do. It's the sixth sense, the super sense.

You get prayed for. Say you got—got a crippled hand and you get prayed for, your hand, you come up there and you believe that

God is going to heal you. The pastor prays for you; you go back. The old natural man will say this: "You don't feel any different in that hand. You're no better than what you ever was."

But the sixth sense comes along, and said, "That's a lie. You've been prayed for; that settles it." Amen.

⁸⁶ Like a woman that come to our meeting one time, and she'd come to a meeting, two of them. They crossed the platform. They'd seen the discernments. Them women were just—just swallowed up. They were both real Christians. One come up, and the Spirit came and said, "You are suffering with a stomach trouble."

And her face lit up. She said, "That's true."

And the Holy Spirit said through me, said, "And it's an ulcer. It's caused from a nervous condition. You've been examined by a certain doctor, and he said that you could not have that, oh, you had to have an operation, have it cut out."

She said, "Every word of that is the true."

And then seeing she was such a great believer, then It said, "Your name is Miss So-and-so, you come from So-and-so, and such-and-such a place."

She said, "That is the truth."

What was it? The sixth sense catching it, the sixth sense and the Holy Spirit was standing side by side. The Holy Spirit was speaking; the sixth sense was saying, "amen." There it is. Something has to happen.

⁹⁰ When Martha run out to find Jesus, and when she said, "Lord. . ."

Watch the sixth sense. "If Thou would've been here, my brother would not have died; but even now, whatever You ask God, God will give it to You." There's the sixth sense.

Jesus pulled Himself together, said, "I am the Resurrection and Life; he that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die. Believest thou this?"

What are you going to say, reasoning? There's a man laying yonder, dead and the worms is crawling through him.

⁹³ But He just got through saying He was the Resurrection and the Life. That's God's Word. That sixth sense, beyond the doctor's care, beyond the thoughts of scientific research, defy all, defy all reasonings, and casts them down. Why? It's witnessing to God's Word. I AM. I'm not 'I will be, I was.' I am now. I'm the

Resurrection and Life,” a Man. “He that believeth in Me, though he were dead, yet he shall live; and whosoever liveth and believeth in Me shall never die. Believest thou this?”

She said, “Yea, Lord,” sixth sense, “I believe that You are the Son of God that should come into the world.”

“Thy brother shall rise again.” Oh, my.

95 To the grave they went. Them two together, something had to happen; that was a super sense. With God standing present something had to take place. The sense was super sense, was God. There was Something telling Martha that. She’d seen Him. She knowed Him. She recognized Him to be the very Messiah. And she knowed if she could only get to Him, if she could only get close to Him and present the case, just hear one promise come from Him, that’s all she wanted. When He said, “I am the Resurrection and Life, he that believeth in Me, though he were dead,” that’s all Martha wanted to hear, all she wanted. Because the sixth sense, the super sense, her faith, was moving her to confess Him, believe Him.

96 This woman, when she left the platform, it was THUS SAITH THE LORD, “Go home and eat. Jesus Christ makes you well.” She went home.

That night, a friend of hers living in the neighborhood was third or fourth behind her, and she had a big knot on her neck. And here she come, all thrilled about her—her neighbor was going to be healed of that ulcer that had bothered her so much. This was one of the hundreds of cases, thousands of them. And this big knot sticking out on her neck, and she come up. I said, “No one would have to discern that. But you’re happy about something; you’ve been thrilled, because that woman setting over yonder is a neighbor of yours.

98 Holy Spirit . . . She thought, “How in the world could that man know that? It has to be Something to reveal it to him.”

So when that was said, It said, “You’re thinking about your neck.”

“Yes.”

“Do you believe it’ll leave?”

“I believe it,” she said, “with all my heart.”

I said, “THUS SAITH THE LORD, go home and you will receive your healing.”

The natural man looked around and couldn't see no sign. The woman with the ulcer went home and tried to eat, and, my, she liked to a died. Oh, the natural man, the natural sense, the feeling still declared the ulcer there.

¹⁰² So after about a week or two had passed, she went through the neighborhood to all of her people and the church, testifying, "The Lord has healed me."

And they said, "Are you eating now?"

"No, not exactly everything I want." But she said, "I'm already healed, for by His stripes I am healed." No matter what it was, she was healed anyhow.

And one morning the children had gone to school, and she got real hungry. She was standing, washing the dishes by the window. She came to the meeting, another meeting about a year later. And she was washing the dishes, and when she, first thing, she felt a real funny feeling go over her. And she thought, "What was that? Felt like I wanted to scream."

¹⁰⁵ And her husband had told her, said, "Honey, you quit talking about that healing," said, "because," although he was a Christian, said, "you're bringing a reproach upon the cause."

How can you bring a reproach when you're testifying to His Word? You'll bring a reproach if you don't testify to It.

Said, "If you were healed, you were healed."

She said, "That man stood, and looked me in the eye, and told me my conditions and the things that I had done, and who I was, and where I come from." She said, "I hadn't been in the building fifteen minutes when he come to the platform. How in the world could this man know that? I never saw him in my life, and he told me, 'THUS SAITH THE LORD, you're healed.'" And she said, "I'll believe it until I'm dead." She said, "I'll believe it anyhow." So her and her sister below her, a friend, had covenant to God, that they'd hold that faith.

¹⁰⁸ That morning she felt real funny, and in a few minutes she got hungry. So the children had left some oats in a plate, a little dish; and said oats always just burnt her up. If anybody ever had an ulcer, you know what it is. So she reached down and took a couple bites of those oats. And, "Oh, my," she said, "I'll have to pay for it, I suppose, but one of these days I'll be all right." But she noticed she was still hungry, so she just finished up the dish. She waited a few minutes, see what happened. Nothing happened: felt good, still hungry. She fried her a couple eggs, and poured her a cup of coffee,

and got some toast, and had her a real jubilee. She just eat all she could eat. She went ahead washing the dishes, and about a half hour later, she was hungry again, no ill effects.

She put on her little bonnet, and down the street she went, into this neighbor's house. And when she got there, she heard, she thought there'd been a death maybe in the family. They were screaming, and shouting, and walking around. The woman had slept late that morning and got up, looking for the growth that was on her neck, and it had disappeared during the night. What was it? God at work.

¹¹⁰ Up here at Cadle Tabernacle, when we had that meeting, that crippled boy that come in there and was prayed for, many of you was there to see him. They brought him back in that emergency room. Billy led me to him. They had him on the platform for three or four nights, there on the—in the building. He didn't get a prayer card, so they put him in the emergency room. I went in there and prayed for him, looked at him. He said, "Mr. Branham, can you tell me some consolation?"

I said, "Yes, sir, son. Polio got you this way."

He said, "That's right."

I said, "Your name is such-and-such. You come from a certain place."

"That's right," he said. He said, "What about my healing?"

I said, "By His stripes you were healed."

He went home, testifying, giving God praise. And he brought such a reproach, they claim, in the neighborhood, until one Sunday a group of ministers come in, and set down by him, and said, "You must stop doing that. You're bringing a reproach upon the cause."

¹¹³ And the young man setting there, said, "Mister, if you were setting where I am, if you were in the chair that I am setting in, you wouldn't try to rob me of the last hope I got in Christ." Said, "By His stripes I am healed." And he no more than said that. . . . Setting there, paralyzed feet, hands, body, back, and no more than he said that, and out of the chair he went, glorifying God.

What? His natural senses said he'll set there; the doctor said he'll be there forever, or as long as he lives. But the sixth sense said, "By His stripes I am healed." And he wouldn't have nothing to do. . . . It's casting away everything contrary to what God said. That's what the sixth sense is for.

¹¹⁵ Old John Rhyn, not the R-y-a-n, R-h-y-n . . . There was a blind beggar in Fort Wayne, and there where we went that day and he was prayed for in the meeting. That was the night before the piano played “The Great Physician Now Is Near,” without anybody by it. And when he was blind . . . He was Catholic, by faith. And he—he stopped in the line, and I looked at him, and I said, “Your name is so-and-so, John Rhyn.”

“Yes.”

“You’re a beggar on the corner. You’ve been blind for years.”

“Yes, that’s right.”

“You’re a Catholic by faith.”

“That’s right.”

I said, “THUS SAITH THE LORD, you receive your healing.”

Said, “Thank you, sir.”

I said, “Thank the Lord.”

He said, “But I can’t see.”

I said, “That has nothing to do with it. You are healed.”

And he said, he went down along . . . They helped him off the platform. The natural man couldn’t see nothing. They couldn’t see no results from that at all. “Why,” said, “he’s just as blind as he ever was.”

¹¹⁸ So two of his friends brought him back and put him in the prayer line again, and run him through again; Howard let him pass through. When he come back again, he said, “Mister, you told me I was healed.”

I said, “You told me you believed me.”

He said, “I do believe you. I have no reasons not to believe you.” Said, “You’ve told me all things in my life,” and he said, “I don’t know what to do.” Said, “There was a woman back there testifying that she had a goiter a few minutes ago, and it’s gone away.”

I said, “Then if you believe me, why are you questioning me? I’m telling you the Word of God.”

He said, “What must I do, sir?” Knowing he was Catholic and had to have something physical that he could hold to, I said, “Just keep testifying, ‘By His stripes I am healed,’ and give Him praise.”

¹²² The old man, for the next two weeks, or three, he stood on the corner and he sold papers; he would holler, “Extra! Extra! Praise the Lord, I’m healed. Extra! Extra! Praise the Lord, I’m healed.”

When he come back to the meeting the next night, I couldn't hardly preach, for him. He would raise up and holler, "Everybody keep quiet. Praise the Lord for healing me. Praise the Lord for healing me." As a Catholic, he didn't know how to take a hold of faith, but he know if he kept on saying it, and kept on, kept on, kept on, until that sixth sense would go to work. . . That's right. "Praise the Lord for healing me."

He was standing on the corner, hollering, "Praise the Lord for healing me. Extra! Praise the Lord for healing me."

And he'd walk down the street, and there somebody'd come by, say, "How are you, John?"

"Praise the Lord for healing me. All right." And they laughed at him, and made fun of him.

¹²⁷ And another little newsboy led him over to the barbershop for a shave about two or three weeks later from the meeting. And the barber put him up in the chair and lathered his face. And he said, "John," he said, "I understand. . ." Some little smart-aleck, and he said, "I understand that you was down to see the Divine healer when . . . [Blank spot on tape—Ed.] here."

He said, "Yes, I went down."

He said, "I understand that you got healed," just to make fun of him.

And the old man said, "Yes, praise the Lord, He healed me," and his eyes come open. Out of that barber chair he went with a towel around his neck, the barber trying to catch him with a razor in his hand. And down the street they went. Why? God's Word had went to work.

¹³⁰ Little Georgie Carter laying down yonder, which you all know, some people is here close, laid there for nine years and eight months, couldn't even—nothing but pull a draw sheet from under her from the kidneys and bowels. She weighed some thirty-five pounds, laying yonder in Milltown, Indiana. And her people belonged to a church that. . . When I went to hold a meeting there at the Milltown Baptist church, and praying for the sick, that church said, "If any member of this congregation attends that fanatic, we'll excommunicate them." And her father was a deacon.

But she'd got my little book, called, "Jesus, The Same Yesterday, Today, and Forever." Brother Hall taken me to her one afternoon. Her mother run out of the house, wouldn't have nothing to do with it; I went in and prayed for her. Said, "Well, how about that Nail girl?" She knowed about the vision.

I said, "That was a vision, sister. I can only pray. You have faith." The poor little thing had been taught against it.

¹³³ A few days from then I was standing up there baptizing. She was down there, crying; which she'd promised that she'd come and be rebaptized again, in the Name of Jesus Christ, if God would only heal her.

And there, she, her little old legs just about the size of a broom stick. . . They couldn't even put her on a bedpan. Her mother, yet a young woman, set there, broke with palsy and gray-headed from watching her daughter laying there dying by inches: tubercular of the female glands, and went all the way through her. She weighed some thirty-seven pounds, I think it was, they judged her. Couldn't raise her up high enough to put the bedpan under her, had to pull a draw sheet from under her, a rubber one. Nine years and eight months she'd laid there, not even able to raise her head to see a tree that was by the window.

¹³⁵ One day, standing back up on top the hillside at George Wright's, the Holy Spirit said to me, "Rise to your feet." And I looked, and there was a Light shining onto a dogwood tree, said go by the way of Wright's, or, "Go by the way of Carter's."

When I got there, the Lord Jesus had showed her mother a sign that I was coming. Walked into that girl laying there on that bed, so weak that she couldn't even raise the sputum cup. Her mother would hold it, to "uh," trying to spit in the sputum cup, with the TB. I said, "Sister Georgie, Jesus Christ the Son of God met me yonder in the wilderness about a half hour ago, and told me to come, lay hands on you. THUS SAITH THE LORD, stand on your feet."

¹³⁷ The sixth sense went to work, a power struck that girl, for the first time in three year—or nine years and—and eight months, she'd ever been on her feet, jumped to her feet, run into the yards, and blessing the trees and the grass and everything, and went in and set down at the piano and begin to play, "There Is a Fountain Filled with Blood, Drawn from Emmanuel's Veins." Why? Reasonings would have cast down. . .

She couldn't do it. I don't know now. I'll never know. Only the power of God that held her up. Her legs wasn't that big around, up here at the joints: nothing like it, just like broom sticks. That's been some twelve years ago, or fourteen, and today she's strong and healthy, going for the Lord Jesus.

What was it? The first time, there wasn't nothing seemed to happen, but reasoning would have said it couldn't happen. But,

brother, she held onto that Word. If God could take that crippled girl up there at Salem, that Nail girl, had been crippled and paralyzed, and her arms hung down like that, could heal her, He could heal her too. She believed it.

¹⁴⁰ Brother Hall, laying yonder, dying with a cancer, the same man took me over there. His doctor in Milltown sent him up to this doctor that's in New Albany, down here, that's there at the Saint Edwards Hospital. I forget . . . He brought my children: fine man, good doctor. He examined him, said, "Cancer." Said to Doctor Brown down in Milltown, said, "He's dying."

Doctor Brown said, "I thought so."

Took him up to his sister's down here, which is a—a relative of Mr. Kopp, used to be the judge in the city. And when he got down there, said, "Just keep him here till he dies."

¹⁴² And they sent for me to come down. I went, day after day, with my wife, back there. We prayed for Brother Hall. I loved him. He'd been one of my converts to Christ. And he got lower and lower, and he couldn't move his hands.

Mrs. Hall said, "Billy, isn't there something you can do?"

I said, "There's nothing I know, Sister Hall. I can't hear a word from the Lord. "We'd . . ." I said, "I'd like for my doctor to look at him."

Said, "Who is your doctor?"

I said, "Doctor Sam Adair."

And I called Sam. Sam said, "Only thing, I can send him to Louisville, Billy, for x-rays and things." Said, "I'll give you the report." They sent an ambulance down, picked him up took him; come back.

¹⁴⁵ Sam called me up, and said, "Billy, he's got cancer of the liver. We can't cut his liver out and him live." Said, "He's a preacher, he ought to be all right now. You might as well tell him he's going."

I said, "He's ready to go, Sam. But the thing of it is, I just hate to see him go. He's my brother, and I love him." And I thought, "O God, do something for me."

I started to go squirrel hunting that morning. I looked out before day (nobody was out in the yard), picked up my rifle and started through the house. There was an old rugged-looking apple hanging on the wall. I thought, "Why did Meda put that on the wall?" I looked, and another and another and another, till six of them hung there. I jerked off my hat and fell on my knees on the

floor. Looked up there, and then a great big beautiful apple come down and eat all those apples up. I looked standing above there, and there was that same Light hanging on that picture yonder, standing there, milling around, said, "Stand on your feet. Go tell Mr. Hall, 'THUS SAITH THE LORD,' he'll not die, but live."

I went down and told him. He wasn't any different, but he believed it. He held onto it. There was no difference, seemed like. A day passed, no difference; the second day, no difference. About the third day, it started and here he is a living today, after years and years.

¹⁴⁹ Notice setting right here, Mrs. Weaver. If I'm not mistaken. When her daughter came, after the healing of Margie Morgan, I went down there, and there wasn't nothing that woman could do. She'd be dead within the next few hours. They had a shot or two they could give her, and that was all. They'd had a female operation, cancer had run up through her spine. They scattered it when they operated, and there was nothing to do for the woman. I wanted to talk to her about healing.

But she said, "Sir, you are a minister of the Lord God, and I'm not worthy that you would come into my house," counting herself unworthy for a minister to come. She said, "I've lived a life. I've danced. And I've liked to have done things that I should not have done. I've used bad language or whatevermore." She told me her sins, and she said, "I'm not worthy of it."

¹⁵¹ I seen she was hitting the right line. She'd have to get Christ in here before that sixth, super sense would ever go to work. We knelt down. I talked to her about "though your sins be as scarlet." She gave her life to the Lord Jesus Christ. And when she did, she said, "Oh, oh, I feel so different. Something's happened to me. Something's happened to me. I want to shake hands with all of you."

Just then I looked out and I seen her in a vision, going back behind the house to a chicken coop. I said, "Mrs. Weaver, THUS SAITH THE LORD GOD, you'll make a trip to that chicken coop and you'll live."

¹⁵⁴ She couldn't go by the way she felt; cancer had eat her up. She couldn't go by what the doctor said; she was dying. And that's been, I guess, fourteen, fifteen years ago, Mrs. Weaver? [Mrs. Weaver says, "Fourteen."—Ed.] Fourteen years ago. She staggered up to this Tabernacle when she was sick; it didn't look like she was able to get out of the bed, little old bony arms; because she promised God she'd come and be baptized in the Name of Jesus. We picked her up out of a wheelchair, almost, there in a chair, took her down in the pool, and

baptized her in the Name of Jesus. And there she sets tonight. Look at her if you want to see a specie of health. Why? Casting down reasonings, and scientific researches, and everything else, because the sixth sense went to work. That's it.

¹⁵⁵ Look, let me just say this again, just for a minute. Jesus passed by a tree one time, and it was a fig tree. And He looked at the fig tree. Now, please, don't miss this. He looked at the fig tree, and there was no figs on it. And He said . . . He cursed the tree and said, "No man eat from thee."

The disciples looked around; tree looked like it always did. An hour from then it still looked the same. God never opened up the earth and swallowed it up. God never sent a forked lightning out of the skies and burnt it to a charcoal. He could've done it, sure He could. He never did those things.

What did happen? The tree had been cursed. The faith of God had placed against that tree's life. There was nothing physical you could see. But way down beneath the earth, down in the roots of the tree, death was setting in. It'd been cursed. The sixth sense had come against it. It had to die. It started dying from the roots.

¹⁵⁸ That's the same thing takes place with a cancer; that's the same thing takes place with a tumor; that's the same thing takes place with any disease when that sixth sense of power of the Lord God raises up against it. Said, "Satan, come out of there." You might not see no physical condition happen right away, but that faith holds there just the same. It's been cursed. That sixth sense won't—that super sense won't let it go. It won't pay attention to how you feel, how you look, how you act. It won't have one thing to do with it. God's Word's been applied. The sixth sense takes a hold of It. That's all. She goes to work; the cancer begins to dwindle away. It dies from the roots, and it's gone. Certainly.

¹⁵⁹ By this same forceful sixth sense kingdoms has crumbled, lapped one wall against another. By this sixth sense the Red Sea pushed back and a dry ground made a way for a children of God to escape on. By this same sixth sense Samson defied a thousand Philistines armed with armors and spears. He had no way to defend himself, but the jawbone of a wild mule. That sixth sense went to work, and he beat down a thousand Philistines. Hallelujah.

By this sixth sense the dead's been raised. By this sixth sense mighty miracles has been performed. It's the most powerful force that ever hit the earth, is that super sense, called the sixth sense. Has nothing to do with this down here; if this down here declares it and says "amen" to It, all right, you're moving on; but regardless of what

this does, believe that. There's where the power, "if you believe in your heart. . ." Your fifth sense of thinking lays within your brain, but your sixth sense lays in your heart. You believe with your heart. Confession is made by the mouth. You believe with your heart. Yes, sir, that sixth sense, that powerful force. . .

¹⁶⁴ Listen, because of that sixth sense, there was a prophet thrown into a lions' den. And because of that sixth sense, the lions couldn't eat Daniel. They couldn't. They couldn't get near him because of that sixth sense, that super sense.

By that same sixth sense, three Hebrew children was thrown into a fiery furnace and they defied the flames of the furnace. That sixth sense. . . All reasonings would prove that they'd be burnt to death before they got to it, but that sixth sense stayed them in there for two or three hours. And when they opened the furnace, they seen One standing among them like the Son of God. That's the sixth sense. Fires wouldn't burn it. Yes, sir.

¹⁶⁶ It was that same sixth sense one time, that the Apostle Peter was laying in jail, and they were going to behead him the next day. And down at John Mark's house they had a prayer meeting. That sixth sense begin to accumulate around that jail, where he'd been covered by prayer. That sixth sense went to work. The Pillar of Fire came in the window and touched Peter, and said, "Come on, get out of here." The sixth sense.

It was that sixth sense that wouldn't let Saint Paul be drowned on that mighty sea, when that little ship was waterlogged. It was the sixth sense that kept him from being drowned, that super sense. It was that sixth sense, that when the serpent bit him on the hand, he shook it off in the fire. It was the sixth sense that did that.

¹⁶⁸ It was that sixth sense that raised Jesus Christ from the dead after He had laid in the ground, because He believed the Word of God. Said, "Destroy this body, and I'll raise it up again on the third day. For David said, "'I'll not leave My Holy One to see corruption, neither will I leave His soul in hell.'" It was that super sense. Cast down the reasonings of these senses. Believe the super sense, the sense of faith, that Jesus Christ gives.

By that same sense, God spoke when there was nothing. What is that sense? That super sense is God, the faith of God in you, the part of God that comes into you, gives you the super sense. By that same super sense, God framed the world together with things which was not and did not appear. He spoke His Word and believed His Word, and a world shook into existence. Glory.

¹⁷⁰ The sixth sense, the super sense, O God, pour it out on me. Give it to me and to everyone who needs it. Pour Thy sixth sense into me, Lord. I'm willing to surrender these five, my own knowledge, thoughts, casting down all reasonings, Lord. Let Thy Word be true and every man's word a lie. Every reasoning, every doubt, be cast away, and let me walk by the super sense, the sense of the Holy Spirit.

Don't you want that? That's the thing that we want. God bless you, friend. That's what you need. That super sense will ask for something and it knows that He'll give it. It's persuaded, "For he that cometh to God must believe that He is, and a Rewarder of those that diligently seek Him."

¹⁷² If the sixth sense says, "God keeps His Word. I give myself to Him. I surrender all I got to Him. My sense says this will bring it to pass, my faith in God's Word," then call anything else, contrary to it, as though it wasn't.

Abraham met God, and God said, "You're going to have a baby by Sarah," him seventy-five, and her sixty-five. Abraham called everything that wasn't—was—was contrary to that, as though it wasn't. He walked as if he seen God, and he—he believed.

He'd call anything that said that he wasn't, any reasonings, anything else that . . . The doctor might have said, "Why, Abraham, you're too old to do that." That don't make a bit of difference what the doctor said, what anybody else said, what his own mind said, what anything else said. God was right, and he stayed with it.

¹⁷⁵ That's the sixth sense, the super sense. God, give it to me. God, let me have more of it to minister to His people, is my prayer.

This morning, when that mother brought that little redheaded baby, standing here, the tears running down her cheeks. I said, "What's the matter, sister?"

She said, "Brother Branham, it's got leukemia." I felt something rise up. Oh, He's a very present Help in the time of trouble.

¹⁷⁸ Here not long ago, Billy and I was going down the road, driving. Some colored boys come down the road, and they were driving fast, and they'd sideswiped a car and turned around and around and around, and throwed boys all over the road; and one little fellow was pinned under the car with his back laying against the car. The boys jumped out and started to raise it up. He said, "Oh, please don't, my back is breaking. Don't. You'll kill me. You'll kill me. Don't do it."

And they said, "Oh, we've got to get it off of you; it's catching afire." Said, "Let. . ."

"Don't move it, you're mashing me to death. Don't do it. Don't do it."

I hollered under there, "Son, are you a Christian?"

He said, "No, sir."

I said, "You'd better pray."

He said, "Yes, sir."

The sixth sense went to work, walked right around behind the car, and I'll never know till the judgment, but all of a sudden, that car flicked over and was off of him, and he jumped up and was all right. What was it? "A present Help in the time of trouble."

¹⁸² We were coming down from a . . . A young colored lady was driving a car in the road, a new Plymouth, about four hundred miles on it. She'd been driving a pretty good speed. And I seen the car. It drove its crankshaft all the way into the tree. Billy and I stopped. There'd been a snowy, slick road ahead of us, but it was dry there. And the girl . . . The wind was blowing so hard, up in Minnesota, till it blowed the car off. You remember it, Billy? I run down there to her. And there she's setting there; she said, "Oh, I'm dying. I'm dying." They called the ambulance.

The ambulance come, and they had a dead man laying in the back of the ambulance. Said, "I can't take her."

And so a farmer said, "Well, send somebody else quick; the woman is a dying."

I walked up there, and I said, "Lady, just a minute."

She said, "Oh, don't touch me, sir. Don't touch me. My back."

I said, "Lady, are you a Christian?" She looked at me. And I said, "I'm a minister of the Gospel. If you're dying, how is it with you and God?"

She said, "Sir, I want to be right now."

And the sixth sense went to work. The power of God came down. She could walk out of the car without anybody helping her. The power of God present . . . "The very present Help in a time of trouble."

We walk by faith. We live by faith, "The just shall live by faith." We must live that way. How many would like to have more of the sixth, super sense? Let us bow our heads then, while we pray.

¹⁸⁹ Precious Lord, our God and our Father, Thou art so good to us. You give us five senses to live by and to walk by in this earth, or to—

or to touch the earth. We can feel things that's—that's to be felt with our hands, tangible things. You give us hearing that we can hear. We're so glad of that, that we can hear the Word of God, and by that, "faith cometh by hearing, hearing the Word of God." We're thankful for these six senses, Lord. May we maintain them all the days of our life.

But may this super sense, may the sense of faith, that belongs to the believer, because he has to have it in order to believe . . . Lord, give us more of it. Oh, purge it, Lord, and try us, and fill us with Thy goodness and Thy power. Let us walk all the days of our life by the sixth sense, by the sense of faith, that's only given by Jesus Christ. That what we pray for, may we believe that we receive it, have no doubt in our heart, and You promised that it would come to pass.

These who had their hands up, Lord, I'm praying for them. They had needs. You know what they were. I pray that You'll bring them to pass, every one of them. May it be fulfilled, their desire. I ask it in Jesus' Name. Amen.

192 Faith in the Father, faith in the Son,

Faith in the Holy Ghost, these three are One;
Demons will tremble, and sinners awake;
Faith in Jehovah will anything shake.

Did you ever hear it before? Now, without the music, just a minute, Terry.

Faith in the Father, faith in the Son,
Faith in the Holy Ghost, these three are One;
Demons will tremble, and sinners awake;
Faith in Jehovah makes anything shake.

193 That's right. Oh, my. Precious faith, precious, glorious faith, God, give me faith, "By faith, Abraham, by faith, Isaac . . . By faith Ab—Abel offered unto God a more excellent sacrifice than Cain; him being yet dead, yet testified." Oh, how we need faith. I love Him. I want more faith. My desire in this life, and for this new year coming, is more faith in God. God, take away any doubt that's in my mind, if there should ever arise one. Satan fights at me; he fights at you; he tries to shoot his arrows. But may I have that shield of faith always before me to withstand the wiles of the devil, to—to knock off his fiery darts, is my sincere prayer. God bless you.

Have anything to say, Brother Neville? [Brother Neville says, "No, only just . . ."—Ed.] Come on.

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