

THE UNCERTAIN SOUND

¹ Good morning, friends. I'm so happy to be back in the church again this morning, after a—a week of handing my cold back to the devil every few minutes. You know, every time he would hand it to me, I'd hand it back to him. And we're still fighting. I'm just determined he has to keep it. See, every time he hands it to me, I just push it back to him. You see? He hand it to me, and I push it back to him. So—so he—he's good on handing it back, though, you know. He certainly knows how to do that. But we'll finally wear him out, or wear his patience out, as I said the other night.

² Fellow said, one time when he was prayed for, and he said, "Well," said, "the devil told me I wasn't healed," And said, "I looked down," said, "all my symptoms was there just like they were at the beginning." And he said, "Well, I said, 'Satan, that—that—that's true, I don't see a difference. But you know what? Until they leave me, I'm just going to testify as hard as I can for the glory of God. So now if you want to stick around and listen at me, just stay around for that.'"

That's real faith. Testify to the glory of God. 'Cause faith is the substance of things hoped for, the evidence of things not seen. See? You don't see faith. You just believe faith.

⁴ And this week, I been pretty busy up at the house. They've been . . . 'Course the first day, I think, there was around thirty in. That was on . . . And then all my interviews and things come. It's been a very busy week.

And I have learned some things this week. I went down . . . And I got a friend here in the city, that's a very fine fellow. He's a medical doctor. We went to school together, Doctor Sam Adair. And he's just a swell fellow. And so I hadn't seen him for about four years. And I had about a three or four hour talk with him this week. We went down to the office and just shut her up, went in and talked.

⁶ And I was rehearsing to him some things that I had found out, spiritually, about powers of evil, and how they come in. And he was telling me the medical, or the—the diagnosis of it in the medical terms. And surprising to see how perfect those hits together. See?

So he was telling me about a certain mucus that comes into the human being, of where that a man don't have to carry a cold like, or

anything. Said you just be . . . It's just some mucus comes in there, and then the germ gets into this certain mucus, or this mucus makes the germ.

I said, "Well, if the mucus makes the germ, then I would like to know where the life of the germ comes from." See?

"Well, of course, that," he said, "we don't know that." Said, "just can't tell."

You get chilly, or something or another, and that germ forms in different forms. And it has a way of multiplying itself, and just keeps putting off germs from this mucus, I guess. A doctor or somebody be by, or a nurse, would understand more about it.

¹¹ But my interest was, and my thoughts was that germ itself, the life inside of that; inside of that little cap like a—like a little capsule, so teeny, the human eye can't even see it. But inside of that teeny thing that only a great powerful glass could see, inside of that is a life. What causes that life to take so much of that mucus and fold itself around and make this capsule (See?), or a germ? That's the devil. That's spiritual power. That . . . They'll never be able. They have got down to a place even below the molecule, that they could pick up this little germ cell, and so forth, and the little teeny membrane mucus that could only be seen through a powerful glass. And then—but beyond that, they can't see, 'cause there's not—there's no . . . There's not no natural substance to take a hold of. Now, before I—I . . .

¹² The people is standing now, Charlie, I hate to see you and David and Rodney, and all of you there. You're so good to me when I come down to your house, and things, and can't give you a seat in the house of God. But I'll tell you what I'll do. If you'll come right here, here's mine. Come right on up, and just make yourself welcome. Any of you that wants to come right here and take this seat, just walk right on up here. See? You'll be more than welcome.

And it's a—it's a good one. It really don't belong to me. It belongs to Mr. Wilson, the head of school. I've had it since 1937, so it's the oldest.

Why, he's here sometime ago, say, "Hey, you still got my chairs?"

I said, "I'm sitting in them every night before I preach."

And he said, "Well, it's in good hands then, so let it go."

¹⁵ Now, you're welcome. There's one seat here. And then if you'd just like to come here where the little fellows are setting. Now, don't—don't let that embarrass you, think you're a little fellow, because you're not. But you'd like to be again, but . . . And here's

one more seat here, setting out here. And—and there's one over here. And so you might be able, especially some of those ladies there, that's kind of standing there like that. Thank you. And we'd be glad if you'd come right up here and set down. It would be all right. Just put your arm right around, lean over, as we talk.

¹⁶ And—uh, Charlie, I thought you was coming up this way. I—I've teased him all the time. I said, "You come up to church." I tried to get him to come and see me. And then I said, "When you come to church, I'm going to say, 'This morning, Doctor Charlie Cox will have the message,' and walk away."

He said, "I'll faint." [Brother Branham laughs—Ed.] So before I called him, he took for the back room. See?

¹⁸ So I would like to, just before we start in on the lesson. . . I thought last week that the Lord did bless us. Did you like the—the. . . [Congregation says, "Amen."—Ed.] My, it's just went everywhere. Even that message has got all the way into California. They was calling last night out of California from it. And—and now they are wanting to set up and have the same thing in California, in the next coming month of January. See?

The Holy Spirit just seemed to strike all at once right there at Shreveport. And it's just going from place to place, like that. It's just an hour of revelation.

And so we're so glad, and trusting, and seeing our—our own group here, here at the Tabernacle, so prospering by this, seeing the manifestation of God among us here. We're so happy for it, and believe that we're at that great hour of the calling out of the Church, and setting It in order. So they. . .

²¹ I was finding something, that I—while talking to my good friend, Doctor Adair, setting in his office. And he said, was talking about different things about x-rays, and said about bad colds, and different germs, and reaching up and getting his books, and showing me through them, what they find out. He said, "I'll tell you, Billy," said, "as a bad cold, so many of them," said, "we haven't got one thing for a bad cold," he said.

I said, "Well, I always thought that if you got a sore throat, if you'd gargle something." I said, "Now, after I get through preaching," I said, "go home of a night, that little hoarse." I said, "I—I get some Lavoris and—and gargle it." I said, "We've had it in our house for years and years, a mouthwash."

He said, "Cold water would be just as good." He said, "'Cause, don't never think that anything you could gargle would ever—would

ever do you any good, because only thing it could do is just wash what germs is in your throat out. It can't get down into the blood stream. If it does, it'd burst your throat and you would have a hemorrhage. See?" And said, "Can't do that."

So the old saying comes back again, "Medicine was made to sell, not to take," you know. [Brother Branham laughs—Ed.]

²⁵ And after all, and seeing in medical books that I even have it in my home to read. I'm—I'm interested in medicine, certainly am, anything that'll help God's people, help human beings. If it's peace, studying peace terms, I am interested in that. I am interested in a—a better community to live in. I'm interested in better schools for our children to go to. I'm interested in anything that's good, wholesome and right.

And medicine has done some great things. I believe God has used it in many things. I believe, if we'd be more sincere and consecrated to God, they'd already had stuff for cancers and everything else. If we just . . . God's got the thing, if we'd just ask Him about it. See? So now, I believe the reason the Salk vaccine was, just because of little children suffering the way it is. And Satan, that evil thing out there, paralyzing them little children and things; and God just let that be discovered, for the inoculation. And it's done a great thing, and to which we are grateful to Almighty God for it. Just so thankful that God has ever blessed us in the . . .

²⁷ Brother, where . . . He ain't going back home, is he, Sister Nash? He—he . . . [Sister Nash says, "No, sir. He's going to get some chairs."—Ed.] Oh, that's good. That's fine. Uh-huh. All right.

²⁸ Now, in studying then, after I come home, I set down there in a room and studied for a long time, "What's this all about?" I'm going to pass a little something to you, that I'm studying on, that you might study with me. And the Lord . . . When we was in the room. I take it to be Him, 'cause I have had some great experiences with Him. But did you know that after the doctor told me that, and showed me in the highest and latest of medical books, which I know that they just discovered. There's a doctor setting here, anyhow, listening to me. Now this, the latest and best things for a bad cold; they have no medicine. They condemn taking aspirins, and so forth; that only eases the pain is the—so forth of the cold or the misery, but it don't do the cold any good. But it helps rest you. And the best thing for a bad cold, is lay down and go to sleep, take it easy; lay down in bed, about the best thing you can do.

³⁰ Now, then I got to studying. I said. "Doctor Sam, then this is this: a bad cold, the best thing is take rest?"

He said, "It's the best thing for anything."

"Well," I said, "thank you, doctor; that's awful good." And we talked awhile longer, and then I went home. And I told him . . . He likes rabbits, and squirrels, and things, don't get to go out. We used to hunt a lot, together, when we were boys, and hunt and fish, or fish, especially.

So then when I went home, I got to thinking. "What?" You know, I noticed. Watch animals. You take a dog when he gets sick, he'll go drink him some water, and lay down somewhere, go lay down. Well, then the thought came to me the next morning, as I was laying in bed, waiting for the folks. They get up about six-thirty, and so I wake up about four-thirty or five. I was laying there thinking. Many times God reveals things.

³³ You know, now don't teach this, but did you know man in the beginning, when God made him, He didn't make him to be doctored. He had his own doctoring in him. He was equipped. He was—he was a—a unit of his own. See? Then healing does not come from any outside resource; it has to come from the inside. Now, we can take outside aids, such as to kill germs or whatever it is in us; or we can take our hands and cut on each other, and take a—a piece out, or something like appendix, or a bad tooth, or something, and take it out. But healing does not come from anything that you apply. Healing only comes by the—the power that's within yourself to build back the—the tissue that's been torn from the place it's been taken out. And therefore, healing is in you. Now, listen close, and think hard now before you pass your thought of this.

³⁴ Man in the beginning, when he was made, a man is a god. He's absolutely a god, for he was made in the image of God, being a son of God, and then he's an heir of all that God is. And man was given a domain, and the domain was the earth. You have power over the fishes, over the fowls of the air, and over everything. He could just speak, and everything obeyed him, because he was a—a god within himself: not universal God, but I mean the God of heavens and earth; but he was a—a ruler o—or in his domain. He was a king, a king-ruler. That was man. And even now in his fallen estate now, he still has the appearance . . .

³⁵ Now, not long ago, they were trying to interbreed, and so forth, and say that, "Man come from lower animals, and—and through evolution he brought himself up." Well, see, they kept fooling around with science till they disproved their own theory.

You cannot interbreed anything and make it go higher; it'll drop right back. It cannot. Hybrid corn, or anything, cannot breed

itself back. Or like I was saying the other day, It's the mu—the—the—the donkey and the mare horse can breed and will bring forth a mule, but that mule cannot bring forth another mule. It has to go right back to its begin. Because, God said, "Every seed after its kind."

³⁷ Now, when we were made, if—when we were made. And they just found out, recently, that your body is full of light. X-ray proves that. The x-ray does not have any light of its own. It's your light that it uses. You're born with four rays. After a little while, say twenty, twenty-five, one ray goes out; and thirty-five, another; or forty, another one goes out; and finally when you get pass about sixty-five, you're living on your last ray. And every time you take a x-ray picture, you're tearing them rays down. That's the reason you don't have no more. . . and you stick these kids' feet in them machines, because it was just tearing the rays right out of their little bodies. And that's cosmic light that's in you, that you're made up, full of light cells. Now, that's cosmic light.

³⁸ But God is a different Light, but yet He's Light. Now, I think of the picture there is a great proof of what I'm fixing to say, that God is Light. And when we were walking in Light of God, as sons of God; God's not cosmic light, but God's Life operated through the cosmic light of our bodies, our cells. And we become. . . We were absolutely at one time, real genuine sons of God. But then when the fall came. . .

And then where the fruit of the Spirit today is love, joy, faith, long-suffering, meekness, gentleness, patience, all supernatural, it's just got to a spot to where all the whole body, just so gradual. . .

Like a seaweed you get in the bottom of a sea. A lot of times, divers, and they'll get under these seaweeds. And before they know it, they're wrapped in such a way they can't get out of it.

Well, that's the way sin has done the human being. That's the way coldness has done the church. That's the way communists has done the nation. It's so treacherous. And then in the human body, it wrapped us, and is pushing out this Light of God, by denominations, and denying faith, and so forth, it's pushed out all the rays of God's great power of faith (See?), that's in us (that should be). He's pushed all those rays out in such a place, till we just got to a lodge; and—and then now below the lodge, the church is, 'cause it's just pushed all the darkness out. And even just saying it, "It doesn't happen," denying that it could happen (See?), the miracles of God.

⁴² And yet, the man, somewhere down in him, somewhere in him, if he could only let that little. . . As I illustrated it, like a button. When a man's saved, that much of him is God. That's the little Light

that comes in to make you quit doing what's wrong. Now, if you can take all the malice, and envy, and strife, and unbelief out, that little button-like of the Light and power of God will keep growing, growing, growing, growing, crowding out unbelief. And you don't do it by exhortations of—of bodily exercise. You do it by a sanctified, consecrated Life, that the Holy Spirit moves through you. I caught some of It in a place, where not long ago . . .

⁴³ How many ever remembers when Elijah Perry was raised from the dead that morning, some of you over here? You seen it in the paper here, many times. I seen Sister Wilson and them raising their hands. I was standing there when that man died. He lives right out here now, comes to church once in a while, testifies of it.

He had been dead several hours. He died with hemorrhages of the lungs, and he was so bloody all over. And I walked away; I was just a young preacher, those days. And Sister Jackson used to be a member of the church here. And—and a Methodist preacher's wife, I forget what that man's name was now; Shafiner, Brother Shafiner and Sister Shafiner, they were some relation to the Wiseheart's. And they . . . And she was standing there at the bedside. And I started to move away. And he was just as bloody as he could be, where he died. And his eyes was turned back, and his throat had bulged out. And they pulled a sheet over his head. And his wife was out there. They were crying, and trying to get addresses to call the loved ones.

⁴⁵ And I started to walk away from the bed, and I felt Somebody lay Their hand on me. I thought it was Sister Shafiner. And when I turned, there was nobody around me. And then I started . . . It left me when I turned around.

And Brother Elij' was laying there dead. We'd been very good buddies, fished on the river, you know how we did so much together. And he got hurt out here, a railroad, riding spider. Well, it mashed his lungs in. He was bleeding; he bled and took TB from it, and died.

I started to move away this way, and then I felt that Hand again. I turned back, It wouldn't get off of me. And before I knowed what I was doing, I was laying on top of that man, with my lips against his lips. I was as bloody as he was, laying there on that man, crying out to God. And I felt something come up around the side of my ear; it was his hand.

And you've heard him stand right here and testify of it. See? How he—that he come back to life. And that's been about twenty-five years ago, or maybe thirty, living today right out here on the curve. And he come here not long ago, was testifying of it in the church.

⁵⁰ Now, that's where Canada called up and wanted to know, one time. I'd testified of it in Canada when I first started my meetings. They called Mr. Coots, the undertaker, and asked if there'd been a man raised out of the parlor was dead. I've got the clippings, yet. And said, "We have heard of many miracles being done," Mr. Coots said. And said, "Mr. Branham is a personal friend of mine, and all kinds of things has happened. But we have no record of anyone being raised out of the dead, especially in this funeral parlor."

The Canadians had misunderstood it. And the next day the . . . My, the paper was lined up. He said, "Hundreds of people called from everywhere." And Brother Perry in there, himself, testifying to the resurrection of his body over there and protesting the—the thing that he'd put in the paper. And so then it was understood it wasn't there. It taken place in his home, and so where he was laying, dead. They'd never taken him to the funeral parlor yet.

⁵² Then I read the other night of where Irenaeus, I believe it was, or Saint Martin, that laid his body across his friend, after being hung. Now, that's history. And laid on him for an hour, and the man come to life. And I see in the Bible where Elijah laid his body across a dead baby's body, and it come to life. I think of the little boy yonder in Finland, when he was laying there dead, laying on the side of the road.

Then too, about two months ago, I believe it was, Gene, in the NewsWeek; that they turned, what they call, "the Divine healers" loose in London. And let them go, praying for the sick. And there was about eighty percent more healing than there was by medicine. That prayer for the sick. . .

⁵⁶ "Reader's Digest" picked it up. And in America here, they, we got it wrote out here in—in "Reader's Digest," where they had examined for Divine healing. And they took a brother that prayed for the sick, and had a sick man, and had him praying for the sick. And then put a piece of lead foil (anyone knows, lead foil reflects that ray) upon, between the man and the man that was praying, the brother, his hand; and laid it down like this, and shot the picture of x-ray. And from the man's hand, showed a visible reflection of a ray coming out of his hand, going to the other man. See, that's right.

God know what He meant when He said, "They shall lay hands on the sick, they shall recover."

Laying on of hands, of this man, upon a sick man, and the mechanical x-ray (O God.) showing the Light coming from the man's hand. How can people be so stupid to say there's no such a

thing as Divine healing? See? Why, even the mechanical devices, it's the machines that—that science has made, is—is. . . What would? A rebuke to their own ideas of these churches, saying, "There's no such a thing as Divine healing and the power of God."

⁵⁹ How about the man in Chicago (just on and on, telling), how he wo—put me before that meter there, and that that thing, how that hand would register like a lie detector, of it. See?

And that woman laying, dying, put the test upon it. That even whirled that hand around, with enough power to send a radio message around the world forty times, and broke the machine down. That saint, dying, making her confession. Put it on a wicked man him dying; and when it did, it throwed the hand vice versa, across this other way, enough to break the machine down. That—that infidel said, "If there is a God, and He is goodness of a good heart to His praises, would send that machine enough power to throw it around, there's Something in that woman, making that power. And if on a wicked man, would throw it back the other way," he said, "God, be merciful to me, a sinner," and gave his heart to Christ. That's right. Why, science knows.

And someday you're going to find out, God is in you (See?), God Himself in the human being. God in us. Oh, how I thank God for those things, so wonderful.

⁶² Now, before approaching His Word, and now, let's just take our time, because this morning we're going to pray for the sick. And I—I gave it out.

And now, someone was asking if we'd be here next Sunday. Well, we—I don't know just yet. I—they's—I—I hardly can know unless the—the Lord reveals it. If the Lord permitting, maybe next Sunday night at. . . I'm taking all these morning sermons from my precious brother here. [Brother Neville says, "Amen. That's all right, brother."—Ed.] Next Sunday night, maybe, if I'm around, the Lord willing; which, usually I am, unless I have a call out. I want to speak on: "We Have Seen His Star In The East And Has Come To Worship Him." See, just a message, a Christmas message.

⁶⁴ And now before we approach Him, or His Word, let's approach Him by prayer. If all that can stand, let's stand just a moment.

Our heavenly Father, we are the most happy people, that we get so happy till our—our human souls cannot contain it. We just have to scream out sometimes, and give vent to the joy that's in our

hearts through Jesus Christ; to know that in the hour that we now live, where everything is—is in the turmoil that it is, yet there is a Foundation that's sure.

And to see smart men who's rose up in the days gone by, and has tried to disprove that God even existed; through their own mechanical devices, it's come right back and testify to the glory of God. Truly, Judas had to say himself, that he'd betrayed innocent Blood. The Roman centurion said, "Truly that was the Son of God." His Own enemies had to testify. And we've lived to see a scientific age come to its end. They can't go no farther. They're going to, just at any moment, blow each other to pieces. And yet we see that the very scientific machines that they invented to try to disprove You, turn right around and testify of Your glory. How we thank You for that, Lord. Let us today remember that God's Word shall never fail.

⁶⁷ Give us faith, Lord. As that little rude expression awhile ago, that I made, about the power of God being in us, and all of our fibers to be Light of God, and darkness and sin had choked up the little pores in us of our soul, let the Holy Ghost this morning spread forth in our being, pressing faith out into our innermost being, that our whole bodies and lives will be so saturated with the power of God, till people will see that Jesus Christ lives in His Church. Grant it, Father.

We commit it all to You now, and ask that You'll bless these few words that we're going to say now to try to comment on what has already been written by one of Your apostles, the great Saint Paul. And I pray, Father, that the Holy Spirit will take This and just let it grow out through the hearts of the people to give faith for the oncoming healing service. We ask in Jesus' Name. Amen. (You may be seated.)

⁶⁹ [A sister speaks tongues, followed by a blank.spot.on.tape. A brother speaks in tongues followed by the interpretation—Ed.] Thank the Lord. Amen. Praise be to God.

Dear God, we thank Thee for Thy goodness and mercy. We thank Thee for Thy manifestation of love and power, for all that You have done for us. We are unworthy of the blessings that You give us. I truly . . . By the sound of the message, it must've been the same-self message that went forth, and seemingly was calling to sinners to—to seek You, for the hour of destruction is near at hand. And, Father God, we pray that if there be that person here this morning, or those persons, that would understand that we know nothing of these things, that it's truly the Holy Spirit speaking through human lips to give the interpretation, to call the people that was ordained before

the foundation of the world to be sons and daughters of God, and maybe has shunned this for a long time. May they come today, Lord, to know Thee, and to find that hiding place, for the hour is close at hand. Grant it, Father, as we wait on Thee further in the message. In Jesus Christ's Name. Amen.

⁷¹ Now, if there would be someone who might not exactly understand how that messages go forth that way, two of them, it might've been that one missed saying something that the other one picked up; for you notice how little the other one, small the other one was, just a few maybe that the other one left off. And when the translation came, it came all in the same line (You see?), that brought the message out, a calling to the sinners that . . .

It just happens to be, these people don't know what I was going to speak on. There is nobody knows it, not no one in the world knows it till just now, but that's the very thing that I'm talking on. See? That's right. Now, turn with me to I Corinthians the 14th chapter. It's good to—to just—just let all the unbelief out of you, so that the Holy Spirit can come in and just take Its way, you know, and move right through your fibers, and—and control, and—and control your life.

⁷³ Now, you that's taking down Scripture, I noticed the other day, that kind of teaching along helps so much, till I've got three or four pages here on what I'm going to speak on this morning, of Scriptures and things that you might take down and mark the places. And I've got them marked down here so I won't forget them.

Now, in the 14th chapter of the I Corinthians, 1 to 8 verses. Listen close now.

Follow after charity, and desire spiritual gifts, but rather that you may prophesy.

For he that speaketh in an unknown tongue speaketh not unto man, but unto God: for no man understandeth him; howbeit, the spirit, in the spirit he speaketh mysteries.

But he that prophesieth speaking unto man to edification, and exhortation, and to comfort.

He that speaketh in an unknown tongue edifies himself; but he that prophesieth edifies the church.

I would that you all speak with tongues, . . . rather that you prophesy: for greater is he that prophesieth than he that speaketh with an unknown tongue, except he interpret, that the church may receive edifying.

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I . . . speak to you either by a revelation, or by knowledge, or by prophesying, or by doctrine?

And even things without life give a sound, whether it be a pipe or . . . harp, except they give a distinction in the sound, how shall it be known what is piped or harped?

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

⁷⁵ Now, I want, when you go home, just continue to read that full chapter there, because there's many verses of It, forty verses of this chapter. And I want you to—to read It when you go home. It explains the gifts.

Now, if I would call it a text this morning on my—w—what I want to say, is, “The Uncertain Sound.”

⁷⁷ Now, Paul here was speaking on—on speaking with tongues. If there be no interpreter, who would know what those people said awhile ago? They wouldn't know. But he's just speaking to God. Surely his spirit is giving—giving out the Word, and he's glorious, it just blesses him. He said, “He edifies himself,” because he has a consolation that God's speaking through him. But if there come an interpreter along with that (See?), an interpreter comes behind that, then it don't only edify him, it edifies the whole church, gives everybody the—the Word of the Lord, through that.

⁷⁸ Now, they said, “If there be the prophet, then the prophet speaking so that the entire church,” which is a—a prophet, what is it? A Divine revelator of the Divine Word, that has the revelation of the Word to give to the people. Then that edifies everybody. You see?

Now, the man that speaks in tongues, could speak in tongues. And it's forbidden too, for anyone to speak in tongues in the church, unless there be an interpreter there. So that's the reason that we are permitted here to speak in tongues, because we have three or four interpreters right in the church now, right now, right here at this church, interpreters of unknown tongues. And therefore, if there was no interpreter, then we would not permit them to speak in the church. However, at home and when they're praying, because they are edifying themselves, because the Spirit is upon them, until they're trying. . . People actually think that they're saying what you can understand; but they don't know what they're saying. They just like standing up and start saying something, and they just can't stop it; it just keeps—just keeps flowing out. And they think that they're speaking where you understand; it's a—a subconscious condition.

80 Just like when on the platform, like today, you'll notice when the discernments come. There's many people in here, I never seen in my life. Watch the Holy Spirit when It comes down, will begin to go out through the audience and tell those people who they are, or where they come from, what happened, and what disease they got. All that (See?), what is it? "It's the Word of God, sharper than a two-edged sword, piercing to the marrow of the bone, and even a Discerner of the thoughts and the intents of the heart and mind." See, see? It's the Word of God.

Now, Paul said, "If you all speak with tongues, and there be no interpreter; unlearned come in and say they're crazy, mad." The word "mad" means "crazy." And now say, "They are mad. But if there be one who can prophesy and reveal the secrets of the hearts, then everybody will fall down and say God is among you."

82 Now, if there be an interpreter. . . An interpretation to an unknown tongue is a prophecy. See, it's prophecy itself, 'cause the Holy Spirit's speaking and it gives the interpretation. It tells certain people, certain things to do, and—and everything. And each one knows when It strikes you, you know who It's talking to.

And so it's—it's good to see that it's not only. . . It ain't human beings; it's God in the human beings that—that's a doing His work. Greatly, we sure do thank the Lord for it.

84 And I begin to notice that it's begin to come into other places, churches. Charles Fuller, how many ever heard "The Old Fashioned Revival Hour"? Great man, he said, not long ago, he said, "We have the speaking in tongues, interpretation, right here." Right there in Long Beach. And that's true. I've preached right there with him, many times. So they have the interpretation, and make everybody sit quiet.

See, the thing of it is, we don't reverence those gifts. And then sometimes if a gift gets out of order, and you have to call it down. . . Not—not. . . See, it's—it's Satan trying to push them overboard. If he can't keep a truth from you, he'll take that same truth and push you overboard with it. See? That's right. He'll make a fanaticism out of it. See?

86 Now, we try to keep it straight here. It's—it's begin to move up in our church again, for the first time for years. So we keep it straight to let them know that. . . When now, many times, like right now, there may be somebody just feeling like speaking in tongues (See?), right now, but they're supposed to hold their peace. See, I'm—I've got the Word now. See, see, see? And then after this is all over, and

the altar call or whatever, this is finished here, then a message can go forth. You see? The speaker can speak when he's done, or before this time.

Now, if it keeps on getting on, and gifts coming in, then we'll have a special time for them to meet. And they'll meet together, hours before the church ever begins, and set together, and prophesy, and speak with tongues; and write those messages, and put them right here on the platform.

When the pastor comes down, he'll come right out and say, "THUS SAITH THE LORD. It shall come to pass, day after tomorrow, that Brother Jones, living over here by the railroad track, move, because it's going to be a car fall off the track and mash his house." "THUS SAITH THE LORD. There'll be a woman in here this morning, named so-and-so. She come from a certain-certain place. And she stole something when she was a girl. Brother Branham or Brother Neville, or whoever, shall lay hands on her, after she confesses her wrong and will make it right, she'll be healed. Her name is So-and-so." See? And the pastor, before it ever takes place, the service, shall read these off. That's right. See?

⁸⁹ Now, it's in a baby form among us now. See? It's in a baby form. Then, you see, there's nothing can slip up. See? See, the devil will get in and just start in the flesh; then he does, he'll tear the whole church to pieces like that (See?), just go into fanaticism, and carry on any time. You see? But the Church is in order. See?

And now—and now if a—if a person that's got a gift, and then he's called down by the Scripture, and—and they fly loose at it, it shows it wasn't a gift of God. Because any gift of God will respect the Word. . . ? . . .

That's the reason Divine healing is such as it is. See? And the Holy Spirit respects the Word, the Holy Ghost, the baptism in the Name of Jesus Christ. The Holy Spirit in you will respect this Word, because He wrote It Himself (See?), and He's in you. That's that Light of God that's in you, that will honor the Word, regardless of where it is. It'll—it'll. . . The spirit of the prophets (the prophesiers, gifts) are subjects to the prophet (You see?), which is the Divine revelator of the Word. Now, and aren't we happy to see these things in our day? [Congregation says, "Amen."—Ed.]

⁹² Now, this is a day of uncertainty. It said here, "If the trumpet gives an uncertain sound, who shall prepare himself for battle?" Paul speaking here, 'course he was speaking to these Corinthians. And many of them were soldiers in those days in the Roman army. "Now,

now if the trumpet gives an uncertain sound, who shall prepare himself?" You got to have the certainty of anything. We got to know whether it's right or not.

And now, we're living in a day of great uncertainty. We all know that; the day of uncertainty, and the time of uncertainty. I don't believe there ever was a time. . . . Since time first began back in the garden of Eden, when sin come in and broke eternity into time, I do not believe there's ever been a space of time with so much uncertainty as today. Because there's not even one hope left in the natural world today.

⁹⁴ Now, you say, "Well, I've seen times, and read in history when the wars covered the earth." That is true.

But never a time when the whole earth would be blowed to pieces just in one second (See?), and such a destruction. It'd take weeks and hours, and so forth; now it takes one minute, maybe not that. Just a button pressed, and she's all over. That's all. And they don't have. . . . Cuba can do it herself. It don't have to, a little bitty. . . . Haiti's could do it. Just any little nation that wants to can set the world completely on fire, and blow her out of her orbit any time they want to. See? It only takes one fanatic, where there's tens of billions of them around the world to do that.

⁹⁶ Watch some suicide case just reach up there, and be among there, and the devil so possess him just where these big hangars are hanging, just press that one button, and here they go. And as soon as there—that goes up, it's in the radar screens of others; they press theirs. And here we are (See?); that's all. 'Cause they just got, every fellow has got his screen out, watching; out in the sea, submarines; out on the islands, everywhere, setting around; up in the North Pole, down in the South Pole, everywhere, with these big screens. Just let somebody press the button, that's all they want; and here their button's pressed, and the rest of them pressed, and pressed, and pressed. And what's going to happen. But, oh, the. . . . Think that that could happen before we get out of service this morning.

⁹⁷ But remember, before that happens, God has promised to come for His Church. He's promised to come, so we don't know just what time He will come. What a glorious thing. And all those that love His appearing, He will appear. Don't you—Wouldn't you love to see Him this morning? [Congregation says, "Amen."—Ed.] As we sing that little song, "I want to see Him, look upon His face, there to sing forever of His saving grace." When all life is over, and troubles, and sorrows have flown for the last time, and we'll see Him. And there

we stand, young, immortal, forever in His Presence; where there'll never be sin, sickness, heartache, sorrow. When all time will fade into eternity, what—what a glorious thing.

⁹⁸ And then what does that make you do? Want to work now to get every one in that position that you can for that rapture. I want . . .

I've reconsecrated myself, and I've—I've promised God that I'd try to do a double portion. I—I done everything that I know how to do. And I just wished I was—I was a young fellow again, eighteen, twenty years old, and know what I know; how maybe I could stand up a little longer, or visit a few more, or something like that, for the Kingdom of God's sake.

You young people this morning, that's young, got a lot of youth in you yet, and not family ties and things, may God let you see the vision . . . ? . . . to see what hour we're living.

¹⁰¹ The uncertainty, let's just look over a few uncertain things now in this uncertain time. There is uncertainty about . . . Being that we spoke of war, there's uncertainty in the voice of the warlords. "We can't understand." They don't know. You go, and they'll have big meetings, and so forth, and they just can't get together. There's uncertainty. They don't know. They—they don't know what's going to take place. All the great strategists, and so forth, that study war, and the possibilities and how this would come out, they don't have the answer this morning. There's nobody does. They just can't tell you.

¹⁰² Well, science, after all the great things that they could think of, all the great strategy that they could go through, all the scientific maneuvers and switches they could pull of their scientific machines, and—and their great masterminds, and minds that think for minds; and when they got all together in this hour, they said one thing, "It's three minutes before midnight." That's their answer.

"Or can we survive it? Could we dig down and get over, get under the ground far enough to keep them bombs from getting us, and survive as a nation?" Certainly you couldn't. It'll blow a—a mile deep in the earth. What if you were ten miles deep? If you would, you'd be in lava. But what if you . . . If you could get that far, the concussion would just break every bone in your body. There's no way down. The Way is up. Oh, I'm so glad to have the answer. Aren't you? A Sound that's certain . . .

¹⁰⁵ That trumpet of digging down and going into caves. Now, I hear they're moving all the government and things out here around

Fort Knox, and down around Mammoth Cave, and got a place down there they're fixing up, that when the . . . If it comes something like a little fussing of a war or something, they're going to take the government inside of these caves. Don't the Bible plainly say that they'd hide themselves in caves and things, and do it? Exactly. See, they don't have the answer. So our great regime of military strength doesn't have the answer.

¹⁰⁶ Now, we used to be, our science would say, "We can make a great machine. We got a better gun than Germany could make. We got a—a—a people that's got a lot of grit and power, and the old Yankee pep, and play the—the drums, and the bugles, and blow, and the flags fly, and a little hurrah, and every thing like that. Boy, we can go over there. And we got the old grit behind us to do it." You don't have to go over there. This is one time we're going to get it at home. See?

Just one guy has to press the button; that's all that has to happen. One man, don't have to have a thousand soldiers trained, just have one man with no sense, just possessed of the devil, just to press that button. And that's enough. See?

So they haven't got the answer, so what did they finally come up to say? "Well, it's three minutes till midnight."

¹⁰⁹ I got—I got a film of that. It's loaned out to a doctor friend of mine now, "Three Minutes Until Midnight." Now, that film was made about five years ago, when the Jews first begin to return to Palestine. And the film there shows them bringing the old cripples in on their back, walking. And they're going around, interviewing them. And so when they asked them, said, "Are you returning back to the homeland to—to die in the homeland?"

Said, "We come back to see the Messiah."

¹¹¹ And what did the prophet promise? Many of you read the "Look" magazine, "Life," and them. They had the picture of those airplanes bringing them up from down in the different places, down in Iran and the places where they were at. And when, they wouldn't get on that plane. They never. . . See, they still plowed with old wooden plows like they did about twenty-five hundred years ago, when the Roman Empire scattered them. And they—they wouldn't get on them planes.

But an old—their old priest walked out there, one of the old rabbis, the teachers, walked out there and said, "Didn't God tell us that someday we'd go back to the homeland on the wings of an eagle?" They laid down their plows, got on the plane and flew back

home on the wings. . . ” I—Isaiah saw it, but he didn’t know what it was. It just looked like a bird flying. He seen Israel coming back, waving back and forth. And you who rode in planes, know what it is. It’s a wave, back and forth, just like a bird flying, coming back home.

They got off there, and said, “Well, where’s the Messiah?” They wanted to see Him. And I’m telling you, when you see the Jews going back like that, that’s God’s timepiece. We’re at the end.

Now, it just recently become a nation, become all that they are; and got their own money, and their own military, and everything, their own everything. They are a nation again. See? Oh, what a beautiful thought. I got some Scripture on that a little farther down in here, yeah, on that.

115 Now, uncertainty of the—of war, we don't know what time. Listen on the radio. You hear them say on the radio, "Get so much stuff in your basement. Get enough water, on account of fallout. Get you a radio in there and take it easy." I see in magazines, they're advertising little buildings to get into to set in your basement or in your yard, or something. If the—the bombs start coming, and you survive it, the fallout will get you anyhow, so you just don't have to worry. They could drop a bomb down in New Orleans, and the fallout would get you here. So it doesn't matter; you would die anyhow. "So stay in, and stay alive a little longer," or something like that. Oh, my. I don't even believe it. I believe it's nonsense to even try it. That's right.

But the Church don't have to worry. You ain't going to be here then anyhow. That's one thing sure. You're not. 'Cause the certainty of God's Word promised us so.

¹¹⁷ Now, let's just take something else that's uncertain, just so many things. Jobs is uncertain. You don't know what time. You're working today, and tomorrow you don't know. It's just uncertainty. You'll be—have a good job, you think; and the next day, the boss comes around and gets somebody else, and kicks you out and puts somebody else in. So it's uncertainty of job.

118 Let's take, also, home life is uncertain. I tell you, I don't know what's happened to the moral fiber of our women. Divorce is on the move. Why, it's just terrible. And you see where the divorce courts are crowded, where girls and boys will marry and live together, and have two or three kiddies, or something along like that; and they'll separate, and get out and marry another, and marry another, and marry another, and marry another, and marry another. And their homes . . .

I was in a poor, real poor home the other night. The man said, "I'll tell you, I—I just don't know." Said, "I just don't know how I'm going to make ends meet."

I looked around. He worked. He had a little old wife there just true-blue as could be, and four or five little old dirty-faced kids around on the floor. And I said, "Boy, you're a millionaire."

And he said, "Huh? Well, Brother Branham, I wouldn't dispute your word." He said, "Brother, I ain't got a dime."

And I said, "But you've got something that money can't buy." I said, "You got a little old wife here that probably hasn't got two dresses to her name." And—and if she did, it's some somebody gave her, 'cause the man just has a day's work now and then. And I said, "Looky here, but she's just as loyal as loyal can be." I said, "There's a many a multimillionaire tonight, would give every penny he had to come home to a wife like that." Right. I said, "His wife's out with a bunch of man somewhere, or on a barroom somewhere, cussing, singing, smoking, night-riding around, and things like that. And yet he loves her, but look what he's got. All of his life wrapped in that woman, and look the way she's doing."

¹²³ And vice versa, a woman to man. See, there—there's no difference. It's come time, where all, everything is just—just one conglomeration of sin. A little woman at home, trying to take care of her kids, and her husband out somewhere, drunk and carrying on, run with other women. What would she give, if she had a millions of dollars to see that husband really become a man? There's only one way for it to ever be: Jesus Christ is the Answer. There's no—nothing can ever do any good. It's at the end time. It's Christ and Him alone.

¹²⁴ Now, then I said, "How many little fathers that's walking around today with millions of dollars, would give everything they had, if that little spastic child that he's got was just as healthy as yours is here tonight? See?" He begin to look at me.

And I said, "Look. You said you had some baloney and beans, and a loaf of bread, that you drawed your money this afternoon, and got some bread and beans for your children tonight." I said, "Every one of them with good stomachs and could eat it. And you did too. How many mul. . .

¹²⁶ "What'd John D. Rockefeller say? He'd give a cold million dollars if he could eat one mess of cabbage." And I said, "You said you set by the window this morning, and the cold wind blowing in. Him setting in a palace (See?) somewhere. But yet if he had to set

there and eat a mess of cabbage, by that cold wind a-blowing in, stuff a piece of paper in it,” I said, “John D. Rockefeller would have give a million dollars to eat one time like you can eat any time.

“How many blind men with a cane in his hand, pecking along the street, would give every penny he had for your eyes?” See, you can’t evaluate the things that are really rich, with the things that we call rich.

¹²⁸ Now, pardon me, church members. That’s the reason we’re trying to say this morning, you can’t evaluate your big church, your big steeples, and things, with the love of God that’s in our heart, by the Holy Ghost He gives unto you. No comparison. These things come supernatural. You may think that we’re odd because you hear them speak with tongues and interpret, and people cry and shout and scream. I’d rather have it than all. . . I’d rather be a pastor of a little old rackled-up building like this, where the power of God meets with the people, where the Church comes together with those things like that, than to have the biggest cathedral there is in all the world to preach in, with a lukewarm bunch of cold, professed, so-called Christians, to have to watch what every word you say. And you can’t preach by inspiration; you have to have it so—so, and watch every judge and every doctor and everything in there, so you won’t say something to hurt their feelings, because they’re big payers on the church. I’ll take the way with the Lord’s despised few. See? You can’t evaluate it. There’s no way of doing it.

¹²⁹ So therefore, today the man that’s rich is the man who is in Christ. Now, say you had good sight, good health, a lot of money and everything else, but yet without—without Christ, you are lost. You are a wretched, miserable, poor, blind, naked, and don’t know it. See? That’s what the Laodicean Church Age was. You might belong to the biggest church there is in the nation, you might belong to the largest denominations, but still be lost as lost can be. See? So the rich man is the man who is in Christ. That’s right.

¹³⁰ Now, the uncertainty of home life, the uncertainty of job, the uncertainty of war, the uncertainty of churches.

Being that we struck that, let’s just speak on that a few minutes, the uncertainty of church life. They. . . You—you just. . . You—you just can’t evaluate it hardly, because there is no way to evaluate what a experience in the Holy Ghost is, to a membership of a church. See? There’s no way. There’s no. . . There’s no way you could buy this Holy Spirit. It comes as a free gift from God. It comes to anybody who will.

You—you say, “Will It just go to Pentecostal?”

¹³² Pentecostal is not a denomination. They tried to do that, but you can't denominate God. Pentecost is an experience that any believer can have. See? It's for Baptists, for Catholics, for Jews; for black, for white, for brown, for yellow, for red; for any color, creed, or anything; whether you're poor or rich, got nothing, got plenty; whether you're the in-between or whoever you are. You, It's for you.

And it's God's love and mercy measured out to you to take It. Don't cost you one thing. Only thing It costs you, is just to surrender your life to Him, and receive It. How simple. Just get all. . . Just forget all you ever knowed and just surrender yourself to Him. And that's how It comes, is just receive, receiving It that way.

¹³⁴ Denominations, it just couldn't be It. The denomination gives an uncertain sound. Now, let me just—just—just show you that it—it is an uncertain sound. You go to this denomination, they say, "We got it; the rest of them haven't got it," all right, you go to that denomination. Go to the next one, "We got it; they haven't got it." See, every denomination. . . There's nine hundred different denominational churches: nine hundred and sixty-nine, I think, to be exact, according to the statistics, Nine hundred and sixty-nine different denominational churches, and every one claims the other one is wrong, and they got it. So that certainly is a very much of an uncertain sound. See, nine hundred and. . .

¹³⁵ But how does This sound, "Jesus Christ the same yesterday, today, and forever"? No uncertainty about That, is there? That's the way to evaluate it. That's the way to find where Truth lays. See?

Say, "We Methodists got it. We Baptists got it. We Catholics got it. We Presbyterians has got it."

Well, Jesus is the One Who has it, because He said, "I AM the Light, the Truth, the Way." So it's Christ in you.

¹³⁸ So these different great denominations certainly is a difference, and they give a—a very much unreliable sound. And anything that's uncertain as that is, is unreliable too. Anything that uncertain is unreliable. You can't depend on just joining a church, and saying that's it. Because, each one's giving a different sound, and where you going to? It confuses you. If there ever was a place. . . I have made this statement many times, and I say it again this morning. The worse place they need missionaries, I know of, is the U.S.A. What is a heathen? A heathen is an "unbeliever."

¹³⁹ And now, we have in Africa, and in—down in Thailand, and different parts of the countries, we have the—the native heathen that worships an idol. And we call him a heathen because he worships the

idol; he doesn't know right and left hand; he doesn't know his abc's. He, only thing he knows is, that's a god that the witch doctor told him of, "And that's where God is, is in that." And the only thing he knows now is find something to eat, and—and eat, any way he can find it. Now, that is what we call a heathen. But now, that man is not too hard to deal with if you bring him Truth.

But the hardest man to deal with is this educated heathen (See?), this heathen here in the United States, that's got four degrees in college, and stands behind the pulpit: an unbeliever.

Say, "Well, we had a service the other morning, and the Lord healed a—a lady down there."

"Humgh." That's a heathen. He's just an educated heathen. Heathen is an "unbeliever."

¹⁴³ Day before yesterday, setting up at the place, there was a group of people, some of them here now. Was, a little lady drove up out front. There was five or six people inside, and there was a lady drove up out front in a trailer. A man come to the door, and said, "Brother Branham, I hate to come over that sign there," but said, "we're just passing through and wanted to say . . ."

I said, "Come in." And—and I said . . .

"No," said, "my wife just wants to testify, to tell you something that happened." Well, she happened to be a good friend to Sister Mercier; Brother Leo here, one of our brethren here at the church, one of the tape men, his mother.

¹⁴⁵ And about eight or ten years ago, I was somewhere in the east here, and a woman come on the platform to be prayed for. The Holy Spirit said, "You are Mrs. So-and-so, and you came from a certain place. You're suffering with so-and-so."

"Yes. That was all true."

Then said, "Now, you've got a friend that lives in California, that's a very precious friend of yours. And this woman is dying with cancer of the kidney."

She said, "That is certainly right, Brother Branham."

That's the Holy Spirit revealing the secrets of the heart. You see? Should make the American people fall on their face and say, "God. . . ." See, it should do it.

But, oh, they are educated heathen. That's the kind that's hard to deal with. See, he's so smart, he knows more than God does; so that's the reason he hybreeds his corn, hybreeds his animals and everything. See what he's got hisself? Coming right back, making a—

just a simply a—a well, a off-breed of himself (That's right.) by doing so. In all of the breed of their mind, of the spirit, he just simply gets off on it.

¹⁴⁹ Now, we notice that this woman said, "Yes, that's right. I do have a friend that's in California, dying with a cancer of the kidney."

I said, "You write and tell her, 'THUS SAITH THE LORD, she's not going to die, but live.'" And that was the lady outside.

And she said, "That's been about maybe ten, twelve years ago." And said, "I got well, sound and well, there's not a blemish on that kidney. That she was healed. Said, "About five years after that, I took a tumor, and the tumor grewed to such an excess, until it become, I believe she said, either seventeen or twenty-seven inches across it." And she was so big, that she couldn't stand up, with this tumor. When she tried to stand up, she couldn't balance herself.

And they brought her to this church and set her down right there. And they brought her at nighttime after we'd had the healing service that morning. And the brethren here told her that we'd not be praying for the sick that night, because that we were going to . . . I'd prayed for the sick that morning. And they didn't want to put too much burden on me at one time. And so after the service was over, bef . . . After the service was over, I was standing, talking to some people. And some men got a hold of this woman and packed her around the house, and set her on that step there as they went out. And she was setting there, the men packing her . . .

¹⁵¹ And Brother Taylor, one of our precious brethren here of the church was right there where, when it happened, and I think, helped get the woman around. Are you here, Brother Taylor, where are you at? Back, yeah, back in here. He was standing there, present, and helped get her around here to the back.

And the tumor, out like this . . . And so—and so then, said, when I come out the back door, just gazed down and looked at her, said, "Woman, the Lord Jesus that healed you of that cancer of the kidney many years ago, shall also heal you of that tumor. THUS SAITH THE LORD." Never touched her or nothing, just walked on out and got in the car, and went away. And I went.

"She," he said, "will you come out and look at her?"

I said, "Yes. Sure. Tell her to come on in."

Said, "No, we ain't got time. We just got to go."

Walked out there. And a little woman, she jumped out of the car, just as flat as I am. She—she had a great time out there

on the road, running up and down the road, speaking in tongues, and screaming at the top of her voice in front of the Presbyterian parsonage, just having a great time.

¹⁵⁴ Now, some of the neighbors might've looked out, and thought, "Well, that must be somebody out of the insane institution, come up for Brother Branham to pray for." That woman wasn't out of an insane institution. Her soul was just back from glory (See?), having a—a wonderful time.

She said, "Looky here, Brother Branham." Opened her coat up; just as flat as she could be. She said, "Now, for the first two or three months after you told me that," said, "I was so bad." And said, "The doctor said he just wasn't going to try anything more if I wouldn't let him try to take that tumor out of there." Said, "It would weigh better. . . ."

¹⁵⁶ How much did she say, around thirty pounds; brother, Brother Taylor? [Brother Taylor says, "Yes."—Ed.] Around thirty pounds, they estimated the tumor weighed.

And said, "All at once, it started, 'Shoo, shoo, shoo, sh.'" Oh, He keeps His Word. That's right.

Now, if you'd like to write to the woman, we got her address and everything. She left it for Leo, and to greet his mother for her, and things.

And it happened to be that her brother married a—a friend of mine up here at Utica. The girl was in there. His name is Clyde Raines. He's right on. . . . Many of. . . . There's a lot of. . . . Chisel, we called him. I played with him when he was a boy: lives up here on the Utica Pike, some kind of a state officer there now.

And his sister was setting in the car. And they're, I think, go to the Campbellite church. I just wonder what impression that made on her? She said, "Billy, it's wonderful." I used to know the girl myself. I've been out with her a couple times as young folks, when we were lived up here on the road. And—and a very nice girl, just as fine as she could be. She's about my age now. And so, she, but just setting there, listening to that testimony. And this was her husband's sister that had been healed.

Oh, I tell you, brother, there's no uncertainty about that. That's truth. That's God's Word. That's makes it right. So the. . .

¹⁶² Anything that's uncertain is unreliable. And so when days of this time, when they're not certain whether Jesus is the same yesterday, today, and forever, leave the thing alone.

You can be certain. You can know it to be, that He'd, if He never performs any more miracle on you but the great miracle, forgives your sin. That's the greatest miracle that God ever performed, was to forgive a human being its sin. Take a man and convert him from the things, look, that's changed his innermost being from the things that he once drank and gambled, and done evil and things like that, and, all of a sudden, turns him right back around to love, and goes home to his wife, and say, "Honey, I'm sorry that I've treated you like that." Pick up his little children and hold them in the arm, "Daddy spent all of his money for whiskey, and daddy's done this. And—and mother's been out all night long and left you children. I'll never do it again. God forgive me." And how, that testimony, that's one of the greatest things there is. All the Alcoholics Anonymous, and all like that, can never change like that can. They can never do for the person.

¹⁶⁵ Look at little old Rosella Griffith here, there setting there, when all the 's-Anonymous in Chicago, four of the major hospitals, her staff of doctors had give her out. In one moment's time on the platform changed that batty-eyed wretch, standing there with coat cut like this, a mink coat on, where her mother bought her. She was a smart girl. And carried her whiskey bottles down in that coat there; and afraid she'd fall on the street, and freeze to death before somebody could find her. There standing there, when all the 's-Anonymous and all had give her up. . . . She's writing a book on it now. There she come on the platform. The Holy Spirit said to her, "Your name is Rosella Griffith." No uncertainty about that. "You're an alcoholic. You've been in the 's-Anonymous and everything. But, THUS SAITH THE LORD, it's over now."

"And that lady setting up there in the balcony, she's a Fred Astaire's dancer partner." She jumped up. "That's right. She's also an alcoholic and a dope fiend. The law's looking for her now."

And her daddy stand, said, "I resent that."

She said, "Wait a minute, daddy. The man's right."

No uncertainty about that. "THUS SAITH THE LORD, you're healed. Give yourself up." Now, she's out on the field with her husband, preaching the Gospel. Oh, my.

What is it? Jesus Christ the same yesterday, today, forever. In the days when the denomination gives the uncertainty of it; why would we listen to a church denomination, when Christ remains the same? No uncertain about that, it's always certain.

¹⁶⁹ Now, the Bible, we know that the Bible says here, if . . . Anything that's dead gives a sound. A dead thing, dead churches, or whatmore, can give sounds; but unless there is a distinction in the sound, unless there's some way that we can be certain . . . Now, we know here.

I got some Scriptures wrote down here about soldiers. Yes. Soldiers can . . . In the days of their training they are trained to those bugles. And how them sounds to retreat, or to what they're to do, and everything. They're trained by a sound. And if—if they didn't know that sound, how would they know to prepare themselves? That's right. But they're trained to that sound. And they know when that sound goes it means a certain thing.

¹⁷² How when Titus besieged the walls of Jerusalem, compassed it about with armies, all those trained soldiers, them disciples, how the historians write.

Jesus, setting up on the mount that day, said, "When you see Jerusalem compassed about with armies; let him that's in the field, don't return to his house to get his coat; let him that's in the house, go not to the housetop, or come down," said, "but flee to the mountains, for there will be a time of trouble."

Now, look what all the great denominational churches said when they seen Titus marching up. "Now, we shall go to the house of the Lord to offer prayer." They were too late.

That was an uncertain sound of the priest. That was an uncertain sound of the church. But to those who had been trained to the Voice of Jesus, they took for the mountains as hard as they could go; and the only ones that survived it. The uncertain sound . . . "Flee the city," now, Jesus, if He hadn't have told them that and gave them that training, that sound of training, how would they have knowed to run?

¹⁷⁶ Now, Josephus, the great historian said, "The only thing that survived it was them disciples of—of Christ who were cannibals." One of the historians said they were cannibals, said, "They took a man named Jesus of Nazareth, that Pilate crucified, and they stole his body out of the grave, and went out and would cut it up and eat it."

What they were doing was taking communion, "the body of the Lord," you know, like we do here. See?

And said, "They were the only ones that survived it, because they got out of the city." They knowed the sound.

Oh, brother, may the Holy Spirit get in our hearts this morning, give us the sound of that heartbeat of the Holy Ghost and His power. Only that will be able to survive: that sound of the trumpet of God, and our hearts prepared for this hour to know what to do.

¹⁸⁰ “We which are alive and remain shall not prevent or hinder those which are asleep, for the trumpet shall sound.” All those soldiers laying yonder, asleep, across through the ages, but when the trumpet sounds. . . Though they be dead in sleep, it shall not hinder them, for the trumpet shall sound and awaken them. They’re prepared.

Those unprepared don’t know the sound. When that—when that Sound of the coming of the Lord blasts, it’ll shake heaven and hell when it blasts. But those who are in hell, those who are lost, don’t know that sound. They don’t know what to do. But those, though they be sleeping in Christ, they know that certain Sound.

Oh, the trumpet of the Lord shall sound, and time
shall be no more,

And the morning breaks eternal, bright and fair;

When the saved of earth shall gather to their homes
beyond the sky,

And when that roll is called up yonder, I want to be
there.

Put your name on the Lamb’s Book of Life today by the Blood of the Lord Jesus, and it won’t be an uncertain sound.

¹⁸⁴ Now, we hear the sounding of trouble coming, atomic bombs hanging everywhere, distress between the nations, perplexed of time. Why would we worry about job? Why would we worry about homes? Why would we worry about anything? Jesus never told us to worry, but said, “When you see these things begin to come to pass, lift up your head, and rejoice, because your redemption’s drawing nigh.” That’s the certainty of the sound of the Gospel.

¹⁸⁶ When we see the Holy Spirit come into the church, begin to discern the thoughts of the hearts, doing these great signs, and return of the Spirit back in the evening time when the Lights are shining, we see Him come and do the very same thing He did there at Sodom before it burnt down; see that Angel with His back turned, say, “Why did Sarah laugh?” behind Him. Jesus said, “As it was in the days of Sodom, so shall it be at the coming of the Son of man.” What is it? It’s the sounding forth of the coming of the Lord Jesus.

“Behold, I’ll send you Elijah the prophet before that great and terrible day shall destroy the world. He’ll restore the hearts of the

children back to the original faith, back to the Gospel, back to the power of God, back to the real Holy Spirit, back to Christ again, before that great day comes." We hear the trumpet sounding. Oh, my. What is it?

Awake, ye saints of the Lord,
 . . . why slumber when the end is nearing,
 . . . let's get ready for that final call.

If it gives an uncertain sound, who shall prepare themselves for battle, if it's uncertain? But it's not uncertain.

¹⁸⁹ People say, "What is this stuff they're talking about, the Holy Spirit reading the very minds of the people, and the things that He's doing?" That's the certainty of the sound of the Gospel. Christ said it would be that way.

"Well, why could all these big churches be?" Christ said it would be that way. It's not uncertain. It's the certainty of it. We just been through an eight-day's meeting on that to know that the Bible strictly says that this thing will be that way. Great denominations will rise; they'll all form themselves into a confederation of churches (We got it.), making an image to the beast, the Catholic hierarchy. We'd make an image unto the beast. There we've got it, confederation, every denomination in it. It's not an uncertain sound. It gives a real true sound. It's a certain sound.

¹⁹¹ "We have got a great faith in our U.N., United Nations." Well, it's just about as deep as the League of Nations was, just the same thing. We had a League of Nations after the First World War. They was going to police the whole world. It didn't work. The real talk of the U.N. now's so uncertain, they don't know what to do. There in there when Khrushchev taken off his shoe and beating on the desk, and what good does that do? And all the different ones. It's the uncertainty of the U.N. Ah, the—the U.N.'s all right as far as it goes, but it's too late. It's too late for anything like that.

There's only one certain sound, that's the Gospel. Prepare for the battle. What battle? The coming of the Lord. Prepare yourself for battle now against evil, when evil is besetting the people on every hand, and everything going wrong, and home life going wrong, and the U.N. falling, and the nations breaking, and the atomic bombs around, and homes splitting up, and motherhood going low, and immorals among the people, and—and distrust amongst one another, and all the denominations fussing and stewing. What you want to do? Be certain, prepare yourself for the battle.

193 When television is becoming rotten, and radio and newspaper, all the outlets of advertising, the thing just constantly cigarettes, tobaccos, and whiskey, and drinking, and immoral-dressed women, dirty jokes, and jokesters on the television programs, and America falling for it like a big. . . ? . . . like King Nebuchadnezzar's house of—of frolic that night when there come a mad rush through there. And they had a—a big wine party and dance, and their television, if it would've been in that day, their jokesters got out there, and there come a handwriting on the wall.

194 And today when we thought we we're so secured, we had the best scientists in the world, we got the best in the world, and come to find out, we're way behind in the missile race. Uh-huh. And then what's happened to the United States? Not only a handwriting on the wall, but there's the—the ballistics of the missiles is writing in the sky, that we're way behind, years behind. What's the matter? The handwriting's on the wall.

And in that day it was wrote in unknown tongues, handwriting on the wall. There wasn't but one man in the whole kingdom could interpret it. But he had the gift of interpretation. And he interpreted and said, "Thou are weighed in the balance, and been found wanting. God sent a nation of people in here among you, that you call holy-rollers. You went down there and disgraced them, and put them to death, and smothered them out; and took your gods and idols and things, and has worshipped by it, and lived deliciously. And now you've went and took the very vessels out of the temple of their God, and come over here and cracking jokes on them, making fun of the holy-roller, the baldheaded preacher," and all like that. And God has got enough of it. "And the hour of your doom is at hand." The very nation that would take them, was waiting at the gate right then. Just a little after that, they were slaughtered, their women was cut down. Their guards, their army, and everything, was taken-over. "Weighed in the balance and found wanting."

196 And we have been radio and television-mad, and jokes, and dirt, and filth, and crookedness, and orneriness, and everything, until God's tired of it. When the Gospel, the true Gospel of the Holy Ghost church is back and forth across the nation, showing the certainty of Jesus Christ and His coming, until the time is in here when God writes across our skies, "Weighed in the balance and found wanting." Amen. We're in a terrible condition. Listen at the certain sound, not the uncertain U.N. Yes, sir.

197 Even the other day, when we had election. They said here sometime ago, that when they counted votes of the political world,

and they would say . . . Then they said, "We have got a machine now, that all has to be honest, because you just pull a little lever and it votes for your man. You pull down, a little click, and votes for your man." Huh. They found out that that's uncertain.

Mr. Edgar Hoover exposed it, exposed the Democrat party the other day. When they had the machines set up, that every time they voted for Mr. Nixon, they had to vote for Kennedy the same. And why don't they do something about it then, if they find out it's like that? Why? Well, there's no certainty to it. Yeah. You know what happened to Mr. Hoover. See, all right (You see?), everything's uncertain. You can't tell who was elected, whether Kennedy or whether . . . Kennedy was called elected, but I don't know whether he was elected or not. Now, I'm not a politician; I know nothing about it. But I know what is right and wrong. I got that much sense to know that . . . ? . . . When it's right before us, the—the man has proved by the FBI that they had the machines set up to do it . . . It wasn't on the other party done that way, it was on the—the—the Kennedy's party that did it. Why? It has to be that way.

There's nothing in this world that can stand, outside the Kingdom of God, for every kingdom is weighed in the balance and found wanting, our nation. Why is it?

200 Here some years ago, I used to have a big old tree up here I used to go to and set down. And I thought, "That tree. When I'm an old man, if I live, I'll come set under that tree." It's just a snag now. The place where I used to live, I'd see my daddy come out there, and his little, short arms. He was oh, a Kentuckian down there, and he logged and things; a little fellow, about a hundred and forty-five or fifty pounds, but stout. Oh, my. Mr. Coots, up here, told me he seen him load a nine-hundred-and-fifty-pound ash log by himself, but just a—a real strong man. I used to see him roll up his sleeves to wash, out there by an old piece of broken glass stuck on the apple tree.

And some of you Indiana people might not know how we used to have to live way back in there. And an old wash pan setting out there by the pitcher pump. And mom had an old sack there, a meal sack, made a towel out of it, kind of decorated it up, pulled some of the strings out and make little decorations at the end. Big old . . . She'd scrub me and then rub me with that towel, the hide would almost come off with that old rough meal sack. She was scrubbing me and rubbing me with that old towel.

Now, I'd see dad standing there, come in, you know, and roll up them little old sleeves, and he'd be washing. And, oh, my, see

them muscles. I said, "You know, he'll live to be five hundred years old, he's so strong." But you know what? He died when he was fifty-two. Why? "Here we have no continuing city."

²⁰³ I stood yonder in Rome, where—where the great Caesars stood, that walked through the streets with their great mass, and—and the pomp and the glory, and all they had. And you know where to find their kingdom? It's twenty feet under the ground. Two thousand years has sunk it.

I stood in Cairo, Egypt, where the—the great Pharaoh's stood in one day, that persecuted the people of God, that run them out and made slaves out of them. Twenty or thirty feet below there, is the ruins of their place.

I stood yonder in London, England, where all the great arch hierarchies and things has stood, and all that. And find out, it's sunk beneath the ground. What is it? "Here we have no continuing city, but we're seeking one to come."

²⁰⁶ Why are these kingdoms? It's only to tell you, speaking of one that's eternal. Why is a tree beautiful? It's waiting, it's waiting for the full manifestations of the sons of God, when that tree shall live forever. There's a Kingdom that'll come. And the—the Bible said, "Here we have no continuing city, but we seek one to come." And there God has give us a Kingdom that cannot be moved.

Everything on earth is movable and shakable, it's falling. Everything is decaying. We're living in a dying world. Everything's dying. Trees are dying. Grass is dying. Flowers are dying. Cities are dying. The world's a-dying. You're dying. Everything's dying. I'm dying. Everything's dying. The—the certain rays of acids and stuff in the air, that—that chemicals in the air . . .

²⁰⁸ Just even you take this big bridge down here, when I saw it come twenty-two years before it was put up down there, saw the men lose their lives on it. When they put the bridge across there and spoke of it. My mother wanted to take me to the doctor, thought I was having nervous spasms. And I told her; I said, "I seen a bridge go across, and I counted them men." Twenty-two years after that, the bridge went across, and the same amount of men lost their lives. I think it was sixteen, exactly.

Now, I thought, when they put those big girders up there, "That bridge will last forever." Oh, they've painted it three or four times, and it's rusting down right now. What is it? The rays in the air burned it up.

²¹⁰ We find a beautiful young girl of sixteen, setting in a church, popping chewing gum, and cutting up, and carrying on, going outside, and pulling her clothes to a little place where she looks sexy to twist herself down, and it isn't but a few settings of the sun, and she's old and wrinkled, and the flesh dropping off of her. And that little body that she twisted, and let a spirit live in there that controlled her, has throwed her morals to the dogs, and have to answer at the day of judgment for committing adultery. "Whosoever looketh upon a woman to lust after her, has committed adultery with her already." Not realizing that she's nothing but dust, and going back to the dust, for, "Dust thou art, and dust thou shalt return." What is it? If she could only realize, and stop, that's an uncertain sound.

"Well, now, So-and-so on the television, So-and-so at school," trying to impersonate certain little personalities at school. . . Don't you never let that be your pattern. Look to God.

²¹² Oh, uncertain sounds. Elections. . . How that the time has come now, uncertainty.

If we had time, let's just turn to it. I'm seeing the sisters all putting them Scriptures down there. Now, in II Timothy 2, let's read just for a few minutes. II Timothy the 2nd chapter, and beginning with the 3rd chap. . . II Timothy the 3rd chapter, let's just read. Listen here.

Know this also. . . (Now, this is the Spirit.) . . . Know this also, that in the last days perilous times shall come.

Now, that's the Holy Spirit that you hear in the church this morning, speaking way back yonder two thousand years ago, A.D. 66 of this day.

For man shall be lovers of their own selves. . . boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Look at that day today. You speak of holy, and they call you holy-roller. Look at children, how they do. "Juvenile delinquency," they talk of it. Now, I'm going to differ with you, parents. It isn't juvenile delinquency; it's parent delinquency. See, that's what it is.

²¹⁶ Some of you call these old Kentucky mothers up here, how illiterate Kentucky was. Them old mammies up there, with an old sunbonnet on like that, and talk about her being so illiterate and don't know her abc's. She might not be so classy, but I tell you, let one of her daughters come in like some of yours some night, clothes twisted off of her, and lipstick all over her face, and her hair all

mangled up. She won't say, "Did you have a great time, darling?" She'd grab a slat off of something, and she'd—she'd know the last time she went out. And then you call it illiteracy. Yeah. That's it.

...unthankful, unholy,

Without natural affections, truce breakers, false accusers, incontinent, fierce, and despisers of those that are good, (Hates the people that try to live right. See?)

Traitors, heady, high-minded, lovers of pleasure more than lovers of God;

My, they'll spend millions of dollars to go to a ball game, or something like that, or where some movie star's going to do a certain something or another like that, just like the old Roman circus many years ago. But when it comes to going across the street to a Holy Ghost meeting, they'll set and laugh on their porch at it.

²¹⁸ Well, you say, "Well, Brother Branham, them's communists." All right, let's see what the 5th verse says.

Having a form of godliness, but denying the power thereof: . . .

Denying the power of what? The power of God. "Having a form of God, but denying the power of God: going to church and belonging to a denomination, but denying the very existence of the Holy Ghost that's in the Church, making it act and do with the very same things it did at the beginning. Oh, my. See how that denominational curse is? Mm. I hope you don't angry with me, but I hope you get it in the light that I'm trying to say it in. See? Now, notice this.

Having a form of godliness, but denying the power thereof: from such . . . (What's He saying to the Church?) . . . turn away. (Turn away from it. Come out of it.)

²²⁰ That's right. For, listen, let's read another verse or two. Just listen, for let's see how certain them kind of people are. See if it's uncertain.

For of this sort are they which creep into homes, and lead captive silly women laden with sin, turning away with divers lusts,

Ever learning, and never able to come to the knowledge of the truth.

What is Truth? Jesus Christ is Truth. He said, "I am the Truth."

Pilate said, "What is Truth?"

"I am the Way, the Truth, the Life."

²²² Women, with all kind of—of—of—of ladies societies, and making blankets, and going together, and telling jokes, and having suppers, and soup suppers to pay the pastor, and so-forth like that, and never able to come to the knowledge of knowing Jesus Christ exists today in the power of His resurrection and the Holy Ghost. See, never. "Silly women."

Now, he wasn't talking to you sisters. Said, "Silly women," all right, "laden with divers lusts." You know better than that, so I'm glad for you, my sisters. . . ? . . .

²²⁴ Never able. How uncertain that sound then, a formal denomination is. How uncertain is the sound of the church today. Who knows what to do? Let me show you the church today. There's a war cloud hanging everywhere, troubles everywhere, and people running into their church and can't find the answer. I'm going to preach on that Christmas night: No Answer For The Star In The East. Now, notice, oh, my. There it hangs, and they haven't got the answer. They don't know what to say. Why? The only thing they can refer back, "We learned this in college."

The church isn't depend on what they did in college. But it's the living Holy Spirit in the church, leading it and guiding it, and foreshowing it things to come, like it did in the days of Titus; warning them of things to come to flee the wrath that is to come. Oh, my. "He that has an ear, let him Hear what the Spirit saith unto the churches."

²²⁶ Now, is there anything then? I'd ask. I don't want to keep you too long this morning. But is there anything that is certain? If I've told you so many things that is uncertain, is there anything that is certain? Is there any certainty about anything at all? Why, certainly, I'm so thankful that there is. Is there anything that is certain?

I'll tell you what is certain; that's the Gospel of Jesus Christ. Now, if you want to put it down, we won't turn to it, but you can if you want to, Matthew 24:35, Jesus speaking of these days and what was coming to pass. Matthew 24:35, He said, "Heavens and earth will pass away, but My Word shall never pass away." And that's certain, isn't it? That's one thing that's certain, is His Word, Now, there's one thing. We see we can't build upon our church; we can't build upon our nation, we. . . It—it's too uncertain. But there's one thing that's certain; that's God's Word is certain. You're certainly going to have to do it.

228 One of them said, "One certain thing was was taxes." Oh, no, taxes ain't too certain. The Lord may come. They can charge it off then; it's all over then.

They said, "Death is certain." No, sir, death isn't certain, no indeed. There might be a rapture, then there's no death. Death ain't too certain; no, no, not in this day. It was many years ago, but not now. Death is not too certain.

And anyhow, I know a man one time, that walked with God, for an example to show. And one day he got tired walking, so he just got real light and started walking up, and went on up home with God. See? Anybody know who he was? [Congregation says, "Enoch."—Ed.] Enoch. And what was he? A type of the Church in this day.

231 And Noah, which is a type, and we had it las—last week in our lesson. Noah, the type of Israel that's carried over, will be over there on Mount Transfiguration, over there in—in Europe, down in Palestine, watching. And when they . . . When Noah saw Enoch was missing, he thought, "What become of Enoch? What become of Enoch? Where's he at?" Which was grandson, Noah was grandson to Enoch. And he said, "Where's it at? What become of him? We can't find him no more." Noah started building on that ark. He knowed that the time was at hand, right then.

232 And now, when the Church is taken up, and people say, "Well, I—I—I've called the police. I—I've put out calls. She was setting right at the table, and she vanished. I—I just don't know what become of her." Well, it's not only that. Well, the police say, "We got—we got five hundred calls of that this morning." What happened? It's over then for you Gentiles. That's right. Watching. . .

233 The Word of God is certain. "Heavens and earth will pass away," Matthew 24:35, "but God's promises cannot fail." Jesus said, "All heavens and earth will pass away."

You say, "Heavens?" Yeah.

Revelations 21, John said, "I saw a new heaven and a new earth, for the first heaven and first earth was passed away, and there were no more sea. And I John saw the holy city, the new Jerusalem, descending out of heaven, as a bride (That's what it was.) adorned for her husband." Oh, that's where I want to be. God help me to be there that day. All right. God's promises is certain; we realize that.

235 Now, let's just take a little—a little Scripture, or a little trip, and go back and find out something, who believed in days gone by; how they come out by trusting whether God's Word was a certain sound.

Now, let's go back to the beginning of the Bible, just for two or three characters. And we'll be ready for the prayer line in the next fifteen minutes or something.

Now, let's, go back to the first, and take Brother Noah, in the beginning, Noah, in Genesis. We find out that there was two or three sounds, many sounds being give out in the days of Noah. One of them, Noah heard the Voice of God, said, "It's going to rain." Now, God. . .

²³⁷ Listen. God usually tells you something that's so absolutely foolish to the things of the world, that it just. . . He does it to confound the world. They're just confounded in their mind. They say, "Now, a bunch of holy-rollers, oh, goodness sakes. Don't tell me that, that God, the holy God, will live such a bunch as that?"

That's the same thing that Balak said and Balaam said, when looked down and seen Israel: said, "Well, they've done everything mean there was on the line to do." But he failed to see that smitten Rock and that brass serpent, and see them signs and wonders of healing and things in the camp. Fundamentally, they were just the same. But God does something so radical. God is radical. Now, that sounds strange, but He is. Now, we'll just find out with a few characters.

²³⁹ Look at Noah. Now, the Bible says that in Noah's day it had never rained from heaven. God watered the earth, up through the earth. It never rained. And here is a fanatic out yonder a-building a big old boat about two city-blocks long; a boat to float, when there wasn't nothing for it to float in. There was no water. There wasn't even any—only thing on earth, the biggest thing was a spring. "Now, what is he building that thing for, and pitching it within and without, and things like that?" Why, they say, "Where's that water coming from, Noah?"

"Uh, from up there."

"Well, I'm a scientist. And I—I—I can prove that, this air, that—that there ain't no—there ain't no water up there. If there would, it'd come right down now. There's none up there. I can scientifically prove to you that there's none up there."

"Well," but Noah said, "you know, God's able to put some up there. See? See, that's it. God said it would be up there. And it'll be up there."

"Well, what are you doing, Noah?"

"I—I'm getting ready for it. See? I'm making ready."

²⁴² Well now, science was giving a sound. Science said, “That bunch of holy-rollers over there on that hill is actually crazy. Why, they’re—they’re beside themselves. Well, they’re—they’re—they’re hewing out a big old boat there, well, what in the world they going to do with it? Well, if we took every spring in the world and put it all in water, it wouldn’t be enough to even dampen the hull. And here they say, ‘It’s going to float. And that water is coming down from up there.’”

But Noah, no matter how foolish science said it was, he was listening to a certain sound. God said, “I’m going to destroy the world with water,” nothing uncertain about that. It sounded uncertain then. But it was God’s Word, no matter how silly it sounds.

²⁴⁴ God said, “I’m the Lord that healeth thee.” There’s nothing uncertain about that. You believe that. God said, “I’ll give whosoever will the Holy Ghost that comes.” There’s nothing uncertain about that.

Say, “I’m a drunkard. I’m a prostitute. I’m . . .”

I don’t care what you are. “Whosoever will, let him come.” Nothing uncertain.

I’d rather He’d say that, than said, “If William Branham will come in 1960, I’ll give him the fountains of Water of Life.” Now, that would’ve been pretty good, look like it was me. But there might be two William Branhams, so I wouldn’t know which one was me. But when He said, “Whosoever,” I know that was me anyhow, ‘cause I was—I was one that wanted to come. See? So, you see, God’s Word is certain.

²⁴⁹ Now, to the outside world, the scientific world, it sounds very uncertain. See? Because said, “Now, who would ever think . . . Now, look. There’s the moon at night. There’s the stars. There’s the atmosphere.” They were way smarter in that day, you know, than they are now.

They built the sphinx in that day. Could we build it today? One paw, it would take sixteen flatcars to put it on there; and sets a half a city block high in the air. Could we build it?

They built the pyramid in that day. One of those boulders in there weighed hundreds of thousands of tons. Well, we ain’t got nothing in the world could build it. We ain’t got no power, that gasoline or anything else, could ever lift it up there. You couldn’t have a machine big enough. How big? And it’s so perfectly till there’s no mortar in it; but they cut it here on the ground, and got it up

there somehow, that you can't take a razor blade and slice along in it like that, it's setting so close together. Smarter than we are now. And that same smart . . .

They had a dye back there. They could make a mummy in that day, We can't make one today. We couldn't make a human body a mummy; we don't know what to put in them to make them look natural. They had—they had dye they put in cloth in that day, that we don't have it now. We couldn't do nothing like it. There's just many things they had then, that we didn't have.

²⁵³ Here sometime ago, they dug up a—a modern waterworks right here in Mexico that'd been sunk during the antediluvian: a modern waterworks, way smarter than we are today. See?

"As it was in the days of Noah," smart people like that, "so will it be in the coming of the Son of man," another smart generation.

How smart those people were, probably greater science, that could measure how far each star was apart. They were so smart till geographically they put that big—big pyramid right; and so centered in the earth, till, no matter where the sun is, there's never a—never a shadow around it; morning, evening, midday, or anywhere, no shadow around it. See? I've been there.

²⁵⁶ Now, notice all these things that they did, and the powers that they had. . . And could you imagine, it'd never rained, and nothing in the skies to make it rain. How in the world did—did that man ever get that message over? He didn't. That was it.

But as Noah stood in the door of the ark and warned the people of the oncoming destructions, so is a Gospel preacher that's borned again today standing in the Door, Christ Jesus, enshrouded around by the Holy Ghost, warning the people of a coming destruction. Sure, as it was in the days of Noah, here we are standing in this day.

Now, how could science say, "Rain come from there?" But, you see, God knowed how to bring rain from there. He either caused an earthquake, or somebody had atomic power that they throwed it and bursted some part of the earth. And it swung the earth backward, throwed it out of its orbit, and now it leans back. And when they did that, the heat of the earth and the cold of the earth, from the sun and away from the sun, caused the cloud to come over. He's Jehovah-Jireh. He can provide Himself anything that His Word said.

²⁵⁹ Now, He can provide Himself a Church; He don't have to have me. He don't have to have you. No, He don't. He doesn't have

to have . . . He can provide. Somebody else can take your place. Be careful some don't take your crown. He don't have to—to have us, but we have to have Him. If you ever lived, you've got to have Him. Because He's the only One, as Peter said when He said, "Will you all go?"

So when He got to tell them the Truth. He was a great Man when He was healing all their sick. Oh, when He had signs and wonders following Him, He was a great Man. But when He begin to tell them the Truth, then what happened? Then He become a fanatic; they walked away from Him. He turned around to the disciples. Remember, He was very independent, 'cause He was God. He turned around, said, "You want to go too?"

Peter said, "Lord, who would we go to? Where would we go? For You're the One that has the Words of Eternal Life, and we're sure of this." See, there's no uncertainty about That. "We're sure that You're the One that has it. We are not tossed about with every wind of doctrine. We know that You've got the Words of Eternal Life, 'cause no man can do the things You do unless God be in him (That's right.) be with him." Nicodemus said the same remark.

²⁶² Now, let's say then, Noah . . . Was the sound uncertain Noah was listening to? No, sir. It was right. We had an antediluvian destruction, destroyed all the world, and God sent the water just the way He said. Why? It's the Word of God said so. Science drowned and perished.

Look, the very thing that saved Noah, killed his critics. Did you know that? The very water . . . If there hadn't have been no water, Noah couldn't have been saved. The ark was the one that floated. So the very thing that floated the ark, drowned the critic.

And the very Holy Spirit today, that people are making fun of, It will save the Church and condemn the critic: the very same thing (See?), the very same thing. What saves, kills the . . . What saves the believer, condemns the unbeliever. That's right. So, you see, have faith in God's Word. That's one thing you can stand on, and know it's certain. What God says, it's certain. Just believe it.

²⁶⁵ Now, let's take another fellow in the days of Moses. Now, Moses had tried through educational programs; he'd tried through military programs to deliver Israel; because he knowed he was born to do it. It was the hour for him to do it. But he tried his own way, his education, and forming his big society, or something another, making a military proposition out of it. With his own ethics, he failed. Now, listen close.

But one day, God got a hold of him by a burning bush. And look how—how unreasonable God did that man. Now, God pulled him up to the burning bush and He talked to him. Now, God never talked to him before; he just learned it out of a book. So God talked to him.

That's the reason Noah knowed what he was talking about. God talked to him. That's how he knowed, He heard it from God. See?

268 And now one day when, Moses, trained, polished. . . Oh, my, was he a scholar, my, and was he a military man. And he thought, "With all of my scholarship. I've got a PH.D., a D.D.D., a double L.D., and all the D.D.'s that can be thought of. But now, surely I'll know how to do this, because I'm the—I'm the brains of Egypt."

I don't care what you're the brains of, it's no good. When it comes to God's, it's foolishness. Your brains is foolishness to God. See? "Because My ways are higher than your ways, and My thoughts are higher than your thoughts," saith God. See? So your best brains. . .

270 Like Paul said, "I don't come to you, preaching to you words with enchanting words, like the wisdom does. Because if I did that, your hopes would be built. . ." Now, Paul could do that, 'cause he was a smart man. He said, "I could do that. But what was it? You'd rest upon the philosophy of man. But I come to you, in the power and the resurrection, with the Holy Ghost, that your faith would be in God." There you are. 'Cause that's a uncertain sound, the other one is. But this is certain true.

271 Well, then Noah had—or (Pardon me.) Moses had tried by an uncertain sound, his ethics. His education, it was uncertain, But one day he heard a certain sound. Oh, now I feel religious. Yes, he heard a certain sound, for he saw a—*a* Light hanging in a bush, "Take off your shoes, where you're standing, 'cause it's holy ground." He said, "I heard the cries of My people, and I remember My Word." Amen. Nothing uncertain about that. "I remember what I told Isaac, and Jacob, and Abraham, and all of them. I remember My promises; I don't forget them. I seen the cries of them people, and the time is at hand. I'm going to send you, Moses."

Moses said, "How could I ever go back?"

Listen. "Certainly I will be with you." Nothing uncertain about that.

"As I was with Moses, so I will be with thee. See? As. . . I will be with you." There's nothing uncertain about it. "I'll be with you."

274 He told Joshua, years later, "As I was with Moses, so will I be with you."

"How am I going to take those great walled cities?"

"I—That's not for you to figure out. I was with Moses; I'll be with you. And everywhere your foot treads is possession. Just keep walking. See? Nothing's going to stand before you all the days of your life." Nothing uncertain about that. "I'll be with you. Surely I will be with you," said God to Moses.

Now, I want you to notice when a man hears the voice of God, personally hears the Word of God. . . Now, you can hear it. You say, "Well, God has to come to meet me." Yes, sir, I could sit here and preach till—till I fell dead in the pulpit, ten, twenty, thirty, fifty years from now, you'd never hear it until God reveals the Word to you. You can set right in your seat. You don't have to be by a burning bush. Maybe you're closer than you think you are. Just set there and let God speak to you in the Word.

276 "I got to quit this kind of life I'm living. I got to be right." That's God, God in His Word, making Himself known to you. "I ought to make my life right with God." That's God. That's God. It's certain. "I've got to die someday." Certainly you're going to die. "I've got to answer at the judgment." Certainly you're going to answer at the judgment.

Then where is your judgment, yonder at the throne where you have no mercy, or here at the throne where you can get mercy? Now, you're the choice. That's the tree like in the garden of Eden, one of Life and one of death. Put it off for there and you die; take it now and you live. Now, you're the judge (See?); you're the one that has to. . . You are the judge now, but He's the Judge then. You're judge now, whether you want it or not. He's the Judge then, whether you received it or not. So you'll just have to make up your mind what you want to do, but it's up to you. Every man, like Adam and Eve, the right and wrong set before every person and you have to make your mind.

"Surely I'll be with you."

278 "How would I ever go back and tell my boss that I got saved and filled with the Holy Ghost?"

"Surely I'll be with you."

"How will I ever tell my husband that I'm going to quit my meanness? How will I ever be able to do that?"

"Surely I'll be with you."

"How can I tell my wife, that I—I've lived wrong and I've done things wrong? How could I ever do this? How can I ever stand before my family again? How will they ever believe me, when—when they know that I've cursed and carried on, and done the things I done, and go back and tell them 'I'm a Christian'"?

"Surely I'll be with you," said God.

²⁸¹ It'll make you do things you wouldn't think. Look at Moses, how radical it made him act. What did he do, that man, eighty years old. . . .

You say, "Well, Brother Branham, now I'm getting to be a middle-aged man, an old man." Or, I don't care how old you are, that don't have one thing to do. The day that God can get you quiet enough to speak to you, and you can hear His Word, that's the day He's talking to you, no matter your age. "How can I ever do it, Brother Branham?"

Look at Moses, eighty years old. Egypt had the whole world conquered, they held every, all the military secrets and everything in their own hand. And Moses put his wife astraddle of a little old mule, put Gershom on her hip, and here he goes the next morning with a crooked stick in his hand, the white whiskers hanging down like this, and probably his bald head shining like that, and this old mule going down through there. Pulling this old mule along, he was hollering, "Glory to God. Praise the Lord."

Somebody say, "Moses, where are you going?"

"Going down to Egypt to take the thing over." How ridiculous.

²⁸⁵ But when a man talks to God, and has got the voice of God in him, and the Word of God in him. . . . "If ye abide in Me," John 15, "if you abide in Me, and My Words in you; you can ask what you will, and it'll be done to you." See, nothing uncertain, it shall be done. That's right, nothing uncertain.

Moses, how you. . . Mo—Moses might've said to God, "How am I going to do that, be a one-man invasion? How can me, an old man nearly eighty years old, and how am I going to go down there, with that great big army and millions of men, and take it over?"

"Surely I'll be with you."

That's all he had to know. Here he goes. Here he goes. He's going down. And he took over too. Why? He was certain that the Sound that he heard was right.

²⁸⁸ And the Sound that you hear this morning is right, because it's the Word of God.

The Hebrew children at the fiery furnace, how did they know they'd be delivered? They said, "Our God's able to deliver us." He'd never done it before. "He's able to deliver us from this fiery furnace. But, nevertheless, we are certain that He's able." No uncertainty about that. "We just knowed His will, but however, we're not bowing to your image."

"We're not going out on that party. We're not going to smoke them cigarettes. We're not going to drink that liquor. We're not going to tell them lies. We're not going to commit adultery. We're not going to run out on our wives any more, our husbands any more. We are certain, God can deliver us."

²⁹¹ "Well, if you do, they'll throw you out of the bunco game. They'll throw you out of the card party and ladies' aid."

"I don't care what they do to me. God's able to deliver me."

"You know what they're going to do? They'll call you old fashion, let your hair grow out again, if you do that; then wear them long clothes and act like a lady. You know what they're going to do? They'll call you old fashion."

"I don't care what they do. But God is able to deliver me, and that's the thing I'm after today. God is able to deliver me. That's all."

"Why, if you don't wear shorts this next summer, what's Susie going to say?"

"I don't care what Susie says. I want to know what God says." Because Susie has an uncertain sound. But God's is right. That's a certain Sound." So He did deliver them.

²⁹⁶ How certain was Abraham, after waiting twenty-five years, for a baby that God told him that he'd have? Could you imagine Abraham, an old man, good reputation amongst the people? And one day, God spoke to him, said, "Abraham, I'm going to make you a father of nations, going to change your name now and call you Abraham, from Abram to Abraham. And I'm going to call her, from Sarai (S-a-r-r-a) to S-a-r-r-a-h, 'princess,' and I'm going to change her name. And now you're both. . . Let's see, Abraham, you are seventy-five, and she's sixty-five. You've been living with her since she was about sixteen, seventeen years old, 'cause she's your half sister. And you've been living with her all this time; and you married her when she was just a little girl. And yet you've had no children, but I—I'm going to do it. I'm going to give you a—a baby. And do you believe Me, Abraham?"

"Yea, Lord, I believe You."

"Well, now, they're—they're going to say you're crazy."

"Oh, that's all right, Lord. It's okay."

"You tell them you're going to have a baby."

Well, he goes around and grabs Sarah, said, "Honey, you know what, we're going to have a baby."

"What, a baby?"

"Yeah."

"How you know?"

"God said so."

298 "Amen. That's right then, honey; we're going to have it. Well, now, you know what I'm going to do? You give me a little money; I'm going down and buy some booties, and going to get some birdeye and some pins. And we're going to get ready for this baby (See?), 'cause it's coming right now. Yes, sir." So down the store she went.

And I hear them go down to the doctor, and say, "Doctor, you know what? Want you to make ready over at the hospital, we're going to have a baby."

Uh, uh, uh, uh, uh, hum. Uh, you, what'd you say your name was?"

"Abraham."

Hum. Yeah. Yes, sir, Excuse me, I'm in a hurry today. You see?" Goes back, say, "Hey, you better send the authorities out, test that old man's mind. Why, he's seventy-five years old, and that old woman setting out there with a little shawl over her shoulder, like a little grandma, and saying she's going to have a baby. Well, ain't that—ain't that the son of Terah down there, that come down from up in Shinar, up there at the tower? Isn't it—isn't that. . . Isn't that his son?"

"Yeah."

"Well, the poor old fellow got out in too much sun. He is sun-stroked. He's just a little crazy. (See?) Yeah." But that's an uncertain sound.

But Abraham had a certain Sound: "God said so."

305 "Well," the authorities says, "He's been a loyal old man. I know a lot of times, he give the widows things. And he gives things. They—they. . . And she's awful kind. I don't want to lock them up or anything. Let's don't put them out there against the tree in them shackles and things like that; they'd be worse. I'll tell you; we'll just keep an eye on them, you know." And they kept watching to them. "Uh-huh? Uh-huh?" What an uncertain sound.

But Abraham knowed that Sound was certain. So he said, first month passed, "How are you feeling, honey, any different?" Now, remember, you ladies; the twenty-eight days, she'd passed it long ago, about forty years old. Here she was, sixty-five. "How you feeling, honey?"

"Well, dear, there's no difference."

"Glory to God, we're going to have it, anyhow." Nothing uncertain. "Certain. I'm positive. Yes, sir. I'm sure we're going to have it."

"How you know, Abraham, you're going to have it?"

"God said so. Going to have it anyhow."

Well, second month, third month, first year. "Feel any different, honey?"

"No."

"Nothing has happened yet?"

"No. No."

"Well, glory to God. We're going to have it, anyhow."

³⁰⁸ "Hey, Abraham. I heard that you said that you was going to have a baby. Hee-hee. Hee-hee." That's a uncertain sound. See?

But Abraham had done heard another Sound that drowned all that out. "Glory to God. I don't care how long we wait: going to have it, anyhow."

"How do you know, Abraham?"

"God said so."

"Now, He, did God come down and talk to you?"

"Yes."

"How do you know? Let me hear Him?"

"He talked to me, not to you. Go on then," said, "go on, you old unbeliever. You don't believe anyhow; I believe Him. See? So just keep on going. That's it. Going to have the baby, anyhow." Twenty-five years passed.

³¹¹ But before that time come, they was tee-heeing and laughing. God said, "You know what? I'm just going to take you away from them. Pack up all your clothes and things; get ready. Get on out and separate yourself from that bunch of unbelievers. I'm going to give you a little church over here, some people that will believe you. Get away from them old cold formal denominations. Get out here; walk with Me alone." God never blessed him till he completely did that: separated himself from all the unbelief.

And He'll never bless you till you do the same. Take all them old superstitions away from you, and "maybe it's so, and maybe it's not." If you're come to be prayed for this morning, you come with a real faith, "God said so, and that settles it." And that's it, God said so. That's all there is to it. God said so. He said it, and that—that settles it. You don't have no more fuss about, think about. All right.

³¹³ Now, after twenty-five years, and Abraham had become an old man now; he was a hundred years old. And Sarah was ninety years old; now think of that: a little grandma, a little shawl across her shoulder, a little dust cap, and grandpa, you know, like this, and, "How you feeling, honey?"

"No different."

"Going to have it anyhow. Glory to God."

One day he happened to look, and here come three Men walking up. They set down. Two of Them went down to Sodom to preach.

He said, "Abraham, where's your wife, Sarah?" Oh, my. Whew. Now remember, Jesus said that'd take place again, you know, that same Angel. He recognized they were Angels. See? He'd heard that Sound. And when he heard that Man speak, there was something about that, that he recognized that that was the same Voice. See, he knowed that was the same One.

³¹⁶ He said, "Sarah?" Slipped in, said, "Honey, slip out there real quick, and dust off the hearth real quick, and roll out some, knead some, or—or take the wedge and put it in the old sifter." You remember them, "Sift out some meal."

How many of you Kentuckians remember that? Well, my, you ought to. I've seen mom take that old thing and beat, "bang, bang, bang," and rub it, and rub it, and "bang, bang, bang," shaking that meal out to make us some hoecakes. And then boil out them old meat skins in the frying pan, you know, or bread pan, and put the grease in it. And black-eyed peas and turnip greens, pretty good eating. So then I—so then when the cider got hard, and made vinegar, you know; and took all the mold off the top of it, and put a little vinegar on it. It's good. So then—then . . .

³¹⁸ I see Sarah baking these hoecakes out on this . . . right like . . . And Abraham went out, and felt to see where he'd get a little, fat calf, and killed it, and brought it in, and fixed it.

Went out there, said, "There's something about that Man. I've heard that Voice before. I know He's got dust all over His clothes and things. He's sitting there rubbing His face and looking around

like that. But I'm telling you; I know that Voice; 'cause it ain't an uncertain sound, 'cause I heard it twenty-five years ago, and, honey, we've been trusting it all this time, so you'll just. . . There's just something about that Man. I don't know why, but there's something about Him I believe."

³²⁰ All right, so when he got out, and he got the fly bush and shoed all the flies away, you know, and set there while They eat. So then, after while, two of Them begin to look down towards Sodom, and They went on down there. A modern preacher went down there to preach the Gospel to them.

So Abraham was setting there with this Man. And He had His back turned to the tent. He said, "Abraham, where's your wife, Sarah?"

Said, "She's in the tent behind You."

Said, "According to the time of life, I'm going to visit you according to the promise that I made to you." He knowed that Sound was certain then.

What happened? Immediately after the Angel left, Sarah become a young woman, beautiful, shook right back, showing to what He's going to do to every Seed of Abraham. That old grandma become a young woman. And Abraham, the hump went out of his back, and the white beard went away, he's a young man again.

³²⁴ And they took a little trip, three hundred miles, down to Gerar. And when they got down there, Abimelech, the king of the Philistines down there, was looking for a wife. And he looked all around, them pretty Philistine women, which they are beautiful. And so he looked around there, seen all them Philistine women, said, "I just can't pick one, somehow another. I just. . ." One day he seen little Sarah coming down, now a hundred years old, little grandma. He said, "That's the one I waited for. There she is. That's her." So he took her and was going to marry her.

And God appeared to him in a dream, said, "You take her?" Said, "That's my prophet's wife." Said, "You're as good as a dead man."

He said, "Lord, You know the integrity."

No uncertainty about that. "The integrity; and you take him back, or I won't hear any prayer that you say to Me. I won't hear nothing about it. Because he's a prophet, and you take her back and restore her. 'Cause I—he needs a little money, that's the reason all this happened. So he needs some money, so you go out there and

restore his wife back to him. If you don't, you're as good as a dead man." There was nothing uncertain about that, 'cause God closed up every womb of everything he had. That's exactly right.

He went out there, and said, "Abraham, why'd you do this?"

Said, "Why, she is my sister, as I told you she was," but said, "she become my wife." And then went on.

³³⁰ Now, what was he? Then when that little baby was born, after all these years, when they turned back again. God said, one day, said, "Take him up on a mountain, cut his throat." Oh, my.

Genesis 22, he took this little baby up there. And took little Isaac, oh, wasn't a baby, he was about fourteen years old, put his little curls back like that, and took out the knife, that old trembling hand of that old father; no doubt, swallowing hard, choking back, you know. "My only son. I've waited all these years. My, I never had a boy. Look at him. Look at him. Here he's my only son, poor little fellow. But, God, You told me to do it. I know to trust Your Word. I don't know how You're going to do it. But, Lord, You gave him to me, as one from the dead."

Now, if you want to put that down, Hebrews 11:17-19. Let us just turn to it and then we'll just get it, Hebrews 11, 7 to 19. We're fixing to close just in a minute: 11:17, all right.

By faith Abraham, when he was tried, offered up Isaac: and he that . . . received the promise offered . . . had received the promise offered up his only begotten son.

Of whom it was said, That in Isaac shall thy seed be called:

Accounting . . . (the 19th verse) . . . Accounting that God was able to raise him up, even from the dead; from whence also he received him in . . . figure.

³³² Abraham said, "Lord, if you get . . . Back yonder when I was barren, I had nothing. I was a sinner. And You made me something; You made me a promise. And here it is. You give me this boy. And I waited twenty-five years for him to come. And now fourteen years later, why, here he is a young man, just the pride of his mother's heart. I slipped him out from the house, keep . . . Mother wouldn't understand it. But I understand You, Lord, I know that Your Voice is Truth. Now, You told me to offer him up, to kill him. And You told me, that through I—me, me, I'd be the father of many nations through this boy, that You would take this boy, and through him . . . When You made me the promise, and cut those pieces of meat apart that day, and that little white Light went between them, You made me a promise: according to this child here, that You'd rise

up Your Own Son. Amen. You'd bring Your own Son; and through the seed of my son You would bring Your Son and He'd save all nations. I don't know how You're going to do it, Lord; it's not my business. But I know the certainty of that. I know the certainty of Your promise, and I'm persuaded that I received him as one from the dead. And I'm fully persuaded that You're able to raise him up from the dead. And by faith, You could raise him back again. I'll take Your Word, Lord."

³³³ Pulled out the knife, said, "Bye, Isaac," kissed him. Pulled back and . . .

God said, "Wait a minute, Abraham. Wait a minute. I know you believe Me. I know you love Me. Stay your hand."

About that time, he heard something behind him, looked, and there was a ram hooked in the bushes. Where'd that ram come from? Where did he come from? He was a hundred miles from civilization, back in the wilderness where there's lions, wolves, jackals, and all those things like that, that kills sheep. And then he was way up on top of the mountain, where there's no water or nothing else up there for the sheep to live on. And it wasn't there a minute before that. And looked back, and there it was the next minute, there. Jehovah-Jireh, God could. . . .

Abraham looked up, said, "You are Jehovah-Jireh." What does Jehovah-Jireh mean? "You can provide anything that You say. If You say so, that does it. You're able to make it."

³³⁷ He . . . What did he do? He had to have heard the same sound that Noah heard. When, "How's He going to get the water up there in the sky?"

"I don't know. But He's Jehovah-Jireh; He can provide water up there."

How's He going to lift up a man from this earth and take him into glory? I can't tell you. We're heavy. "I weigh 150 lbs." "I weigh 200." I don't care what you weigh; He's Jehovah Jireh. How's the transportation coming. I can't tell you, but He'll have transportation there. And that's where it comes from.

³⁴⁰ Say this in behalf of my colored friends setting here this morning. Down south there was an old colored man packing a Bible around. He said . . . And his boss making fun of him because he said he had a heartfelt religion.

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

He said, "Boss, there's one thing you lack." Said, "There's no such thing as heartfelt religion, as far as you know." See? But he knowed different.

Said, "What are you going to do with that Bible?" Said, "You can't read."

Said, "I believe it." Said, "I believe it from civer to civer; and believe the civer also, because," he said, 'cause it's got 'Holy Bible' wrote on it."

Said, "I guess you believe all them stories in There?"

Said, "Yes, sir." Said, "I believe everything that God said. And everything God tells me, I believe."

He said, "Now, now, listen, Sambo, you can't do that." Said, "Now, what if God tell you to jump through that stone wall there, would you do it?"

He said, "Yes, sir, I'd jump right through that stone wall."

He said, "How you going to get through that stone wall, with no hole in it?"

Said, "If God told me jump; He'd have a hole when I got there." So that's just about right. That's right.

God will keep His Word. There's no uncertainty about that. When the trumpet of God sounds in your ears, the Gospel trumpet, that's certain. Amen. Stay right with it all. Oh, oh, it's certain.

³⁴⁶ Why all these people now . . . And we're getting past time; just one more comment, or two Scriptures here I got wrote down, I think. Why'd all these people do this? Because they had heard the Voice of God. Now, real quickly now to finish up in about three or four minutes.

³⁴⁷ Jesus, when He was on earth, He said, "I have power to lay My life down; I have power to take it up again." Now, there wasn't nothing uncertain about that. "I have." Not "I will have"; but "I have now." "I have power to lay My life down; I have power to take it up again." All right.

Martha, after she had lost her brother Lazarus, she'd heard Him say, "I will go and rai—wake him up." Said, "Where have you buried him?" Now, He . . .

She'd sent, said, "Jesus, come heal my brother. He's sick." Jesus never paid any attention to it and went on. She sent again, her and Mary. And they went on, never paid any attention to it.

³⁵⁰ Then after a while, Lazarus died, put him in the grave. He was stinking, laid in there for four days; nose done dropped in, and

maggots in him, and everything, wrapped up in these clothes and things, laying rock over the top of the grave. As they bury the dead in the orients, they just have a hole, and then lay a rock over the top of it. And that was the grave.

So they said, and first thing you know, said, "Jesus come." And so Martha put her little shawl on, and down the street she went, this young, beautiful girl. She run down there. She said, "Lord." Look at that approach. She heard a Sound, one day, and it was certain. She knew that there was something about Him. She said . . .

³⁵² Now, what if she went and said, "We come out of our denomination because You preached against it. And we did all this because You did so-and-so. And we had faith in You. Now, we're the—we're the talk of the town. Everybody's saying, 'Where's your holy-roller pastor at now? See? Something's in need; where's He at? He run off. See? Where's He at? Where's them Divine healers?'"

Remember that was said to you, Brother Wright, down there, by your Church of Christ preachers and them? Yes, sir.

"Where are they at? Where? What all about this? What about it now?" You see?

³⁵⁵ So after while, it looked like she'd had a right to upbraid Him and say something to Him, say, "Why didn't You come when I called?"

But, see, that's not the way to approach God. Don't question. Know the sound's certain. Walk right on up, say, "Yes, Lord."

"Lord, if—if they lay hands on me, how do I know I'm going to get well?" It's none of your business. See? The only thing you do is just know that certain Sound, that God said so, and leave it and go on. God said so. See? Yes, sir, it's God's Word.

³⁵⁹ Now, then, first thing you know, little old Martha come running out there, and she said, "Lord." Oh, I like that. See, she titled Him what He was. He was her. . . "Lord, if Thou would've been here, my brother would not have died." See? Said, "Even now, whatever You ask God, God will give it to You." Nothing uncertain about that. No. See, see?

That's when two positives meet. See? That's when two omnipotents meet. See? When, one omnipotent she had, she had perfect omnipotent faith in Christ; and Christ was omnipotent. See? She had perfect infinite faith in Christ, that He was the Lord, and knowed, whatever He asked God, God would give it to Him. In other words, she said, "You just speak the Word; that's all You have to do. Whatever you ask God, God will give it to You." That's

on. . . That's—that's omnipotence, all-powerful. 'Cause, "He just said so." See? All right, and He was all-powerful. That's when two powers, two omnipotent powers meets together. It's a contact then.

³⁶¹ When a line here has got a hundred and fifty volts, and this has got a hundred and fifty volts; when they come together, you got a hundred and fifty volts both ways. See?

And when you got supreme power. . . When Jesus said, "Lay hands on the sick, they shall recover," and you got supreme faith in that being the Truth; you need a supreme God that made a supreme promise, and a supreme result will come. Amen. That's it. See?

³⁶³ Now, watch her. She come; she said, "Lord, if Thou would've been here, my brother would not have died. And but even now, whatever You ask God, God will give it to You."

He said, "Thy brother shall rise again."

She said, "Truly, Lord, he'll raise in the last, the last days." Why? She'd heard that Word. She knowed that was a certain Sound. "Sure, Lord, he'll raise in the last days. He was a good boy. He'll come up in the general resurrection at the last days."

Jesus said, "I am." Nothing uncertain about that. "I am the both Resurrection and Life." Whew. "I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me, shall never die." Nothing uncertain about that. "Believest thou this?"

³⁶⁶ She said, "Yea, Lord. I believe that You're just exactly what You said You were. You're the Son of God that come into the world to save us. And I believe that whatever You do, or say, is just perfect. There's no uncertainty about You at all."

"Where have you laid him? I'll go and wake him."

Now, not—not "I'll go and see if I can; I'll go and try; I'll go and see what I can do about it." No, nothing uncertain. "I will go and awaken him."

Why? The Father had told Him, and He had the promise of God, which was true. He had the promise of God. 'Cause He said in John 5:19, that, "The Son can do nothing in Himself, but what He sees the Father doing." He already had the vision of what God was going to do, so He had it positive. No uncer. . .

"I won't go try. I'm going to do it." Amen, amen, amen. Oh, I wished I could just take that like a corkscrew and twist it down into every person. See, not "I'll go try; I'll go see if I can." "I will. I'll go

and wake him. I won't go try. I'll go do it. I'll go and wake him," and He did. Oh, my. Nothing uncertain. No, no. "I'll not try. I've got the promise."

³⁷⁰ And—and—and when He left now, He didn't leave us, you say, "Well, now I'll tell you what, you all go into all the world and organize great organizations. And, oh, you're going to have several hundred of them, but they'll be all right." Now, that would be uncertain. That's what man done.

But here's what He said before He left to be sure that we wouldn't be deceived. He said, "A little while and the world won't see Me no more. (That's the unbelievers, them people that's all stopped up with unbelief.) They won't see Me no more. Yet ye shall see Me, for I, I, I will be with you, even in you, to the end of the world."

³⁷² John 14:12, He said, "And the works that I do shall you do also, and greater works than this shall you do (more of it)." The word there, absolutely, look in the Greek; it says, "More shall ye do." 'Cause why? He was. . . God was just in one Man; now God is in His whole Church. You see? God was in one Man then; all men who will believe Him now. "More than this shall you do, for I go to My Father; I will return back to the Light that I was, that led the children of Israel through the wilderness. I will turn back to that; and then in a little while, and I will come again." See, John 14:12, "The works that I do, shall you do also," and now He said, "and more than this."

³⁷³ In Mark 16, when He was going away, He said, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. And these signs shall." Maybe? No. "Shall. . ." They are certain.

"Well, you know, we believe that, but 'course, we're living in another day," says the denomination. That's uncertain.

But Jesus said, "They shall. . . They'll certainly follow them that believe." What will they do? "They'll cast out devils; speak with new tongues; lay hands on the sick, and they shall recover." Oh, brother.

Not "They. . . Maybe they'll do this. They—they might change it and make a denomination out of it." No, no. "These signs, well, they'll still be believers." Oh, no, no, no.

"These signs will certainly, they shall follow them." He's still the same God. He isn't dead. How can the Christian code say that He raised from the dead and then deny Him to be the same yesterday, today, and forever?

378 Now, in Matthew 17. You all want to put it down, Matthew 17—Matthew 17:2. You find out there on the transfiguration. Now, if you get, if you got a Greek lexicon, you look at it there. On transfiguration, he said, “And He was transformed,” I believe that’s . . . Let me see if I got that just right now, Matthew 17. I got them all in here.

And after six days Jesus taken Peter, James, and John his brother, and bringeth them up to a high mountain . . . And was transfigured before them: . . .

Now, you know what the real Greek says He done? In “transfigured” before them, “He changed His fashion.”

380 Oh, how much time have we got? [Brother Neville says, “All day.” Congregation says, “Amen.”—Ed.] Just—just bear just a little—little—little bit; I just got to get this in. Something just struck me so hard, that I just got to say it. Forgive me. Now, the—the dinner; the beans won’t scorch. And just—just let go. All right.

He’s still the same. He’s never changed. He’s still the same. Hebrews 13:12 and 13, said, “Jesus Christ the same yesterday, today, and forever.” Now, look. If we believe that He resurrected, then if He is not dead, He’s not in no grave, He’s alive, He’s the same yesterday, today, and forever. You believe that, don’t you? [Congregation says, “Amen.”—Ed.]

382 Well, what did He do here when He was transfigured? The Greek says, “He changed His fashion.” Oh, look—look at the order of the resurrection. That’s what struck me just then. Notice. What appeared first?

He, back over here in the next chapter, the 16th chapter, He told them, “Some standing there should not die until they seen the Kingdom of God coming in power.” In other words, what would they do, they’d see the foretaste of the Kingdom of God, they’d know the order of the resurrection and the coming of God. See, in the 16th chapter.

Now, here He goes up there, and He . . . What happened, His fashion was changed. In other words, He was revealed in another way. Do you follow me? [Congregation says, “Amen.”—Ed.]

385 What did we find the revelation was the other night in the apocalypse, the apocalypse means? A sculptor, it was done down here, making something; and then what he does, he just takes the curtain out, said, “There it is.”

What was He redoing here? He was revealing Himself in another fashion? What was He in? A glorified, transfigured

condition, His coming, the way He's coming: a glorified Christ, transformed. His raiment shined like the sun. My. Oh, He stood in the cloud; and He's coming in the clouds of glory. Overshadowed by a cloud; not a little white thunderhead up yonder, but the cloud that He comes in is a cloud of glory, all these Angels with Him. Hallelujah. My, that's the way He's coming, coming in a cloud of glory.

³⁸⁷ Now, notice, when they seen Him standing there. And before that, there appeared to Him, Moses and Elijah. Watch that.

What did Moses meant? Moses was—represented the ones that had died and was sleeping in the grave, 'cause Moses died and was buried; nobody know where he was buried at. But he represented the ones that were asleep when He come. And Elijah represented the translated ones, who didn't have to die. See? There you are.

And Peter, James, and John represented that remnant of Israel standing there saying, "Lo, that's our God Whom we believed on." There's your hundred and forty-four thousand. (Where you at, Brother Wood? That's it.) See, there you are; Peter, James, and John: three, a witness to give when He returns back.

³⁹¹ What was the first thing? The resurrection, Moses and (conjunction) Elijah appeared to Him. See, the resurrection of the dead, and the ones that don't have to die was changed, and was standing there in His Presence. Oh, my. And there He stood, glorified.

And there was Peter, James, and John; the remnant of the Jews, looking, saying, "That's Him. That's Him." That's the order of the coming of the Lord. See it? There it is, the resurrection. There they was. Oh, isn't it wonderful?

³⁹³ Now notice, only thing He done, He took off His mask of humanity and become in a glorified state. See, He changed His fashion.

Now, not—not three people, as they try to say today, the denominations. Oh, brother. Not three people, not three. . . . Change. . . . Not three people, but three changes of the same Person. Oh, my, goodness. One time He appeared as a Father; He took off the mask; He was a Son; now He takes off the mask of flesh, and He's the Holy Ghost: not three gods, three changes of the same God. Oh, blessed be the Name of the Lord: Three changes of the same Person. See?

³⁹⁵ Now, when He was on earth, He was the Pillar of Fire, led the children of Israel. Is that right? Then He was made flesh in the

Son of God, in order to taste death for the whole human race, make an atonement. You believe that? Now, what is He today? The same Jesus. The same (what?) yesterday in the Fatherhood, same in the Sonship, same here in the form of the Holy Spirit, same Light.

Paul on his road to Damascus was struck down by a Light, and said, "Who are You, Lord?"

Said, "I'm Jesus." Um-huh.

That's right. What is it? Three times He took off His mask. Took off His mask from a Pillar of Fire and become what? A Man to take away sin. Then took off His mask as a Man, and went back again to be a Spirit called the Holy Ghost; the Ghost of a Man to come back and be on you, and in you, and the very same works. . . Mm. Do you see it, church? There's nothing uncertain about that. "The works that I do, shall you also. For I will be with you, even in you, until the end of the consummation, the end of the world, the end of the time, the end of all things. I'll be right with you, doing the same works." Now, there's no uncertainty about that.

⁴⁰⁰ But you hear them some of them say, "Well, you must be a Presbyterian. You must be a Methodist. You. . . Us Baptists have it. Us Pentecostals have it." That's all wrong. That's lies. That's uncertain. How can Pentecost have it, the Pentecostal denomination, when there's about thirty different organizations of them? Which one is it? How can the Methodists have it, when there is Primitive, and Free Methodist, and Methodists time Methodists time Methodists? And sixty-some odd, I think, different organizations of the Baptists, and so many different organizations of Catholics, and so forth, where they all at? Which one is it? That's uncertain sounds.

But when you hear Him, "I'm the same yesterday, today, and forever," that's a certain Sound.

So who will know how to prepare themselves if the trumpet gives an uncertain sound? What is it? Where can, how can they? How can he do it, when there's nine hundred different organizations? All right, they can't do it.

⁴⁰³ When He said in Acts 2:38, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins," there's no uncertain about That. "You shall receive the gift of the Holy Ghost." Not "maybe you will, perhaps you ought to," but, "You will." When? When you've repented. Now, you can go in there without repenting, and you won't get it. But when you thoroughly

repent and believe on the Lord Jesus Christ, you're going to get it. Nothing uncertain, "You shall receive the gift of the Holy Ghost." Is that right?

When He said, "If they lay hands on the sick, they shall recover. Whatever you ask in My Name, I'll do it." Nothing uncertain. That's certain, these signs. "I'll be with you."

Now, you say, "Well, our church don't believe in them kind of things." Well, it's just an uncertain sound.

⁴⁰⁶ The Bible says that He said Himself, "I'll be with you. And the works that I once did, I'll always do in you; and be with you plumb to the end of the world. And those that believe in Me, when they have hands laid on them, if they're sick, they shall recover. They shall." Not "maybe they will."

"Jones did; but Johnson didn't." That don't have one thing to do with it. If Johnson believed like Jones, he would've recovered too. Is that right? Nothing uncertain. Nothing uncertain.

"He that comes to Me, I will in no wise cast out." Nothing uncertain.

"Well, now, He might not receive me." Oh, you poor deluded person.

Listen. Let me tell you, as His servant. There's no one can come to Him but what He will receive. "Though your sins be as scarlet, they shall be as white as snow." Nothing uncertain. "I'll forgive part of them; maybe you've done this and you've done that, and I'll hold it against you"?

"They shall be white as snow."

"Well, He won't forgive me for what I've done to my husband, what I've done to my wife, what I done my sister, what I done to my brother, what I did."

I don't care what you done. There's nothing uncertain; He'll forgive everything. "Though they be red as crimson, they'll be white like wool." Nothing uncertain.

⁴¹³ "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, you shall receive the gift of the Holy Ghost. Promise is unto you, your children, them that's far off," (now watch now, watch, you ex—extreme trinitarian), "even as many as the Lord our God shall call." This same prescription, it'll work through every gener . . .

Not, "It may be. It'll—it'll change, after while to 'Father, Son, and Holy Ghost.'" You poor deluded teacher.

415 God cannot change. He's infinite. Prescription works every time, but you give it in the right way. Yes, sir, "Now, repent, and be baptized in the Name of Jesus Christ for the remission of sins, you shall receive the Holy Ghost." For it is, what? This Prescription, this baptism, this form of baptism, this Holy Ghost, this same power. Not just shake hands and say, "I'll turn a new leaf and do better." No, sir. "You shall receive the gift of the Holy Ghost; and the power of God come upon you, change your ways, speak in tongues, lay hands on the sick, cast out devils, do the same as they did." For how many, how long?

"To the end of the disciples?" You are a false prophet if you say that. You're a false teacher if you say that.

417 For, "Jesus Christ," the Bible teaches us that, "He's the same yesterday, today, and forever." And the apostles said here, that "The promise is unto you, and to your children and to them that's far off, even. . . ." Say it with me. [Brother Branham and congregation finishing quoting Acts 2:39, in unison—Ed.] " . . . even as many as the Lord our God shall call." How many? Every age, every generation, every color, every creed, every whatever it is, as many as God calls. And if God calls you, He commands you to be baptized in the Name of Jesus Christ and receive the Holy Ghost. Then Christ Hissself lives in you, and there's no uncertain sound, no uncertainty of it. You've got the Bible. Oh, you stand on it. You can live on it. You can die on it. You'll rise on it. Glory. It's God's Word. Whew. My.

418 Like Rebekah who watered the camel, the very camel that she watered, she rode on it to meet her bride. The very God that we preach about, the very Word which is God, the very God that's in the Word, will rise us up someday by the baptism of Holy Ghost. And our critics will be killed by the same power that raises you to glory. See? Oh, my. Rise up and ride on it.

You people that's sick, don't you disbelieve God.

419 Did Leo and them. . . I don't know whether they did. They give out any prayer cards? Is there any prayer cards give out? Billy didn't come this morning; he—he got a cold yesterday. And he—he . . . All right. Now, what, we—we won't need it. We won't need it. Listen.

Do you believe what I've preached to be the Truth? Do you believe it with all your heart? Is it a certain Sound to you?

How does this sound? The first commission Jesus give, Matthew 10, to His Church, "Go ye, and—and these. . . ." Uh, and I am not reading it. I'm just quoting it, Matthew 10. I could get it

here. "He called His twelve apostles together, and gave them power against unclean spirits to cast out evil spirits, to heal the sick, and to raise the dead, and to cast out devils, and to cure the leprosy." Is that right? By getting people to believe it, then laying hands on them. Getting people to believe it, then laying hands on them. Getting people to believe it, and laying hands on them. Was that His first commission when He sent His seventy?

⁴²² What was the last commission He give? Mark 16, last Words that fell from our Lord's lips when He commissioned His Church. "Go into all the world, preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned."

Now, remember, "He may be damned; he might have a chance"? He won't have one earthly chance. No uncertain sound about That. If he don't believe, he'll be damned.

⁴²⁴ Now, what kind of signs is going to follow them? These signs, "Well, on some of them it'll follow; perhaps it will, maybe it will"? These signs shall follow them. They'll believe in healing. They'll believe in casting out devils. They'll believe in speaking with tongues. Oh, they'll believe in all the supernatural works of God, the resurrected Jesus working with them. Is that the Truth? Is that God's last Word? Then, cursed is he that tries to add to it, or take away from it. That's the way it is. That's the way it is.

⁴²⁵ Was the Pentecostal Church a noisy church, back at the beginning when the Holy Ghost first fell? The virgin Mary, like she was drunk, staggering under the power of God, and all of them like that. And the people said, "They're full of new wine." That's the way the church was ordained. That's the way that every church was ordained. Every time God has a church, it'll be that same kind of church. 'Cause it ain't got no uncertain sound.

"Well, well, our bishop says . . ."

I don't care what the bishop says. It's what the Word says. That bishop's got an uncertain sound. If his sound is sounding the same thing This is, he's right. And then if the church don't act like it did, like that, he's wrong. If you say you've got it, and didn't act like that, then there's something wrong with you. 'Cause that's exactly what it said, "Every one." Look, on . . . After, went down to the house . . .

⁴²⁷ Philip went down, preaching to the Samaritans, laid hands on them, Paul come down—or Peter came down, laid hands on them. They received the Holy Ghost, done the same thing they did at the beginning.

Went up to the house of Cornelius, and there was all the Gentiles up there, the Greeks, and so forth, laid hands upon them, they received the Holy Ghost like they did at the beginning.

⁴²⁹ Let me tell you something. I'm a missionary, you know, as. . . Now, I believe a missionary is a guy that goes and comes. That's a missionary. If you go over there to stay, they call that a missionary; but that's a homesteader; you just changed your residence. See? That's not a missionary. A missionary, he. . . Paul was a missionary; he didn't stay; he just kept going and going and going, a missionary: not change residence; just keep going, a missionary.

Now, in the missionary field, I'll tell you, down into the—the lowest regions of Africa, down to the little old bush-men. . . And they didn't even know whether they were human or not, for a long time. The British government, when they taken over South Africa, you go into a little jungle and there'd be. . . You see the bushes. . . [Brother Branham makes a motion sound, “burrr.”—Ed.] shake like a bunch of monkeys; and, look around, there ain't nothing. Happen to look, push up through the sand, you see a little black head looking around. See, he'd buried himself in the sand, run out and scratch the sand over him, real quick. They didn't think they were ani. . . They thought they were animals, for a long time. But you know how they found out they were—they were human? They had dogs. And a dog won't live with nothing but a human being (See?), and they found out that they were human.

⁴³¹ And take one of those little fellows, and take one of the—the Basothus, or the Shangai, Xhosas, any of those tribes, don't even know which is right and left hand; always stammering, “blaw, blaw, blu,” you know, and talking like that. And naked, women, men and all. . . I tell you what you do; you just let the Holy Ghost fall on him, and he'll do the same thing you do right here when the Holy Ghost falls on you. There's no uncertain sound about it. He never heard such a thing as speaking in tongues in his life, and look, here he's speaking in tongues to you.

But here stands the interpreter, this guy stand there and say, “Blaw?” “You want to be saved?”

“Blaw-ah.” “Yeah.”

“Is somebody up there that. . .” “Uh-blaw, blaw, blaw.”

“Raise up your hands and receive it.” “Uh-blaw.”

Oh, oh, oh, my. Here he goes, speaking in tongues; never heard of it, knowed nothing about it. There’s no uncertainty about that; that’s Jesus Christ the same yesterday, today, and forever. He’ll go right into the tribe, and go to praying for the sick. You don’t have to tell him.

⁴³⁴ And we American women, and you church members. I’m not talking so much to you here; this is taped, you know. You church members, out there wearing shorts, and carrying on the way you are. Every year you take a little bitty off; and then you have shorts, and then shorty shorts, and then shorty shorts with shorty shorts, and all like that. Well, you poor deluded church member, you’re worse than they are in Africa; when them women stood right there that day, when thirty thousand received Christ as their personal Saviour, at one time. And you sing in choirs, and wear shorts in the yard to cut your grass, and downtown. You are worse than they are. You’ll. . . They’ll rise in the day of judgment and make you ashamed of yourself.

⁴³⁵ And I seen women standing there was naked, didn’t have nothing but a little patch over the front of them like that, up in their parts here, their—their bust parts, nothing at all. And just one little strap, about four or six inches, a—a little around their waist like, just hanging in front of them. And the men too, standing there totally naked, didn’t know right and left hand. And as soon as the power of the Holy Ghost come, them women folded their arms, with nothing to cover their bosom over, folded their arms in shame, and walked away. And the next day they had clothes on. Hallelujah. There’s—there’s—there’s no uncertainty about that.

The Holy Spirit makes you put on clothes. You’ll, makes you act decent. Nothing uncertain about that. Don’t you want Him? Wouldn’t you love to serve Someone like that, the Lord Jesus? Get away from these uncertain sounds.

Oh, you’re a popular little thing, yeah, all fixed up, and everything. You think you’re popular. But, honey, you’re dying. You think you’re living and you’re dying. The Bible said, “The woman that lives in pleasure, is dead while she’s alive.” The Bible said that. That’s no uncertain sound. Said, “She’s dead.” That’s right. No uncertain sound about it. It’s certainty, brother.

⁴³⁸ God is a holy God. And when a man is borned of the Holy Spirit, he’s a—he’s a candidate. He’s not only that, but he’s a king; he’s a prince. He’s from another nation. His Kingdom is above. He’s filled with God’s power, God’s Presence. The woman that does that,

puts on clothes. The man lives decent and true to his wife. The wife lives true and decent to the husband. They want nothing of the world. Their affections are set on things above. They're finished with the things of the world. They are new creatures in Christ. And they're holy, live it; not them holy, but the Holy Spirit governing them. They don't have their own mind; the Holy Spirit moves in them. That's the reason they act crazy to the people of the world, because they're moved by a—a Spirit of another Kingdom.

439 Oh, I know it's so, friend. I was once was lost, but now I'm found. I was blind to those things, but now I see. It was grace that taught my heart to fear; it was grace my fears relieved. How precious did that grace appear the hour I first believed, when I come to Christ.

440 Now, in closing. For both salvation and for healing, let me say these words just for a minute.

Paul Rader was a friend of mine. I knew him just a little while; I was just a boy, set at his feet; great minister that died here not long ago in California. And when he was dying . . . He took cancer and was dying out there in California. The tabernacle now that O. L. Jagers has, he had it up there, the old . . . Just, I forget what the name of it was called then, but it's the World Church now. Paul Rader's old tabernacle, and it was up off of Alvarado Street, as you go up towards it; cross over to McPherson's temple, just across the way there at the park. Now, and when Paul Rader was pastoring that, they got out there, and when he was . . .

442 'Fore he died, he put his hands on a brother's shoulder, that I know real well, a friend of Ern Baxter, and said, "If I would've took my message of grace, and sold it to the red-hot Pentecostals, and instead of trying to fool with you bunch of Baptists, I'd have been living today. But said, "You have worried me, and I've got so tore up, and all in such a fix up, now I'm dying."

So when he laid in the room there, they pulled down the—the—the blinds and things, and they were standing there, singing, "Nearer, My God, To Thee." And he had a sense of humor. He said, "Who is dying, me or you? You sound more like you're dying than I am," he said. He said, "Don't do that. Sing me some real snappy, Gospel songs." And the little quartet from Moody Bible Institute begin to sing "Down At The Cross Where My Saviour Died." He said, "That sounds better. Praise God."

444 Said, "Where's Luke?" And Luke and Paul stuck together, just like Billy and I, my son. They were brothers, and they stuck together.

Said, "Where's Luke?" And Luke didn't want to see his brother die, and he was in the next room there at the hospital. Said, "Go get him, and tell him to come here."

And when he come over to where Paul was, Paul reached over and got his hand and Luke tried to turn his head. He said, "Luke, we've been through a-many a hard battle together. Haven't we, brother?"

Said, "Yes, we have. Through these years, we've toiled, brother. That's right, many hard battle."

But said, "Luke, think of it. In five minutes from now, I'll be standing in the Presence of Jesus Christ, clothed in His righteousness." Squeezed his brother's hands and died. There's nothing uncertain about that. He knowed the way he was going. He knowed. He had the baptism of the Holy Ghost, power of God in his life.

448 He used to be a log-man, and he cut down trees and things. And said . . . He was a missionary too, like I go over the sea. And he and Luke, and them, was down in the islands; they took blackwater fever. If anyone knows what that is, it's death, and it's really bad. So he took blackwater fever. And it was way back in the jungles, where there's nothing. Him and his lovely little wife was there. And you know how he said, I told you the story, how he said, "The last time, had a feeling so that when she kissed him good-bye." And so they were back there. And it got, kept getting dark, darker in the room; he said he knew he was going, or he thought he was.

He told his wife, said, "Honey, it's getting so dark in here." Said, "I'm dying."

And she said, "Oh, Paul, Paul." And she fell on her face and begin crying.

Said, "Honey, just keep crying. Let me let . . . Keep crying out to God, and let me hear your voice. Let somebody pray. I can't pray any more." Said, "While I'm dying, I want to hear it."

453 And she kept crying out to God, "O God, don't let him die. His work isn't finished yet." Keep crying, "O God, please don't let Paul die." She was laying across him, like that.

Got darker and darker. Said, "Darling, it's getting darker and darker, and darker and darker." Finally he passed out. He said, "When I passed out, I dreamed that I was a young man again." Said, "I was up in the forest," up in Oregon where he come from. Said,

"I'd fell a tree. The boss said, told me, 'Go up there on top of the hill, Paul, and I want you to fell a certain tree, and so much, and then we got to make some timber.'"

⁴⁵⁶ And said he said, "All right, boss." And said he could smell them, how fresh it was, and how good he felt. Said he was running up through the forest like that. And he took his axe, and said he could feel that old axe bit go into that soft pine, you know, that Oregon pine. And said, when it went down in there. . . You know, down south they have that same tree; it's real hard. You go up, up north, and the colder you get, the softer the wood gets. Said he could. Finally said he took his axe, and run across it with that old double bit, and scraped all the limbs off of it. Said he stuck the axe in there, said, "Well, I'll go right down the hill with it."

He got a hold of it, and said he just couldn't lift it. He just couldn't lift it. He said he tried and he tried. He said he remembered that a man's best muscles is in his back. So he said he put his knees together, so he won't rupture himself, and he stooped over and got a hold of it. And took his knees, muscles in the back of the legs, up here, the calf of the leg, in his arms, in his back, put all of his muscle to it. And said he pulled and he pulled, and he just couldn't do it, said he just toiled, until he tried and tried. Said, "I got to get this log down there. I just got to. The boss ordered it down there; I've got to get it there. Why," said, "usually. . . I don't know where my strength's all gone. So I could've put that thing on my shoulder and walked with it," said, "but I just can't get it up." And he tried, and he tried, and he tried. He said he just couldn't do it. He just wore hisself out.

⁴⁵⁸ Said he just fell down against the tree, and said, [Brother Branham pants—Ed.] "I've just toiled, and I've toiled. I've toiled and I've toiled, till I just can't go no farther. And I—I've got to get that log down there, but I don't know how I can do it. I can't lift it." Said, just setting there, and said he said, "I just don't know what to do."

And said he heard His Voice—Voice of His Boss, say, "Paul," and said it was the sweetest Voice he ever heard.

And said, "When I turned to look," it wasn't my boss, but it was my real Boss." Said, "It was Jesus."

Said, "What you toiling at it for, Paul?" Said, "You see that stream going there?" Said, "That stream goes right by the camp." Said, "Why don't you just push it in the water and ride on it, go on down?"

So he said he just took the log and rolled it in the water, and jumped on it; and went over them ripples, just a-hollering and a-screaming, said, "I'm riding on it. I'm riding on it."

And said, when he come to, in the room, his wife laying over him, praying; he jumped up in the middle of the floor, hollering, "I'm riding on it. I'm riding on it."

464 Brother, let me tell you something this morning. Don't toil at it. I'm not trying to toil at it. It'll wear you out, back and forth, and, "I'm Methodist, or I'm a Baptist, and I'm this." I just received Jesus. I took His promise. By grace He come to me, and I'm riding on it. I don't care what happens, or what goes, how many times we're called crazy, or fanatic.

On your healing this morning, when we're prayed for. We ain't going to have time now (It going on one o'clock) for a line of discernment. We're going to pray for the sick, and get—and—and pray for everyone here. Jesus said, "These signs shall follow them that believe." Is that right? "If they lay their hands on the sick, they shall recover." Is that right? I'm riding on it. Are you ready to ride on it? Let's bow our heads just a moment.

466 Gracious God, oh, these last days, when the hours are getting dark, the church has rolled around the Word, and they've twisted through denominations, and they know that it's not right, Lord. May they just stop twisting it. There's probably people here, this morning, that's went from church to church, one time they was in the Methodist, and then in a Baptist, and then a Pentecostal, then a Church of God, then a Nazarene. O God, may they just stop doing that.

May they just come, ride on the promise this morning, Lord; just relax, take God at His promise, when He said, "If you repent, and are baptized in the Name of Jesus Christ for the remission of your sins, you shall receive the gift of the Holy Ghost." God, grant that they could just ride on that promise this morning, just fall right into the ocean of His goodness, the sprays of Everlasting Life, the Water of the Spirit. Grant it, Lord.

468 May the Holy Spirit, that's running, rippling, freshly, right by their door now, may they just step over in the Stream, on the promise of God, and say, "Lord, I'm riding on it. Here I come. I'm riding on it."

May the sick and the afflicted that's sick and don't know what to do; the doctors give them up. They have wrestled from hospital to hospital, from door to door, from place to place; they don't know

what to do, Lord. But the Stream of Life is rolling right by them, this morning. May they take that Scripture, Mark 16, "If they lay their hands on the sick, they shall recover." The believers will recover when they have hands laid on them.

Lord, may they just take that in consideration this morning, step on it, and say, "Lord, here I am. I don't know how I'm going to go, but I'm riding on it. I'm going right down the Streams, rejoicing, splashing my hands in the Waters of Life, throwing it into my soul, and up over my head, and bathing myself in Your goodness, and rejoicing as I go, riding on Your promise that You said, "They shall recover." Grant it, Father.

⁴⁷¹ Now, with our heads bowed, I wonder if there is a person in this building this morning, how many in this building this morning, that doesn't know Christ as your Saviour, and you believe that the Stream of Life has been brought to you? You've had all kinds of uncertain sounds; you've built your house upon things that's sinking sand. You realize that someday you're going to die, you're going out of this world. And you want, you really want to hear a certain Sound, and you believe you heard it this morning, that Christ still loves you. I don't care how sinful you are, He still loves you. And you would like for me to remember you in prayer?

And right where you're standing. We can't call you here at the altar. There's no altar, 'cause it's full of children, and so forth. But you would like, you believe that you want to accept Christ just now as your personal Saviour, and you want me to remember you in a word of prayer, will you raise your hand? You say, "I now . . ." God bless you. God bless you. God bless you. God bless you. God bless you, way back, way back. God bless you, up here in the middle. Down on this side, God bless you. "I now accept Christ as my personal Saviour. I want Him to be good to me." God bless you, way back in the back. Way back in the aisle, see you back there. God bless you. Would there be another? Raise up your hand, no matter where you are. Heads bowed. God bless you, young lady.

⁴⁷³ God bless you back there, sister. God bless you back there, sister. I don't. . . You didn't have your hand up. But I went to see your husband last night, was there in the hospital, real bad, from up there at the brother's church. Don't worry, he'll be all right. The Lord touched him right there last night. I seen what was wrong with him. The doctors has tried for four days to find it, but they couldn't find nothing with the x-rays. But the Holy Spirit goes deeper than an x-ray. So He's God. It's all right. He'll be home now. He'll maybe come home today.

⁴⁷⁴ All right, someone else? God . . . Way back in the back, God bless you. "I want to accept Christ as personal Saviour. I want to be ready. I know the uncertainty of my home. I know the uncertainty of my job. I know the uncertainty of my life; I don't know what time I'm going to die. I may die yet today. I don't know. It's uncertain. But I want a certain Sound. I believe I heard it today through the Gospel, that Jesus Christ loves me. And I want to accept Him as my personal Saviour." Someone who hasn't lifted their hands, and want to do it? God bless you. God bless you. All right. Someone else lift your hands, that never has lifted it before. Lift your hand, say, "Remember me, Brother Branham, in prayer." God bless you. All right.

⁴⁷⁵ Heavenly Father, there has been a certain Sound that these people has heard. Many of them here, literally many, that has this morning accepted You as their personal Saviour. Now, Father, I know it's traditional to bring people up to an altar to pray; but it isn't Scriptural, because the Scripture said, "As many as believed on Him were baptized." So I pray, Father, that these who have believed on You, that You've revealed Yourself to them, in that certain Sound of a Voice, that they know it's You. And they want You for Saviour. They raised up their hand for me to remember them in a word of prayer.

O God, knowing that the hours is closing, lights are going out now . . . The light of civilization is going out. The light of America is going out. The light of the—of the nations is going out, for the Light of the world is coming in. I pray, God, that You'll let them receive this great Light. We realize that no darkness can exist in the presence of Light. Light is so much stronger than darkness.

⁴⁷⁷ And let them know that about fift—ten hours ago, this building was as dark as it could be; you could not see a seat. It was midnight dark in this building ten hours ago. But the sun rose, where'd that darkness go? Find it for me. They cannot find it. Where is the—where's the chemistry of it? What happened to it? It cannot be found. It's gone.

So is their sins now. Where, twenty minutes ago, darkness was in their soul; but they've accepted You as their Saviour now, and the darkness is all expelled. "Your sins, that were many, have been purged, and now they're as white as snow." You cannot find them no more. They're off of the Book. They're off of the record. The Blood of Jesus Christ forgive them of their sins. May they, in return, rise and be baptized tonight in the Name of Jesus Christ, calling upon

the Name of the Lord, and receive the Holy Ghost. Grant it, Father. I commit them to You as the trophies of the message this morning, in the Name of Jesus Christ, Thy Son.

⁴⁷⁹ Now, with your heads bowed, each one of you that raised your hands, if you have not been baptized yet in the Name of Jesus Christ, the church will be . . . have services tonight. And make ready now, let the pastor put your name down now this morning. Your baptism, that's not this morning, is it, brother? [Brother Neville says, "Baptizing this morning too."—Ed.] Yeah, baptizing this morning, immediately after this service, a baptismal. Come right on up, we got clothes ready for you to be baptized in the Name of Jesus Christ.

⁴⁸⁰ You are a Christian now. The Light of God's come to your heart. Remember how good that is. Jesus said, "No man can come to Me except My father draws him." Why'd you raise your hand? Because Something told you to. The same One that told you to, made the promise. "He that heareth My Words and believeth on Him that sent Me, has Everlasting Life." No uncertainty about it. You have Everlasting Life now. If you—if you believe that with all your heart, you've now passed from death to Life. You're living forevermore.

Now, receive His Holy Spirit, the power of God to work in your life and to make you work for Him. May you receive it this morning, as you are baptized in the Name of Jesus Christ.

⁴⁸² To those who are sick and wants to be prayed for, I want to see the number, so I can see whether we . . . Raise your hand. See how many, whether to have a line of discernment. There's too many. We'll just have to pray for them. There's too many. There's a hundred and fifty, two hundred people to be prayed for. All right.

How many has ever seen the discernment, raise your hand. All right, all of you. That's right, so you know what it is. Now, do you believe this morning, that you've heard the Voice of God?

⁴⁸⁴ Now, I'm going to ask for Brother Wood, Brother Fred Sothmann, and some of the trustees to come here just a moment. Some of you trustee brethren, or deacons, or whatever, come here just a moment. Now, it's going to be rather congested here, and I want you to help. Now, to you, you people on this, my right side, that's going to be prayed for, I want you to come on this side here. And brother, Brother Collins, stand right down in there, if you will. And come right down here, and so they can come by and be prayed for.

485 I'm going to ask you little children on this side of the altar, if you'll go over on this side just for a few minutes for Brother Branham; not for me, but for the Lord Jesus.

Now, you brethren stand here so that the people can come right through, and then—then we'll take all on this other side. Now, from this first row right here. Brother Charlie, I wonder if you brethren, David and you, if you want to come up here, or move kind of back towards the back? All right. Now, the first ones here in this row, just raise up like that; just start from that side, over and against the wall, as we pray, now, when we get ready to start. Now, not yet. And then when this side over here, we'll have you all to go back to this side; and then, and then come on out to that side, and then come down. Now, the trustees and them will get you in the right position.

487 Now, if that lady's crippled and can't get up, and like the little girl here in the chair, now you set right where you are. I'll come right to you. See? And I know little Edith, she's back there, and we'll bring her right up here. Those who cannot get up, I'll come to you.

Now, I—what good would it do us to stand here and speak, what good would it do us to preach this Word of God, if you don't hear it? See? "He that heareth and believeth." He that heareth. Are you ready, are each one of you ready to confide yourself to God, and say, "That is God's Word. And I don't care what my state is after I'm prayed for, I'm healed anyhow"? Will you believe it?

489 Now, a lot of people are looking for something, you know. Like what if. . . That woman, when I prayed for her on the back steps back there, I looked down at her, and then that taken place. What if she had said, "Well, first month passed by, I'm just—I'm growing bigger all the time"? See? No, no, not her. She'd heard a Voice, and that Voice told her. And she believed it with all of her heart. And the tumor, after while, went right on down. And now she's normally and well.

Leo, where you at? Is he here somewhere? I—I—I forget what that lady's name is. Probably somebody would. I've got her address, I'll bring it down to the church. You. . . What, do you remember her name? [Brother Leo says, "Pearl, Pearl. . ."—Ed.] Is it Red-, Redford or Redfern? We got her name and address, if you'd like to write.

491 She was healed right here with a tumor, weighed over thirty pounds. Not a scratch on her, from a knife. There's her picture, when she had the tumor; here she is now without a scratch anywhere, God healed her and took it away from her. There's doctor's statements, where he give her up, to die, with cancer eating her kidneys out. And now she is normal and well, without any kidney trouble at all.

She is one of the tens of thousands. What is it? It's not an uncertain sound. But the thing of it is, friend, can you hear it?

⁴⁹³ Now, if the trumpet gives an uncertain sound, say, "Well, some gets healed and some don't." That's uncertain. See, don't believe that.

Jesus said, "Whosoever." That's certain. "These signs shall follow them that believe. They have hands laid on them, they shall recover." Do you believe that now? With all your heart, you believe it.

⁴⁹⁵ And I'm going to ask the pastor, now we'll just . . . Now, we got a baptismal service following this. So, you see, then we won't have too much time.

But I'm going to pray for the congregation, for every sick person in here. And when I come by, I'm going . . . You believe me to be His servant? If you believe that, then the anointing of the Holy Spirit will come right into you. See? It has to, friend. I'm not saying it, it's nothing to me, I'm just—I'm your brother.

⁴⁹⁷ I am the least one among you, but that's what I have to be. "Let him that's least among you, let—let—let—let . . ." Let me be servant of all of you. See? Now, that's what I want to be. I'm your servant. You're God's child. I—I'm just His servant. I'm trying to serve you. You see? I'm the littlest one. Nothing about me, but (See?), somebody's got to lay hands on you. And then if He let me bring the Word, and you believe the Word come to me . . . So many of you call me a believer, and then the Word comes to me, you judge yourself whether it's right or not. See, let God do the judging by His Word. Well, if that's so, then every promise is so. It has to be. See?

⁴⁹⁸ Noah, he just kept building on the ark. They said, "He's a fanatic. There's nothing up there. How you going to get that?"

"Don't make any difference. God can put it up there," and just kept on hammering away. How's—how's . . .

Who was it, else, I spoke of? Moses, how was Moses going down there to take over that army? How's he going to take over all of Egypt? How can he do it; one old man, eighty years old, and his wife and a child? How's he going to do it? "That's not my business. God said, 'Go take it over,' and I'm going down."

"How are you going to deliver them out of Pharaoh's hands now?"

"Surely I'll be with you." Nothing uncertain.

502 “These signs shall follow them that believe.” Nothing uncertain. If you believe it and have hands laid on you, you’ve got to get well. You believe that with all your heart?

Now, I want every person in here that can pray, I want you to bow your head, and I want you to pray silently. I’m going to pray for these cloths laying here, ‘cause I feel the Presence of the Holy Ghost.

504 Heavenly Father, we’re fixing to close one service and enter another. Many have received You, Lord, this morning; many hands went up. They’ve passed from death unto Life, in that little slow moment that passed by, a little Light passed by them. A little smother come over their conscious, what was it? They were dying, and they passed then from death unto Life.

Like a grain of corn falls into the ground, first thing, it smothers out, it dies, rots away. Then a little spring of life comes from it, and it produces another corn.

Now, Lord, this morning, a little smother of death passed over them. And when it did, they awoke, in a few moments when they raised their hands, feel themselves smothered down, by the Word of God, something saying, “You’re condemned. You’re a sinner. You’ll die and go to hell. You’ll perish. You’ll never rise again,” the death coming upon them. Finally they died to that spot, till they heard a Voice say, “But I am your Saviour. Come unto Me, all ye that labor and heavy laden.”

And they raised their hands, “I want to accept Him as my personal Saviour,” and then a spring of Life come into their soul. They sprung up again to bring forth another Christian.

God, may they go to the water now, before the audience, be baptized in Jesus Christ’s Name, for the remission of their sin; to let the people see that they thoroughly have sold out to the—to the things of the world, and going to serve Christ from now on. For they’re dead and buried with Him in baptism to rise to new Life, to walk in a new life.

509 Here’s many handkerchiefs I’m holding in my hands, Lord. They represent sick people.

Now, in the Bible, one time, as I’ve often quoted this. When Israel was in the path of duty, going over to the promised land, the Red Sea got in their way. God looked down through them clouds, with angered eyes, through the Pillar of Fire. And that Red Sea got scared, because God had made a promise. No uncertain sound. The sea knowed that God’s Word wasn’t un—unsound. They knowed it was certain. Israel was bound for that promised land. Nothing could

stand in their way, because God had said so. So the sea got scared, moved back, and made a dry path right through the middle of it. And they walked across on dry land.

⁵¹¹ Now, there's many Christians that are sick, Lord. Here is their handkerchiefs. They say in the Bible, that they took off the body of Paul, handkerchiefs or aprons. We know we're not Saint Paul. But we know that You're still the same God, with the same Word and the same promise. When I send these handkerchiefs to them sick and afflicted, may that devil, that's got them bound, get scared and move back. May the children of God walk out to the—the promise of good health. Grant it, Lord.

Now, many of them are in this building. Here is Your pastor this morning, my brother Neville. Here's Your deacons and trustees standing here, ordained men of this church, that You're so graciously blessing, though we're unworthy, Lord. But we see Your spirit moving among us, and we're so happy for this; look like a revival moving out for the last time. O God, we've sold out to Egypt now we're on our road to the promised Land. Just a few day's journey now and we'll be crossing over Jordan.

And now, Father God, we pray that You'll move every obstacle in our way. Many of these people are not in marching condition; they are here because they're sick and afflicted. How can that sickness hold them people? How can those afflictions keep them crippled, and in a wheelchair, when they're on the march to the promised land? Hallelujah. God, when we apply our hands to their body, may the devil get scared and move back. May they be in marching condition.

⁵¹⁴ I'm thanking You for that woman I've been talking about all morning, can't get her off of my mind. To see that woman, couldn't even stand up, with that big tumor; doctors making fun of her. But she'd heard a Voice, It wasn't uncertain. It was a certain Sound, and she believed it.

Now, Lord, may every sick person in here seen That, hear that same Sound this morning, and be in marching condition to leave, Lord, for the journey. Grant it, Lord. We got everything packed up now. Oh, we're ready to march, Lord. We're ready for the wilderness, and to cross Jordan yonder. Just a few day's journey and we'll be there. God, let us go in the power of the Holy Ghost. May we ever be present when we see that Light shining yonder, Lord, leading the way, that resurrected Christ shining to that perfect day. Grant it, Father.

⁵¹⁶ Now as we . . . Anoint our hands, anoint us, that the Holy Spirit that's in us now will shine forth, the cosmic light, the beyond cos—the Light of God shine forth into them sick, weak bodies, and every one of them be healed.

We come forward, Lord, to meet the devil. We come forward to meet the Red Sea. That as it was the Red Sea, that's the sea of sickness that's holding these people back from marching. We come forward with the Holy Ghost shining before us to meet the devil, in the Name of Jesus Christ. That sickness will have to move back, because You look down through the power of Your Word. And they have to recover. We come in Jesus' Name to meet the enemy. Amen.

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