

A Testimony On The Sea

Dallas, Texas, USA

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1 Before we bow our heads for prayer, I would like to read some of God's Word. I always like to read his Word because my words will fail. They're a man. But his Word cannot fail. And you who keep track of the text, and so forth, let's read from Matthew, the 14th chapter tonight, beginning with the 22nd verse.

And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of a good cheer; it is I; be not afraid.

2 Let us bow our heads now for prayer. While our heads and hearts are bowed before God, is there a need in the building tonight that you'd like to make known to God by lifting up your hands, and be remembered in the prayer? The Lord look upon them, be merciful to us.

3 Our heavenly Father, we are coming now into thy presence by the way, in the name, of the Lord Jesus, knowing with the blessed assurance that He promised us, if we would ask anything in his name that You'd grant it to us. We are very grateful for this. Words cannot express the way we feel about it, with assurance that we have that You're listening to us just now. You've seen those hands, Lord. You know what they had need of.

You're the omniscient, omnipotent, infinite God, and we know that Thou knowest the hearts of the people. You knew our thoughts even before we were ever created. You knew every thought that we'd ever have, for you are infinite. And we pray, Lord, at this hour, as our desire is reaching for you, look down from the heavens, Lord, and take our requests to thy own heart, Lord, and answer us according to thy riches in glory.

Give to us the desires of our heart, trusting that it's your divine will. And we know that it's your good pleasure to do your will. Give us a great outpouring of thy presence tonight again, Lord. Heal the sick, save the lost, raise up those who are dead in sin and trespasses, and bring them to new life tonight. May we see Jesus. We ask it in his name. Amen. You be seated.

4 I'm sorry that we're not able to accommodate the people for seating capacity. Since the first night, they say they've had to turn away great multitudes of the people. So we are sorry for that. And Brother Grant just didn't quite get another room built either, to the ... I believe it's to the left that he's going to move this partition. Precious, gracious brother, today, asked me if I'd make this a annual thing, to return back to Dallas to his church. Such a great invitation as that in this hour, when doors closing so fast. And then the man wanting me to come back and make it an annual thing, affair. I appreciate that.

I had a time of fellowship with them this morning, with Brother Gordon Lindsay and many of them. Brother Pearry Green, sponsor of the oncoming meeting down at Beaumont, sitting behind me here tonight; many our friends, Brother Don and his wife—we're so happy to have them here. The Lord bless them.

5 Now tonight, just ... I been trying to make my messages just as simple as they could be, so that even a child could understand them. Tomorrow afternoon is an evangelistic service, and I wish that you could all come out. Now if you have services at your own church, why, you stay where you're ... where you're stationed at. We don't want no one to leave their own church.

And then if you're sick and want to come to be prayed for, and your church is having service tomorrow afternoon, speak to your pastor about it so he won't think bad. Let him know that we're here in cooperation to help the entire body of Jesus Christ that's sojourning here in Dallas, and around about.

So tomorrow afternoon, I think at two-thirty, I'm to speak an evangelistic message. And then we're going to pray for all the sick people, pick up all the prayer cards, and things that's been left over through the week, and pray for them all tomorrow.

6 Now my subject tonight's more like a little drama, just for a few moments. I'm going to try to get in as much tonight as I can on praying for the sick. My text is "Be not afraid. It's I, Jesus, speaking." My subject is "A Testimony on the Sea."

7 It must have been about late in the afternoon. The sun must have been going down when this taken place. And now, must have been a hot day, about like it is in here (the air conditioner's out, and they're working on it). That's the reason I changed my subject from out there awhile ago to speak on, so I could hurry with it, so you wouldn't have to sit in the heat like this.

8 This big fisherman, after seeing what he had through the day, been watching Jesus in his great ministry.... I would've loved to have lived in that day, to followed him. But you know, I'm glad I still have the privilege of doing the same thing, watching him do things.

And it's greater to watch Him today than it was then. I have more faith in Him now, and can have more faith now, than I could've then, because we've had two thousand years to prove that the gospel's right. And after two thousand years He's still alive, doing just as He did then.

So we have a greater assurance, and a more foundation for faith now, than they had then. Because He was just a man going around with a claim that He was sent from God and was the Son of God, and that God was vindicating his promised word of that day by Him.

And they had somewhat the reason to doubt it, the theologians they were. And you notice, it was a pathetic thing. It was really pathetic, because them theologians would have believed that if God hadn't blinded their eyes. The Bible said so.

9 And did you know He promised that He would blind their eyes again today? That they wouldn't see it? "They'd be heady, high-minded, lovers of pleasure more than lovers of God, truce breakers, false accusers, incontinent, despisers of those that are good, having a form of godliness, but would deny the power thereof." Just exactly a promise right back again.

And you can't hardly but just feel sorry for people, their eyes being blinded to this day, with the scriptures that God has promised that would come to pass right in this day, in this hour. And we're looking right at it, and watching it. And then people look, and shake their head and walk away, say, "I don't see it." It's a pathetic thing. But yet the scriptures have got to be fulfilled. It must be that way.

10 So these disciples had been chosen of God. Did you notice, Jesus told them before the foundation of the world he chose them. And they were a ordained seed of God. That's why, when the troubles come up, and the people looked like they had Jesus in the corner on a question, there was no question to them. They couldn't understand it but they were determined to know nothing else but Him. "Thou only has the word of life." And they were determined to stay with it, because they were ordained to that office. And so is it today, that men and women who are ordained to eternal life will come to eternal life. "All the Father has given Me will come to Me." That's His Word, and that cannot fail. It's God's Word.

11 And we see these disciples now, that had a great meeting that day out in a great field, along the side of a mountain. And Jesus had told them, "Now, you go ahead across the sea, ahead of Me." And He was going up into a mountain alone for prayer. And these disciples, after meeting friends.... I can just imagine how they felt, because to meet friends and then have to part with friends ... just about time you get acquainted, then you have to say goodbye.

And that's always been kind of a heartache to me across the nation, around the world—has been meeting friends and then leaving them; knowing that there's many that

you won't see no more, until you meet them at the judgment—kind of a sad affair.

12 And I can imagine the boat, with the bow of it pushed in to the bank. And must have been Simon Peter, with the great brawny arms and shoulders, that pushed the boat around and headed it out into the sea. And they was all waving goodbye to those on the bank. And they're screaming, "Come back again, and bring the Master over to see us, and come have another revival. We've been so blessed today," and new friends waving.

And he climbed over the rest of the disciples and sat down, probably by the side of his brother Andrew, and picked up the oars. The ships then were propelled by either the wind, or by oars that they pulled. And then maybe they'd be sitting two in a boat, two on a side, and they would ... or two in one seat rather—maybe six or eight oar locks. They would pull and time. That way they could hold the boat in its keel, when the storms was on. Then the winds blowing normally, they could hoist up a sail, and sail.

13 Must have been a hot afternoon, from the looks of the scripture just before this event.

And so it must have been a real quiet, sunny, hot afternoon. The sun was setting. And they ... as they oared and then turned loose, and waved goodbye to the people, "Hope to see you again sometime," as they moved out into the sea and the sunset, the evening twilight. And then after awhile the darkness set in.

And they must have picked up a pretty good speed of oaring. And that's a hard job, when those great heavy oars dips into the sea. And most all of them were fishermen and great strong men, used to the sea.

And so, as they, expecting Jesus to get the boat and follow them on pretty soon, why, they got out there and they must have coasted, just a little bit—kind of get your ship started and then let up.

14 Maybe young John must have been the first one to speak up, 'cause he was the youngest of the group. And it must have been he that said, "I'm getting just a little bit tired. Let's coast for a little bit. Wait a minute, we don't have to hurry. He hasn't come along yet. So we might as well wait a little while, and kind of get a good breath of air."

And as he set there with his head down a little bit, he must have started a testimony meeting, and that's what I want to talk about. It must have been he that raised up first and said, "Brethren, no matter what the people say, and how much anyone wants to disbelieve, I'm certainly as sure now, after today, that we're not following a faker. We're following nothing less than God. For no man could do what He did today 'less it was God. You know, when He took those biscuits and broke them and fed that five thousand there, that's the most amazing thing to me. There could have been a question until today. [Now I'm just repeating his testimony, as it was.] But that settled it."

15 Said, "I can remember years ago, I used to live down close to the Jordan. I can remember, as a little boy, how my pretty Jewish mother used to pick me up in the afternoon, and sit me up on her lap and rock me, out on the porch, when the poppies was blooming along the side of the banks of the Jordan. And she used to look across towards the desert, from whence our people was brought—through this desert. She used to tell me Bible stories. One of the great stories that I remember was the Shunammite woman, and when her little boy was dead. And the prophet raised up this little boy again from the dead. That used to be a thrilling story.

16 "But one of the most thrilling stories that Mother used to tell me, she'd say, 'Now John, you're just a little boy. But I want you to remember as you grow older, that great Jehovah brought our people up out of Egypt, and we come through that wilderness across the river there. And all for forty years they journeyed in that wilderness—no places to get clothes, and no place to eat. And God rained bread down out of heaven every night, and fed our people in that wilderness, 'cause they were in the line of duty following great Jehovah. And now, someday, Jehovah is going to be made flesh here on earth in the form of a man. He'll be called "the anointed One, the Messiah." '

17 "And I remember," he'd say, "as a little boy.... How that my little-boy-mind used to figure out—try to figure out—how did God feed all those two-and-a-half million people in that wilderness? How did he get all the bread? And I used to ask Mama, 'Mama, did He

have ... has Jehovah got great big bunch of ovens up there in the sky, and He'd bake all the bread and run down at night, and put it out upon the ground for the people? And Jehovah's big skies are full of ovens?'

"She'd say, 'No, son, you're too young to understand. See, Jehovah is a creator. He doesn't need ovens. He just speaks and his word is made manifest. When He speaks He's great Jehovah. And He just spoke it, and the angels distributed down upon the ground for the people.'

18 "And today, when I seen Him stand there, did you notice that look on his face? There was no doubt in his mind. I climbed over behind the rock, and watched Him as he took that bread and broke it, and handed over to the ... his ministers (us) to distribute it to the people. And then when He reached back to break again, that loaf was whole again. And He done that hundreds of times, until every one was filled, and there were basketsful taken up.

"I knew that could've been no less than Jehovah, because He acted like Jehovah did. Only Jehovah can create. And I know that that man's not a faker. There's only one creator, and that's Jehovah. And now, of all the things that I've seen, that satisfied me. I want you to know now that my heart is completely surrendered. And I believe completely that He's not merely a prophet—He is a prophet, but He's more than a prophet—He's nothing less than Jehovah God dwelling among us. Because He created bread, and He had the habits of Jehovah. No wonder He could say 'If I do not the works of my Father, then believe Me not. But if I do the works of my Father and you can't believe Me, believe the works, for they testify of Me, and tell who I am.' Look like people could have seen that easy."

And John was satisfied that He was the Messiah, the one that Isaiah said, "Unto us a Son is born, and his name shall be called Counsellor, Prince of Peace, mighty God, everlasting Father." And John was satisfied because what he'd seen.

The young fellow giving his testimony ...

19 About that time, Simon Peter said, "Well, now, just a minute. If we're going to have a testimony meeting, I'd like to have something to say. You know, I was very skeptic of the whole thing when Andrew—my brother which attended John, the prophet's, revival—which testified that the Messiah was coming and he would introduce Him. And I was a little skeptic of what Andrew would tell me, because I've heard all kinds of Messiah stories, and everything else.

"But all you brethren remember my old dad. His name was Jonas, and you remember him, of how that he was a very staunch believer, how that.... I can remember Mother and Dad, and all of us, as we fished for a living. And we'd catch no fish. We needed bread. And how that we'd get down on the floor and pray to God, 'Give us a catch today, God, that we might be able to sell our fish, and pay off our debt—have food to eat.'

"And how we'd go out on the sea in the storm, and dare to face those storms.

20 And Dad ... I can see his gray hair hanging down his back. One day as he sat upon the brail of the boat and talked to me, saying, 'Simon, you're my oldest son. You know, I've always believed, Simon, that I would see the Messiah. Our people has looked for him since Eden. And we're sure that He's coming, no matter how long.

"'It's been four thousand years ago," you say, but I believe that Messiah will come. And every Jew has believed that he would see the Messiah in his generation. I hope to see Him in my generation. But it looks like I'm getting old, now. I've got to stop the sea, and.... Getting my aches and pains. I probably won't see Him in my time. But maybe you will, my son. And I want to train you in the scriptures. Son, before the Messiah rises on the scene, there'll be all kinds of things going on—all kinds of false things. Because Satan will do that to destroy the influence of the real Messiah, when He comes. It's always been that way.'" (Still that way.)

21 And then we find out he said, "I remember he put his arm around me, said, 'Son, there's only one way that you'll be able to identify that Messiah. Now, we've had hundreds of years without any prophet. Malachi was our last prophet—that's been four hundred years ago. We haven't had a prophet. But remember, Moses told us in the scriptures that when the Messiah come, He would be a prophet when He rose on the

scene.'

"We Jews are taught to believe the prophet. And the Messiah's journey on earth is a spoken word of God that He's promised us. And the word always comes to a prophet, and a prophet vindicates that word. Don't you never forget that, son. There may be great things rise, there may be great enthusiasms and great things, but remember the Messiah will be a prophet. 'Cause we know that God never changes his way, and He said the Messiah would be a prophet. So remember son, prophets are those who have the word of the Lord, and when the Messiah comes he'll be a prophet.'

"I can just still feel his arm," said Simon, "as he put it around me, and Andrew was standing there washing the net at the time. You remember it, Andrew?"

"Yes, Simon, I remember it."

22 "And Andrew trying to tell me that this John was a prophet. I had other things to do, had to sell the fish and things, so.... Father's been dead for years, but I've always kept that on mind. Daddy said the Messiah would be a scriptural identified prophet; not forget it, because it's the spoken word of God. And that word has constantly always come to the prophet that identified it, or manifested what was promised for the age. 'And now, Simon, one day,' he said, he said....

"You know, Andrew asked me to go to a meeting, and I went down there to a meeting where this fellow Jesus was. And I'd heard all kinds of rumors. There was a Jesus raised up before Him that promised to be some great something—led four hundred out, and they all perished, and so forth. I thought was just another one of them kind, with some kind of great enthusiasm of some revival, or some great denomination they were going to make. But one day I thought I'd go with Andrew here, my brother."

23 And I can imagine about that time the boat began to shake. Somebody begin to shout, and he said, "Sit down, don't rock the boat! Wait a minute, sit still!"

And he said, "You know when I went down there, and walked into the face of Him, the first time, He looked me right straight in the eye and told me what my name was. He'd never seen me before. Not only did He know me, but He knowed that godly old father of mine, that had instructed me in the scriptures. And I knowed that that was Messiah. That settled it for me, right there! That was ... that made it right for me."

24 Must have been Philip said, "Can I say a word here? Now," he said, "Brother Nathanael, don't let this hurt you, because you know we studied the scrolls for years and years, what the Messiah would be. But when I seen Him do that, I took off and got my friend here, Nathanael, and when he come over...."

Nathanael said, "Let me tell it, let me tell it!"

Oh, you know there's something about when Jesus has done something for you, you just can't hardly stand still. You got to tell it yourself. Isn't that right? If it's something real, you just got to say it. When He filled me with the Holy Ghost, I want to tell about it. I want somebody to know about it. Not somebody else tell it, I want to say it myself.

25 And I just imagine Nathanael got all enthused, and said, "You know, I'd like to say this. I was a little skeptic of you, Philip, when he told me. I asked you, 'Could any good thing come out of Nazareth?'

"And you gave me the best answer that any man ever had—'Come and see.'" That works good today. That's right. Don't stay home and criticize. Come and find out for yourself, see.

"Said, 'Could any good thing come out of Nazareth?'

"Said, 'Come and see for yourself.' And you know what you told me.... And when I walked up into his presence, and He told me that I was a Hebrew, an Israelite, and was an honest man.... I knew that. But I wondered how could it be? He looked like an ordinary man. I was expecting the Messiah to come down golden corridors from heaven, right down to the head of the denomination here, to Jerusalem—walk out and say 'Caiphas, I have arrived.'

"But they find out He come out of Nazareth, from a poor family, and actually a kind of a black name behind Him, as an illegitimate child. Here He stood dressed in ordinary

clothes, not like a priest or somebody—just an ordinary man. And I thought when I walked up there 'How can that be Messiah?' One old garment on He'd wore since He was a young fellow, and here this same garment on, his hair hanging down his back like ... like an ordinary man of the street. And He looked me in the face and said, 'Before Philip called you, when you were under the tree, I saw you.' That settled it for me. I knowed by the Word that was Messiah! That was Him!"

26 And the boat must have shook, and the testimony meeting was going on. Oh, what a wonderful time they were having, out on the sea there, just having a great time.

Andrew said, "I'd like to say something that kind of puzzled me for a little while. You remember when we was going down to Jericho, and He said 'We must go up. I have need to go by Samaria'? So we went up to Samaria, and there at the city of Sychar when he sent us all away to buy victuals over in the city."

"Oh, yes, I remember that well."

"Yes."

"Yes."

The boat was just a-shaking, everybody having a wonderful testimony after the revival is over. So they were having this testimony meeting.

27 And he said, "Yes, and you remember we slipped up, and to our surprise we saw our Master talking to a marked prostitute. 'Hmm-m,' we thought 'That's bad. Look at Him out there talking to this young woman, and sent us away. And here He is out here, with this ill-famed woman sitting here.' Remember, we stand just behind the bushes and we listened to their conversation.

"And we heard Him say to her, 'Woman, go get your husband and come here!' And we said, 'Well, we might have been mistaken. Maybe the woman was just legitimately married.'

"And she looked Him back in the face and said, 'Sir, I don't have any husband.'

"You remember how our hearts failed? Our great Messiah, that we had confidence in, here was caught in a lie, a cross-fire, 'cause He said, 'Go get your husband,' and she witnessed back that she had no husband. Now it's back-fired on Him. Remember how we all looked surprised, and the breath was gone out of us?"

"Yes, I remember."

"And then you remember the next words? He said, 'Thou has said the truth, because you've had five. And the one you're living with now is not yours.'

"Oh, you remember the testimony meeting behind the bush? My! See, you can't corner Him. He's God!"

"Oh," Simon said, "that just a...."

Andrew said, "That settled it for me."

28 Bartholomew said, "Wait, I'd like to put in a testimony. Can I do it, brethren?"

"Oh, well, I suppose you can. We got plenty of time. He hasn't come up yet, so we'll just make a few paddles. Go ahead, Bartholomew, you testify."

"Well, one of the great things to me, you remember our sister down in Jericho named Rebekah?"

"Yes, and her husband run a restaurant down there, uh huh."

"And he was a business man, and his name was Zacchaeus."

"Yes, yes, I remember him well."

29 "You remember, she was ... she was one of our sisters. She had believed on the Lord, and she was so afraid that Zacchaeus would let it all get by without accepting Jesus. And Zacchaeus was a very good friend to the priest there. And so she was praying that something would happen, that his eyes would come open and he'd recognize that this was the Master, this was the vindicated Word of God made flesh among us. And we tried to tell her ... tell him about how that Jesus of Nazareth knowed the secrets of the heart, showing that He was the Word, 'cause the Word discerns the

thoughts in the heart.

"'Nonsense,' he said. 'I believe the priests. What the priests says is good enough for me.' Because he belonged to all the orders of the city, the Kiwanis and everything else, you know, so it's kind of hard for him to let down on them.

"So Rebekah had asked us all to pray, to pray. And every time we'd come up to the subject He was a prophet, he'd say, 'Nonsense. The priest says, "He's Beelzebub. He's a devil. He does that by the power of the devil. And He's just a mental telepathist. That's all there is to it. There's nothing to it."

"So there's no such a thing in this day. We haven't had prophets for hundreds of years. And how could that guy—not even with a fellowship card—how could He ever be a prophet! Oh, no way for such a thing!"

30 "But you know, Rebekah kept holding on (his wife), and praying.

"And one morning when Jesus was coming into the city, well then, we find out that.... Rebekah told us that Zacchaeus had went out to the street to see. So, he didn't believe He was a prophet. So he said, 'I'll just get a good look at Him.' Now, he testified to us at the restaurant the other day when we was eating.

"So he climbed up in a sycamore tree, and said, 'You know what? I'll just disguise myself up here, so He won't be able to see me. I'm a little fellow anyhow, very short, and I can't see Him down there in a crowd, so I'll just climb up here in the tree.' And he got to where two limbs meet, and there he sat down by these limbs."

That's just a good place to sit down and study it over. That's where two ways meet—yours and God's—your ideas. That's a good thing to think it over.

31 "So, he said, 'You know what? He must have been a prophet. He could have been. It could be possible I could be wrong. So I'll tell you what, I'll get a good look at Him, and He won't know me. So I'll just take all the leaves and pull them in like this, around me. And I'll disguise myself so He won't even see me at all. And I'll watch Him when He comes by. And if He doesn't look like the right kind of a person, I'll give him a piece of my mind, sitting up here in this tree.'

"So he watched, and had a leaf so he could raise up and see Him when He come around the corner. And when He come around the corner, walking down the street, you know, looking from one side to the other—and disciples saying 'Stand aside, I'm sorry (people with sick children and things), I'm sorry, the Master's awful tired. Had a great service last night.' And gentlemen-like, 'Would you please stand aside, and let Him by. He's making his way down to the city, and would you please just stand aside.'

"And Zacchaeus sitting up here in a tree looking down at Him.

32 And Jesus come right straight under the tree, stopped, looked up, and said, 'Zacchaeus, come down from there. I'm going home with you today for dinner.'

"That settled it for me. He knew he was up there, and knew his name, what he was. That settled it. That's Messiah to me! Yes, sir, because we know the Messiah was to do that. Certainly. So He had to go home with him, said, that day for dinner. What a great time that was. We remember it."

33 You know it must have been about that time that testimony meeting was going on—you know, these disciples out there on the sea testifying—it must have been down in the blackness of the night, somewhere up in the northlands there, that Satan must have moved up over the hill and looked down. He looked in at that testimony meeting and he found out that they had gone off without Him. There was his chance. See, I think that scene is just about returned again, repeated itself. They had.... In the enthusiasm of the revival they had gone off without Him.

And I believe that that's a lot that's happened to us today. That in this hour of confusion, and after this great revival that we've witnessed that's swept around the world, every nation has had revival fires built and burning—great healing services, people receiving the Holy Ghost by the tens of thousands times thousands; and in the enthusiasm of it—like those disciples testifying what He had done—and "Oh, we seen Him do this, and we seen Him do that," I believe we've went off, like them, without Him.

34 We've went off on great big opportunities that the revival has presented. We've

went off on opportunities of making a lot of money: the churches building greater buildings, great big millions-of-dollars places, great schools, educational systems, and making our denominational grow.

And then, having our communism program, anticommunism—that's all we can talk about today. And the first thing you know, Satan has seen us on our anticommunism program, on our big denominational programs, and on our million-more, and so forth that we got. And we've gone off without the old-time prayer meetings, and the baptism of the Holy Ghost coming back, until the fire is burnt low.

You can cry out, and try to get people to the altar, and they just walk up like they were almost dead, a dread to come. And then ask ministers to come pray with them. "Oh, why do you ask me for?" And they get down there, (and you can't hardly get them), and they'll stand there just for a few minutes, look up at you, and go back and sit down in their seats.

To me, the fire has gone out. Something's happened. Listen! What we need is a revival that sinners, looking upon Christ, repent, run to the altar with their hands up, screaming for mercy, and the whole church is a flame of fire with the glory of God.

35 Our enthusiasm for opportunity to make our denominations grow.... We built bigger schools to educate our ministers, and send them farther from God than they was at the beginning. God's not known by education. He's not known by theology. God's known by faith. You can't explain God. He's beyond explaining. Look what it's done.

We Pentecostal people, that used to be Pentecost, our women has bobbed off their hair, wearing make-up; our men is permitting it. Our ministers are permitting it. They're afraid to say something about it. The church will turn them out if they do. Oh, if we don't need a house-cleaning from the pulpit to the congregation! It's a shame, it's a disgrace!

36 Some man come to me not long ago and said, "Brother Branham, the people love you, but," said, "you're always bawling them out—bawling them women out about having short hair, and things like that."

I said, "The Bible said it was a disgrace for her to have it. She dishonors her husband when she does it." And it is absolutely a sign that you've departed from God. Remember in Samson's case long hair was a Nazarite sign, that he had departed from the world to the Word of God.

And when you bob off your hair, women, you deny your Nazarite sign. You've went to Hollywood, instead of back to the Bible. The Bible said, "Let them be like that." It's a shame. And the ministers don't say nothing about it.

37 This man said to me, "Why don't you leave them women alone?" Said, "They regard you as a prophet."

I said, "I never said I was a prophet."

Said, "They regard you as that. Teach them how to receive spiritual gifts, and do something. You ought to teach them big things, great things."

I said, "How can I teach them algebra, when they won't even learn their ABC's, how they live decent about it?" How you going to do it?

Yes, go down to the first thing. Year after year across the nation, and it gets worse all the time. There's something wrong somewhere; it ain't with the Word. No wonder we can't have revival fires burning. We need a house-cleaning time. God will never do that, till we come back again. We need a house-cleaning time.

38 And you men, you'll let your wife do a thing like that, wear shorts. Them ain't Methodist, Baptist. That's Pentecostal. That's right. Form of godliness, Laodicea church age, lukewarm, Pentecost by name, that's all. Pentecost is not a name; it's an experience of the baptism of the Holy Ghost that cleans the people up.

No wonder we can't have great healing services, and things. There's something went wrong somewhere. It's Satan, saw us out trying to...." Well, if we say anything about it, they'll change your membership." Remember, you don't pet Christians. Christians are rugged. They are men and women of God, who stand for God, regardless of what anybody else has got to say. You don't have to beg them, and persuade them,

and perfume them, and baby them around. That's hot-bed, hybrid plant, no good at all. It'll never produce nothing.

39 Reminds me, like....

It'll soon be nesting time and those little birds today—one of those sparrows packing straw into their nest—it won't be long till they'll be nesting, making their little eggs to hatch. You know, a little bird can have a nest of eggs, and she can set on that nest of eggs. And she turns them every few minutes, takes her little feet and turns them over, and sits there. Now, if she lets them eggs get cold after they once get warmed up, they won't hatch. And she just flies off to get a mouthful of food, and right back on them again.

And you know, that old mother bird—she could sit there on those eggs and turn them every two minutes, and not even.... Sacrifice and fast, until she's so poor she can't get off the nest. But unless, then, that mother bird has been in contact with the male bird, them eggs won't hatch. No matter what ... how much you baby them, they won't hatch. They'll lay right in the nest, and rot.

40 And if there ever was a time that Pentecost ought to get with the mate, Jesus Christ—they'd forget this little nest full of rotten eggs! Denying the faith, going into the ecumenical council, and calling it great things to sit by the pope, and say it's spiritual—what the world's the matter with you Pentecostal people? Don't you know the Bible spoke them things would happen?

And we holler 'cause the Methodists and Baptists are coming in, and all these other things like that— don't you realize that when the sleeping virgin come to buy oil, that was the very hour that the bridegroom came? And they did not get the oil. No.

The rapture will come so secret, in going away some of these times, you won't even know it happened. It'll be gone and you'll wonder what happened.

41 Like John came on the earth. And they said to Him, said, "Well, the Bible says Elias must first come."

He said, "He's already come, and you didn't know it."

So will it be someday. You'll say, "I thought this was to happen before the tribulation period. I thought the rapture was to take place."

The Words could come back, "It's already happened, and you didn't know it!" It may be later than you think! Oh, wake up, church!

I better quit that. I never come here for doctrine. I just thought I'd punch that in, just so you could have that on the side.

42 Remember, brother, Satan has seen these big programs: one church trying to outdo the other, one denomination trying to outdo the other one, weeding out all the illiteracy, and have to give them a test of psychology—have a psychologist to test a man before he goes into the mission field. Pentecost! No, that ain't the Presbyterians, that's Pentecost! A psychic test is required of a certain group of Pentecostals (big group) before the missionaries can take the field.

What if they had a test like that.... They got a test (it was a Pentecostal test) in the beginning when they waited in the upper room, until there came fire from on high and the power of God. That was the test; not some worldly, half-drunk psychologist standing there trying to make the mind be a little bit excited, or something. Say, "You're altogether undone," when it absolutely proves that a man who's extremely spiritual is nervous. He has to be in that condition to get into it. So there you are. See, just messing up what God has tried to do for years, and come right back around with their programs and their great....

43 They're enthused when they see lots of people gathered together, and say, "If I could make all them Assemblies...."

"If I could make all them Oneness...."

"If I could make all Methodist...."

The Methodist are trying to make all of them Methodist, the Baptist trying to make all Baptist, the Pentecostals, all Pentecostals. Oh, you can't do nothing about it! God has

ordained those from the foundation of the world.

We got to preach the gospel, that's all. But our big programs.... We've went off without that fire. We've went off and made ourselves a homemade fire, as it was.

44 And our communism.... Now, we're so scared. Communism has set in. What's going to happen? But you know, the great thing ain't communism. You let me tell you right now. I ain't afraid of communism.

But what I'm afraid of, you Pentecostals, this ecumenical council's going to take you. That's the thing. It's going to form the mark of the beast, and you're going to have to go into it because you're an organization. You have to get in, or get out. That's the thing. And any good, sensible, spiritual person knows that. We need another "upon the sea testimony."

We find it now, and our Pentecostals just swallow it, hook, line and sinker. "What a great thing it'll be, when Methodists, Presbyterians, Lutheran, Church of Christ and Pentecostals...." You'll have to deny your great apostolic doctrine to be in there. They'll have to do the same. You won't have nothing to do into it. It's all consolidating with Rome, just exactly what's been proven. The scripture said so.

45 What's the matter with the preachers, that let these things get in this condition without warning the people? God will require it at their hands. And right in this time of trouble.... They were in trouble. They were. Communism not setting in.... It's the ecumenical council going to swallow up the whole bunch. And you remember, when you say "It won't happen," then it's too late. You've done took the mark of the beast. You belong to it, then. You better get where you can get away from it, now. Yes, sir.

Be sealed in the kingdom of God. The body of Christ is a mystical body of Christ, that's baptized into it by the Holy Spirit, not joined into it, took into it, talked into it, spoke in tongues into it, shouted into it. You're borned into it by the Holy Ghost! That's right. Certainly.

46 Now we notice these things. Trouble comes up all at once. Oh, the devil looked over and said, "Aha, they're gone off on a tantrum. They was out there jumping up and down, and shouting, having a big time. You know what? Right now is my time to sink them. I'll get even with them now."

So he raised up over the hill and began to blow his poison breath. [Brother Branham makes blowing sound.] "Days of miracles is past.

"After all, I believe these people are just nervous. I think they ought to have a mental test before they take the foreign field." Pentecostals! Uh huh.

See, poison breath killing the Word: "Oh, I think it's something else. I believe...."

See? Going right straight back, like all the rest of the denominations did. That's just exactly the road they're walking. It kills it. The very hour you organize it, that kills it. It always has. It always will. It'll never rise again. It's never been known in history.

And this Laodicea church age, Christ was on the outside of the church knocking, trying to get in. And they just can't stand it. They can't listen to it.

Now, we find the hour we're living in. Trouble has set in.

47 Then we begin to find out miracles isn't taking place no more, like they were. The sick go home sick. It isn't because of God. It's because of the lack of the revival among the people. There's no revival. They sit and listen, go home, say, "Well, I guess that was pretty good, uh huh." There's not that zeal, there's not that something in the people that should be there.

48 I remember fifteen years ago here in Arkansas—where I was having a little meeting up there at Jonesboro—when about forty thousand people trying to attend, come to a meeting in a city of about fifteen thousand. And they laid under cots and trucks and everything else, and hold papers over their sick children, just to get inside. They sat in the seats, and wouldn't leave day and night. And have their loved ones to go get a hamburger and a bottle of pop, and stay there day in, day out, day in, day out. Their hearts were burning on fire. Just the least little thing God did, it set them on fire. Hundreds of them come in. He's still the same God tonight that He was fifteen years ago.

49 He's still the same God tonight that He was when He created heavens and earth.

What is it? We got all enthused and wanted to build up our organization, wanted to build up this, and build this, and make something great and shiny; compare with the Joneses, with the Methodist, with the Baptist, with the Presbyterian. You're not of them. No, you're not.

They're denominational people, which is all right. Nothing against them. There's plenty of fine Christians out among them. But you oughtn't to associate yourself in that unbelieving groups—people that deny the power thereof. You're not to take sides with them.

50 You know, the trouble of it is, you're trying to get Hollywood in the church. The thing you ought to be trying to do is get Hollywood out of the church. See, you're trying to make your building so pretty. You're trying to make your denomination so big, till it'll attract the attention of the people.

We can't go over on their side. We got to have them on our side. Everything shining—remember, Hollywood glitters with worldliness, while the gospel glows in humility. There's quite a difference between shining and glowing. The gospel glows in humility, and meekness, and humbleness and power; while Hollywood shines, and everybody "hurrah" and hollering, and going to it, see. We don't need that.

51 We want to live such ... why He said, "Ye are the salt of the earth. If the salt has lost its savor (that's its strength of the gospel)...." We should have something moving in our churches that Methodist, Baptist, Presbyterian, and all of them would long to come. We should be so salty ... salt makes thirst, creates a thirst. Salt is the savor of the contact. It's got to be contacted.

And we find out, our great tantrums—try to compare with the Methodist and Baptist, the big buildings and big places, and fine educated people, and greater schools and bigger colleges, and everything like that—we've went off on a tantrum. And here trouble has set in. And a spiritual mind looks around and says, "Here, wait a minute here, are we all going to have to take that ecumenical council? Will our whole group go into it?" Sure, you're going. Exactly. You watch and see if you don't. The Bible said you would. Exactly. Christ would be on the outside.

The moon blacked itself out—before the Pope, the first one ever went to Rome—the other night, showing a sign in the heaven. Unpredicted, it did it. How the Lord is doing things in this day, marvelous!

52 Then in this great hour of darkness when they was there, the winds come up. All hopes of survival was gone. So what are you going to do, if your denomination goes into the ecumenical council? What's going to happen then to all of our great things that we built here on earth? The last hope gone.

But you know, as they were about to scream, and all hopes is gone, they couldn't be saved.... And all of a sudden, they see Him come walking on the water. In the hour of darkness He came walking in.

53 You know what? When He left them, He knew that was going to happen. So He climbed the highest hill there was in the land. Higher up you go, further you can see, and He climbed up so He could watch them.

You know, He knowed this was coming. He predicted this day to be here. "As it was in the days of Sodom, so shall it be in the coming of the Son of man, when the Son of man is being revealed." Then the Son has to be revealed.

This wicked and adulterous generation will seek after a sign. It'll have a sign. It'll reject it as it did then. But it'll be the sign of the resurrection. He's still alive, doing as He did.

54 We find out that—in this great hour, those disciples all in distress—He climbed up so He could watch them. He was sitting up there on a hill watching them.

And now, he didn't climb a mountain this time, but He climbed from the grave, climbed through the air beyond the moon and stars, until He went so high till He has to look down to see heaven. And there He sits on high. "His eye is on the sparrow, and I know He's watching us." He's a-watching.

55 And right here in this hour of darkness, when the churches is all gone into great programs—and they got this program, and that program all programmed out, like the rest of the churches are, the denominations—and what's happened? In the hour of darkness, when the real spiritual-filled people wonder, "What's going to happen? Look at my children"; the men say "Look at my wife, look at this"; and they let out Sunday, or Wednesday night prayer meeting early, so they can go watch "We love Suzy," or something like that on the television; lovers of the world more than lovers of God, acting like them.

56 I told a lady the other day—she's dressed so tight, and her dress.... I said, "Sister, that dress is too tight. It may not sound good for me to tell you that, but it is. You're a Christian, and you'd make a stumbling block."

She said, "Well, Brother Branham, you know what?" She said, "This is the only kind they make."

I said, "They still sell goods, and they got sewing machines. There's no excuse."

Listen. Let me tell you something, my dear friend—not picking on you. No, sir. I'm trying to keep you out of the torment. As long as that spirit's in you, you're going to do it. That's right. You have to be borned out of it. Now you can suit yourself on that remark. But let me tell you something. See, where your heart is, there your treasure is also.

57 Let me tell you. You might be just as pure as a lily to your husband—and you might be just as pure as a lily, young girl, to your boy friend—but some day God's going to make you answer for committing adultery. You're guilty when you dress like that.

Jesus said, "Whosoever looketh upon a woman to lust after her, has committed adultery with her already in his heart." And when that man has to answer, to sinners, for looking upon you for committing adultery, who presented it to him? Think of it! You Pentecostal women, shame on you. Shame on you. I love you, that's the reason I'm saying that. Love is corrective.

58 We're on a great tantrum, a great dress tantrum. It's just like fashion, like the world. He said, "Love not the world, or the things of the world. If you do, the love of God's not even in you." I don't care how much you speak in tongues, jump up and down, dance. Cut hair, wear dresses like that—you men permit it—your own fruits tells you where you're at. That's exactly right. No wonder we're in such a chaos as we are.

And the winds of communism, the winds of churchism, the winds of ecumenical organization, it's a ... it's a joining time, a unionizing time. The unions are unionizing labor, fussing about it. The nations has a ... the United Nations are uniting. The churches are uniting together. What's it all showing? It's showing that Christ and the bride is fixing to unite. That's what it's speaking of. All these shadows of things are showing the positive coming.

59 Watch now as we close, 'cause I'm getting too late. And now notice, in that great hour when all hope was gone of survival, they seen somebody come walking on the water, walking up. And the thing, the sad part (listen close), the only thing that could help them, they was afraid of. They said "It looks scary. It might be a, you know, a spirit."

If that hasn't happened again! They're afraid of it. They're afraid of fortune telling. They're afraid of some kind of a devil power, when Jesus said it would happen in this day. The only thing that can help them is Jesus Christ; not another denomination, not all of them joining together. That's just going to make it worse than ever.

The only thing that can help you is Jesus Christ.

60 And when He promised to return in the last days in this form, and do this, promising.... Just like before the promised son returned to Abraham (the first seed), the royal seed of Abraham, Jesus, said we'd see the same thing: before the promised Son, God would manifest Himself in flesh and do exactly like Jesus did, like He said He'd do it, like said would be done in the last days.

And here all those prophecies that we could lay out by dozens, right here before you, that this is supposed to take place.... And the churches which ought to be with arms out to receive it, "Ah, I'm a little afraid of that. It don't belong to our group," see.

And they're scared of it. The only thing that can bring them to Christ, is Christ Himself, and they're afraid that it's scary.

"Oh, I don't know. That might be spirited, you see. I don't know about it." A-scared of the only thing that can help them.

61 And in a dark hour of distress, those elected church, that group that's sitting out there, scared that it might be spooky. They didn't want to have nothing to do with it. Then come that sweet voice, "Be not afraid. It is I."

He is the Word, isn't He? He never changes to be the Word. Now can't you hear the Word say tonight, "He's the same yesterday, today, and forever. Be not afraid. It is I."

Let us bow our heads.

62 Heavenly Father, the evening is hot, the hours are dark. How the fire is gone from the altar. You're gleaning across the fields. You said, "The kingdom is like unto a man that took a net and went to the sea, cast it in." And when he brought it out, the kingdom was like that.

Lord God, someday that last fish that's in that water ... You said they'd taken all kind. That gospel net catches all kind. It caught turtles, crawfish, spiders, serpents, scavenger fish. We don't know what it catches. But there was some fish there you were after. You're the one that's the judge. But we realize, quickly, the turtle, the crawfish, and all get back to the mud hole again, back to the water.

But someday that last fish that's ordained, predestined to come, that last part of the body will be drawn out of that lake.

63 You throwed out a net in the days of Luther, Wesley, Alexander Campbell, John Smith, Calvin, Knox, Finney, Sankey, so forth; and the Pentecostal age—the days of F. F. Bosworth, and Frodsham, and those great men. You throwed out nets the days of Billy Sunday, on down through the age. And now you're still combing through the sea.

Is there one of them sitting here tonight, Lord? If it is, may they be like that little woman at the well. Even in her prostituted state, she still recognized that You was the Messiah. She saw that sign. That was it. She said "I perceive You're a prophet." She had no idea that it could be Messiah. She said, "We're looking for a Messiah," in other words. "We know when the Messiah cometh, He'll tell us these things."

And You said, "I'm He." That was it.

64 Now tonight, Lord, let them see that, "It is I. Be not afraid. It's my promise." Heal the sick, Lord. Save the lost. Fill the empty.

May we go away tonight and say within our hearts as we go away, like those who came from Emmaus, "Did not our hearts burn within us as He ministered to us tonight in the building, his divine presence?" How they knew it was You, they invited You in and their eyes come open. May every one of us tonight invite You in. If we don't understand it, may we invite You in anyhow. That's the only way You can reveal Yourself. And we notice the way You revealed Yourself after your resurrection, You did something in the same manner You did before your crucifixion.

Now come tonight, Lord. You said You was the same yesterday, today, and forever. Do again for us like You did, in the days when You stood here in flesh on the earth. We'll go home light-hearted like those. In Jesus' name we pray. Amen.

65 Now in the service tonight, I know it's awfully warm. We got twenty minutes to get out in time. I'm.... I can't stop or hinder the things that I do. I'm drove by something. I always have been all my life, and it's always been right. It's never told me nothing but what was in the Bible. I can't stop it. I can't do nothing about it. It just does it anyhow.

And I'm sure if I'm obedient, there is somebody that needs it. And I'll be faithful. And in that day I wan it like the great St. Paul said, "No man's blood is on my hands." Hunh-uh. I want to tell you the truth. Not as I'm.... I love you.

66 And if you had a little boy—now think of it, lady, you with the ... that I scolded awhile ago; and you, sisters, with bobbed hair and things—if I ... if you had a little boy sitting out on the street, and you said, "Junior, dear, you better come in, dear. It might be, I don't know, they'll probably drive around you," you don't love that child. That's right. You'll get out there and shuck the hide off of him, or make him come in. That's

right. You love him.#109 That's the way the gospel is. God loves you. And those that He loves He chastens, He rebukes—every child that comes to Him. If you can't stand chastisement, you go away and get angry about it, then you're illegitimate children and not the children of God. But just remember, it's just the scripture.

Now, a word from Him, one word, will mean more than I could say a million lifetimes. It's Him. We know his promise. We know what He promised to do.

Now, I don't know whether there will, from the....

67 (Did he give out cards again? Did you give out cards? What were they? J? All right.) All right, to save time let's just start from number 1. Now they're probably all over the building. J number 1. And now we got some stragglings. We started from ... one time from this, and other time some, back and forth and around, but we got them straggling around here. But every people that comes in every day has a chance to come up into the line.

That don't mean because you're here....

68 How many knows, in this meeting, there's been nearly twice as many healed out in the audience as there was healed up here? Sure, you know it.

See, a prayer card is just.... Can't really get the people up here to get the Holy Spirit among them, 'cause you're used to doing that. We don't even have to have it right now. We could omit the prayer card, just like we did last night. We never had prayer cards last night. The Holy Spirit went out among them that didn't have prayer cards. Now I've seen many things I didn't say nothing about, 'cause I didn't know whether it was so or not. It still held dark over them. I just let it alone. I didn't know. It wouldn't do no good to call them. Whatever He says is right. So listen to what He says.

69 Now.... (Did you say that was J? J number 1?) J number 1. Who has the prayer card? Raise up your hand. (You must be mistaken, son.) Oh, I'm sorry. Oh, way back against the wall in the back. Come up here, lady. They just bring these cards down now. The boy—Brother Borders or Billy, one, sometimes both of them—mix those cards up before you, then give you your card, whatever you want. We don't know. This one might get number 5, and that get number 7, this get number 15, that one 95. We don't know.

And then again, when I come, I just ... wherever lays upon my heart I call from there, no matter where it's at. So, I say.... Or sometimes I count how many's in a row, and divide it by the ones on this row, and get an answer, see. And then if I don't, why, just whatever comes in my mind first, I call.

70 Number 1, J number 2, number 2. Number 3, number 4, number 5, number 6, 7, 8, 9, 10. Let them come, see. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. That's good. That's the way. Come right.... Wait, one went the other way. 1, 2, 3, 4, 5, 6, 7, 8, 9. That's right. Here, here. It is 10. All right. 11, 12, 13, 14, 15, that's five more. 1, 2, 3, 4, 5, good. That's good. 16, 17, 18, 19, 20. 1, 2, 3, 4, I only see four. 20? Did 20 answer?

All right, now we don't want to get too many standing at once. Now, if we get through these and it's early enough, we'll go for some more. We don't call ... maybe we.... Let's try a few more. Let's try five more. 21 to 25, in the J's. Let them stand if you will. 21 to 25. 1, 2, 3, way back in the back, 4. 1, 2, 3, 4, that's five, okay. Now let's just stop there. There's twenty-five in the line, and they're lining them up down here.

71 Now, I'm going to ask you one favor. Will you give me your undivided ... give God your undivided attention for the next fifteen, sixteen minutes? Will you do that? And will you do this, open up your heart? Now remember what I said. Don't let it go over your back, like water falling on a duck's back, as the old saying is. Don't do that. Consider this. If I tell you anything that's not in the scripture, and a promise for the hour, you're duty-bound to see the manager here, and come tell me about it. That's right. I teach nothing but what's in the Word.

And if I stay right with that Word, and if I say it's that way and God ... it is in the Bible.... If the angel of the Lord told me something wasn't in the Bible, it wouldn't be the angel of the Lord. That's right. He's never one time told me anything but what was in that Word, and you bear me record. He's never said one thing out of the hundreds of thousands, and thousands (and the languages of the world), has he ever one time said anything wrong, or said anything that didn't come to pass.

72 Listen. Ask the manager and them here.

This what you all see here is the amateur side of that. Is that right, brother? Why, out there in ... out in private life, where He says, "Go down to this place, and see this, and this will come to pass." And "Say this over here, down there," it's just constantly all the time, see, year in and out. The people in the audience just see the little things.

But now, if you'll be reverent.... Now, is everybody in this prayer line, standing here, strangers to me? Raise up your hand, if you are. All right. How many out there knows that I don't know nothing about you? Raise up your hand. Now while Thank you. I don't care where you are, if you're up in the balcony, back against the wall, down through here, wherever you are, I'm going to.... This is for your good. This is for your benefit, see. This is for your benefit.

73 I thought that was my little grandson talking to me then, but it wasn't. I got a little grandson in here somewhere tonight, just about that size. And I thought it was little Paul. He always said he was going to come stand on the platform, preach for me. And just not quite two years old. I think that little boy is hunting for his mommy.

So remember, I'm trying to help you. God knows that. I'm trying to help you. Now, look, I want you to get the benefit if He does come among us. Now think of it, the person of Jesus Christ working in flesh like He promised He would do in the last.... How many knows He promised that? Just as it was down there at Sodom when that angel with his back turned.... That was God. You believe that was God? How many believes that was God? Sure it was. The Bible said it was. And Jesus referred to it.

Now notice.

74 Now you out there without a prayer card, I want you to do something for me, wherever you are. Now, remember. These things, watch when it tells you you're healed, or what it tells you to do. Watch what it says. If it just tells you, that's to build your faith. And then when your faith comes to a spot, you just reach out and accept God. It isn't me, 'cause the heavenly Father knows.

I look down this line here. I don't see one person that I know. I can't see but about two or three people in the whole audience that I know. I don't know that right now I could show one. I know that Edmund Way was here a few minutes ago, or I thought I seen him, and I missed....

75 If I'm not mistaken, I do see somebody I know. There's a man, and his wife and little girl, named Fritzinger, from up in Ohio. Is that ... are you Brother Fritzinger? You're sitting down in a little group where.... That's Brother and Sister Fritzinger from Ohio, friends of mine. And outside of that, sitting back there is a.... I see on the side over here is an old man, going on ninety-two years old, by the name of William Dauch, he and his wife. She's a nurse—William Dauch in Ohio, a very personal friend of mine.

Not long ago, he had—ninety-one years old—had a complete heart failure, heart attack. And his wife called me to come at once. He was dying right then. You know,

76 he's been such a bosom friend to me. On my road up to see him I was worried, and I stopped. And one of my wheels got out of line, and was just cutting my tire to pieces. And I went in a Texaco station and got some gas, and then come out and looked at it. And I looked up and I seen Brother Dauch, walking down through my church shaking my hand. I said, "Praise the Lord!" And I looked back this way, and here he come down the street and shook my hand. And I went to him.

I seen his doctor, a young Jew (or middle-aged man, Jewish man), and I said, "What about him, Doctor?"

Said, "He hasn't even got a fighting chance." Said, "He's under that oxygen tent." Said, "He'll die right there." He said, "Remember, he's ninety-one years old."

I said, "Yes, sir."

"He's complete heart failure, nothing to be done." Said, "His time to go."

And I said, "Yes, sir." (He ain't going, that's all!)

I went in and put my hand under the tent. I said, "Brother Dauch, can you hear me?" He looked up at me. Now really his name—he's a German—D-a-u-g-h, and I just pronounce it "Dow," see. And I put my hand under the tent, and I said, "Do you hear

me, Brother Dauch?"

He said, "Yeah."

I said, "You're not going. I done seen you're not going."

77 A week from then standing in my church, who come walking up through the church but Brother Dauch! I left the meeting and went over the river to a cafeteria to eat. And when I got out of my car and was walking up the street, here come Brother Dauch, with his hand out! Them visions doesn't fail. And that man of ninety-one years old, and follows every meeting. He's in California. Would you just raise up your hand, Brother Dauch sitting there, and let the people see what a real soldier is? Now here, sitting right here, see. Ninety-one years old, and follows every meeting! When I'm at the tabernacle he drives hundreds of miles every day, to hear me preach a little sermon and go back. God... It shall be light in the evening time.

I said the other day (I was talking to him), I said, "What can I do for you, Brother Dauch?"

"Just one request, Brother Branham. When He comes, I want to go with Him."

"Don't worry. That's secure." Sure.

Now, the man come in, was baptized. All ... come in and received the baptism of the Holy Ghost and everything, just a wonderful servant of Christ.

78 Now, I'm going to ask everybody real reverent, you look this way and pray. Now, how many teachers here know, that He is a high priest right now, that can be touched by the feeling of our infirmities? Well, if He's the same yesterday, today, and forever, and the same high priest, He would act the same way. Only his body is at the ... on the throne of God. How many knows that? The body of Jesus is on the throne of God. But He uses our body to manifest Hisself through, just like He promised to do. "The works that I do, shall you also."

I'm going to ask you to sit still, be reverent, watch, pray.

79 Our heavenly Father, I've tried to be just as reverent as I know how to do about it. Now, just a word from You now, Lord, and then may the still, little, voice come down through this audience and say, "It is I. Be not afraid." Grant it, Father. Now I commit myself to You with the message that's been preached tonight, with thy Word to be confirmed. You don't have to do it. But You will do it, or You do do it because that You promised to, I pray that You'll grant this in Jesus' name. Amen.

80 Everybody real reverent, real reverent. How do you do? Now, I'll give you scripture as we go along, if the Lord does, I don't know. But just now been preaching like that.... See, that's one kind of anointing; this is another kind of anointing. That was just blessing, this.... Just one thing just takes the life right from you.

81 Now the lady stands here. I've never seen her in my life. Are we strangers? I believe you said a while ago I didn't know you. God knows you. He knows me. Do you know that what we're standing here now, we're going to have to answer for it at the day of judgment? You aware of that? You know that what we do now, God's going to make us answer for it up there? I just said that for a purpose. Now, if the Lord Jesus will reveal to me what you're doing, what's on your mind, or something like that, would you believe it? You'd have to believe that, wouldn't you? Would you believe it out there, you audience?

82 Now, we stand just exactly like the woman at the well and our Lord—a man and a woman meeting for their first time, see. Here we are, meeting for.... St. John, the 4th chapter. Now, if the Holy Spirit will say if you're here for somebody else, if you're sick, if it's domestic trouble, if it's financial trouble, whatever it is, I have no idea. But He does. But He can discern the thoughts that's in your heart. He's the Word. I can't; I'm a man.

You're just a bit nervous, and that's the reason I'm doing this, you see. That's one of your troubles—nervousness. That's right. And you also have diabetes. That's another thing's wrong with you, complications. Just many things are wrong. Is that right? If that's right, raise up your hand. You believe He'll heal you? You do? Now your nervousness is caused from your age, see. But now, that'll all leave you.

And I believe that by faith we'll go to Calvary, have a blood transfusion.

83 Now that's just exactly what He did. He told the woman at the well what her trouble was. Hers was too many husbands. Yours was what ... I think it's nervousness, and two or three more things wrong with you. That's right, isn't it? That's the same thing.

Now, when He come to Simon, He told him who he was. You believe God can tell me what your name is? Would it make you believe more? It would? Miss Strong, Stout. Would you believe? Go and believe, and you.... It's all over. Amen.

84 Come. Do you believe? I'm also a stranger to you. I don't know you. God does know you. You believe that He can reveal to me what your trouble is? If He does, then the Lord God be blessed. Is that true? Now don't ... don't worry. That's Him that you feel there. All right. You are suffering also from a nervous condition, mental nervous. You get tore up easy. And you're suffering with a bladder trouble, something wrong with the liver, and your anemia. That is right. You got something.... It keeps being a man appearing here. Do you believe that God can heal you? Heal your husband, too, make him well? You think his stomach trouble will leave, and he'll be all right? That's what he's suffering with. Go put your hands on him, and tell him so.

85 I am a stranger to you. The Lord Jesus knows both of us, doesn't He? You believe that God can make you well? If the Lord Jesus will reveal to me the thing that's ... that's in your heart, you believe that He will make you well? You've had some trouble. You got a gall bladder trouble, for one thing. And another thing, that's caused your bladder to have an ulcerated condition. That's what your doctor said. Now, another thing is, that they want to operate for that. That's exactly right. Isn't that true? Now, do you believe He can bypass that? You think your faith in Him ... ? Now you know that isn't me doing that. Do you believe? All right. Go. And as you have believed, so be it to you.

86 We are strangers to each other, I suppose. The Lord God knows both of us. Do you believe He's able to reveal to me the things that would help you? You believe He will. I'm seeing positive. That's very good. That's very fine. Now, you have many things wrong with you—so many complications and things, and a cough-like, and you can't get over it. And you're real nervous, and that.... That's right. And then, you've got a burden on your heart, and that burden is for somebody, which is your son. And he's having trouble, some domestic troubles. Him and his wife, they're always fussing and going on. And you're burdened for it. That is right. Now you believe with all your heart, it'll all square up and be gone. You believe now.

The Lord bless you.

87 How do you do, sir? I am a stranger to you. You're a stranger to me. It's beginning visions now. I see, looks like the whole house is just getting light, like kind of a whirl like, going around, see. But do you believe that the Lord Jesus could reveal to me what you're standing there for? You believe that He would? I believe that, also. I'm just speaking to you to contact your spirit. Exactly's what I'm doing it for. See, I don't know you. So it's got to be something besides me do it. I've got to get myself just so completely away from myself, that He does it Himself. You understand?

88 Now, one thing, you're suffering with a tremendous nervous condition. And this nervous condition has been for some time. That is right. And that nervous condition has caused you having a high blood pressure, also. And you've had a stroke.

Say, you've either been a preacher, or you are a preacher. Now, you are a preacher. I see you standing in your pulpit. Then have faith in God, and that nervousness will leave you. All ministers have that. You'll get all right. Go back to your pulpit, and obey God, and stay true to that Word.

You believe your back trouble will let you sit in a chair? Do you believe it? All right then. Keep moving on, saying "Thank you, Lord."

89 Come, lady. How do you do? Do you believe me to be his servant? All right, do you believe that lady's trouble, female trouble, is going to leave you? You do? Then go ahead and say, "Thank you, Lord."

Kidney trouble, back trouble, in your back. You believe that God will heal you, and will make you well tonight? Do you believe that He'll make you well? All right. Take on your road.

Come, lady. I'm a stranger to you. If I didn't say nothing to you at all, would you

believe that the presence of God is here to heal the sick? You would? Well, if you do, your stomach trouble ... I done told you. It's gone.

90 How do you do, sir? God lives in the heart, and your heart's been showing up here lately, bad. Do you believe that He'll make it right? Go on your road, and believe it. God bless you. You're healed. You'll make it.

You're nervous, 'cause you have a stomach trouble. Peptic ulcer bothers you, after eating. You believe it's all gone now? Go get yourself something to eat.

Kind of hard for you to get up. Your back's been bothering you so bad. It won't bother you no more, if you'll believe it. Will you? All right. Go on, and may the Lord Jesus make you completely well.

What you so nervous about? Just go on, and say "I ain't going to be nervous no more," and you won't be. All right, sir.

91 Come, lady. Now, the Ethiopian woman, white man—just exactly like, something like it met in that day. Jesus.... They had a segregation, like we used to have in the South. But we don't have it no more. Jesus let them know that all people was God's people. There was no difference, see, whether she's Jew or Samaritan. Now, if God doesn't help you, pretty soon that arthritis will cripple you up. But do you believe He's going to help you, and make you well? Just as the woman did, go on your road, and tell your people what great things God has done for you.

Now there is a surgeon ready to scoot out a knife

92 Just a moment. It wasn't this woman. Now, just a moment everybody, reverent now. It's Satan trying to do something. Here it is. Tumor. Tumor. Both of you. That's right. You got tumor, she's got tumor. And that devil's screaming for help from one another. But the Holy Spirit's screaming, too! Who are you going to believe? Him? All right. Get up out of that cot, lady. Raise up out of that stretcher. [Brother Branham speaks to lady that was on stretcher.]

Do you believe? All things are possible. Do you believe? How about you in the audience? Let us stand on our feet right now. Right now is the time to do it! Let's every person, let every person stand on your feet, right now! Give God praise! Raise up your hands. Thank You, Lord Jesus! We praise you for your greatness and your healing virtue.



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Sermons By
William Marrion Branham
"... in the days of the voice ..." Rev. 10:7