
HE CARES. DO YOU CARE?



Thank you, Brother. Let's remain standing just a moment now for prayer. Now with our heads bowed, is there any spoken request, or made known by just the lifting of your hand, if you just raise up your hand like, right, just hold your request now.

² Our Heavenly Father, we are approaching Thee again, for these requests that's . . . they have their hands lifted into the air. And they are needy this morning, Lord, of many things. Thou dost know what they are thinking in their heart, because You are the Word, and the Word is a Discerner of the thoughts and the intents of the heart. I pray Thee, Most Gracious God, that You will answer each of them according to their needs, knowing this, that Thou will do it according to their faith. Give us faith as we speak Thy Word then, Lord, may It bring faith to them. Help me to speak Thy Word, for Thy Word is Truth, that It might bring faith to give answer to these requests. And then there might be some here, Lord, who has wandered off of that narrow way, that's not walking in the Truth of the way. We pray, Father, that something will be done today, and made known, that they will come quickly back to that path of fellowship again with Christ. The days are growing late, evil is on every hand, there's a great falling away. And we pray, Father, that You will make Yourself known to us today, by healing the sick in our midst, performing miracles. Not that You have to do it, Lord, to let us know that You're God, but because You promised to do it. And we know that Thou will grant to us Your promises if we'll only believe them and know they are true. We ask this favors in Jesus Christ's Name. Amen. (May be seated.)

³ I was just taking a moment to read some of the requests laying here, there's two or three, one of them is a request for prayer. Course, there's many handkerchiefs laying here that we'd be glad to—to pray over them just in a little while, when we feel that the Presence of the Holy Spirit is—is at Its peak. That's when I try to pray over this, when all the congregation, all is anointed with His Presence.

⁴ We're so sorry to—to bother, have so many standing, and not room for them to sit down. And—and this is the day of hot weather at its very peak of heat, we're having about a hundred percent of humidity and about a hundred degrees, so it's very sticky and hot.

⁵ And I gave out this morning for healing services, or not . . . Reason I make that “healing” service, because I put my faith in what He promised. See? Now, I cannot say that He will do it, but I believe after hearing His Word and basing our faith upon what He has promised,

then we have a right to claim His healing promises, just as we do His salvation promises.

6 These couple requests. I don't know whether they got the recorders going yet for this, or not. It might be good. Well, I guess it's all right for the outside, the public to hear this, it's a request.

Did you prophesy that there'd be a—a million negroes killed on the . . . or did you just announce that there—there would be this happening?

7 Now, see, I've always asked you to be careful what you're listening to. See? There's so much of it that it's just the human side. But always if there is something that goes forth, it will speak it, "It's THUS SAITH THE LORD," even to visions or anything. The visions on the platform, in the audience, you are doing that yourself; it isn't God, it's you. See? God doesn't produce that vision, you do it yourself, by your faith in a Divine gift.

8 Like the woman touched His garment, He didn't know who she was or what was wrong with her, but she did that herself. See? Now, that wasn't THUS SAITH THE LORD. It was THUS SAITH THE LORD when Jesus spoke back and told her that her faith had saved her. But, see, you have to watch.

9 No, I just was talking about Martin Luther King, on this great disaster that they're having in the South, with the—the colored people. I said, "If those people were slaves, I'd take my church and go south to help them people out of slavery." I sure would, because man makes slaves, not God. We're all of one blood. We all come from one tree, and that was from Adam. God, by one blood, has made all nations. And whether we, our colors are brown, or black, or yellow, or red, or whatever it might be, we are all creatures of the Almighty, see, and there shouldn't be any differences in us.

10 The question down there is "segregation of school." Now, I was there at the first uprising, and I heard it, and I—I know from what I speak of. The colored people has fine schools, sometimes much better than the other schools. And, for instance, in Shreveport they got finer schools than the white school is. But it's the idea of somebody inspiring them that they should go and mix themselves together. Which, I think that it'd be all right, but as long as the people are protesting it, those southern people, then what difference does it make anyhow?

11 And I think that Martin Luther King is Communistic inspired, which is going to lead about a million people to a absolutely a death trap. See? I don't say the Lord told me that. "I" believe, see. And I believe it shouldn't be done. I think that people ought to be

Christians and recognize one another as brothers. And, but I think just because . . .

¹² This United States, this government now tells me that I can't even sign a check that—that's be . . . give to me personally. See? That's constitutional rights taken from me, but what can I do about it? Just go ahead, that's all. See? And it has to go through another system before I as a citizen of the United States can cash a check, has to come through this church, I can't cash it. See? And that's not right. That's unconstitutional. But what—what can I do about it? There's nothing. This tax collector down here is the one told me I couldn't do it, so, well, there it is. If it is, what of it. So just let it go.

¹³ I think it ought to be the same thing, that the . . . that my colored brothers and sisters in the South oughtn't to rise up to arms against their brethren and things like over such a little thing as that. My, what difference does it make if you go to school *where* or *what*? I seen a fine colored lady that morning when they was . . . they had the revolt there at Shreveport, and it was an old colored minister kept telling the militia, he said, "Let me speak to them." And so he was a godly old man, and he stood up there and he said, "I've never been ashamed of my color." He said, "My maker made me what I am, and I've never been ashamed of it, but, until this morning." But said, "When I see you, my people, acting like this," said, "then I'm ashamed of being a colored man." There was the militia called, hollered him down.

¹⁴ So some fine, educated, fine-looking colored lady stood up, with an intelligence, my, supreme. She said, "The first thing, I don't want my children taught by a white woman."

Said, "Why?"

¹⁵ Said, "Because that she won't take the interest of my children that my . . . a colored teacher would." And said, "Look at our schools over here. What are you hollering about?" Said, "We got swimming pools and everything in our schools, and they haven't got it over there." Said, "Now, what are you people hollering about?" And they hollered her down, see.

¹⁶ It's inspired of the wrong thing, you see, see, they, them people. And that's the reason I say that, not that there is any—any prophecy concerning it. I have nothing on it from the Lord. And be you sure now, if I say anything from the Lord like that, to tell you, it's always . . . I'm speaking now. But when He speaks, I say "It's not me, it's THUS SAITH THE LORD." And I can't say it until He tells me. I could be altogether wrong in my thought about Martin Luther King. I don't know, I can't say. That's just my opinion. Anything that rises up trouble, that's what's supposed to be in the last days. And it's all

inspired of Satan, to break up our commonwealth and whatever we have, anything that rises up like that. So I'm for those people down there, don't you never think that I'm not. I—I'm for freedom and for everything, but the people doesn't have that situation under now. But what it will do, I believe it'll start another revolution if somebody doesn't stop it. See, it's the Communists working among those people.

¹⁷ I was in Africa when they done the same thing. See? And I know there was Communists come in there telling those colored people, "Oh, you're *this, that*, or the *other*. You're *this, that*, or the *other*." And the first thing you know, it caused thousands of them to be killed. And where did they get? Nowhere, see, nowhere.

¹⁸ And I—I love human life. Let's serve the Lord. Our Kingdom is Above; nothing about this thing here. As long as we eat, drink, and can have, what else do you want? See? So I know what it would be. I—I realize that it just cause trouble.

Now, another question is here.

John the Baptist, when meeting Jesus, see, why did He say, "Thus it behooveth us to fulfill all righteousness"? What did it mean?

¹⁹ Well, I remember Dr. Roy Davis, a—a—a personal friend of mine, who baptized me the only time I've ever been baptized. And he said that John was meaning, I remember this in their school, he said, "John knowed that he had never been baptized, himself, so he . . . Jesus. John suffered Jesus to baptize him." Well, that, I—I different with the—the great doctor there.

²⁰ Not for controversy, but for the sake of Truth I might say this. No, there was two man, the two leaders of the hour, the Messiah and His prophet met in the water. Now remember, John was baptizing not for remission of sins, but unto repentance. Not for remission of sins, 'cause the offering had not yet been made, see, there was no Sacrifice. And the Sacrifice come to him in the water. Now notice. John looking up and seeing Jesus, he said, "I have need to be baptized of Thee. And why comest Thou unto me?"

²¹ Jesus said, "Suffer that to be so," which it was. "Suffer it to be so, for thus it behooveth us, or it's becoming to us, to fulfill all righteousness." Then John, being a prophet on who the Word of the Lord come, comes only to the prophet. John, being a prophet, understood that that was the Sacrifice. And according to the Law, that the sacrifice had to be washed before presented, and that's the reason he baptized Him. See? He said, "Thus it behooveth us to fulfill all righteousness." The Sacrifice, which He was, must be washed in the laver before presented for sacrifice. And Jesus was the Sacrifice; and John knew it, and he knew that He must be washed before presented.

And then immediately afterwards, He was presented to the public for trial and was the Sacrifice for all human life. The Lord bless you.

²² Now we're going to have a little short Message, and trusting the Lord will grant to us His blessings. Now, probably, if I get back . . . I'm leaving this next week to take the kiddies on a little vacation up in the hills. And then if I—if I get back in time, we want to speak next Sunday morning, if it's permissible to God and to the pastor here. We'll let you know this week farther, you that's out of town, by the way of letter. I want to speak on a subject of exactly why we believe the things that we believe about Christ, why it must be this way and cannot be no other way. See? And prove it by the Scriptures. Now, if the Lord willing. If I don't, I'll try to see you this winter or next summer, one, when we get back, if the Lord tarries. We're going now back home to Arizona, so we can get the children in school.

²³ Now, this morning, just prior to the prayer for the sick, we're going to read some of God's Word. Which, we know that without this Word, it's impossible, there's nothing can be done. And only the Word can produce these blessings that we're asking for the sick and the needy. And I want to read some now from First Peter, the 5th chapter, beginning with the 1st verse. And then from the Book of Hebrews, I want to read Hebrews 2:2-4.

The elders which are among you I exhort, who am also an elder, and a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed:

Feed the flock of God which is among you, take the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being examples to the flock.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be not clothed . . . and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time:

Casting all your care upon him; for he careth for you.

²⁴ And in Hebrews, the 2nd chapter, we read these Words. Now I'm pulling for giving for a text, "casting your care." I'm . . . My text is: *He Cares. Do You Care?* Want to read this portion now, while you're

turning to Hebrews 2, that you might see the—the real meaning of these Words, what they, what this text means.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

For if the word spoken by angels were—was steadfast, and every transgression and disobedience received a just recompence of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

God also bearing . . . witness, with . . . both with signs and wonders, and . . . divers miracles, and gifts of the Holy Ghost, according to his own will?

²⁵ I want to use the subject here, of, “He cares.” And, “Do you?” When He was here on earth, He cared for the people. The thought of it rises in my mind just before speaking or praying for the sick, not knowing just what kind of a—of a prayer line that we’ll have.

²⁶ I, I. . . first, and to approach this, the audience must be anointed with faith. You—you, if you do not have faith, then there’s—there’s no need of even coming to be prayed for, because it’s going to take your faith and my faith together; my faith to believe Him, your faith to believe Him. So we don’t forget this now as I go along. We’ve got to have something evidently, with evidence, I mean, that we can base our faith upon what we’re trying to do. Cause if a man approaches anything that he wants to do, without sufficient faith, he’s bound to be a failure. But if he can approach it with sufficient faith, then he’s bound to succeed if it is according to God’s will and purpose to do it.

²⁷ Now, I was thinking of Him caring. Last evening, somehow, strangely, I was led by the Holy Spirit. When I was waiting on some fellows to come to help Brother Wood to put a—a trailer that he had built on the back of his truck. I didn’t know why I was trying to find my good friend, Brother Evans, and I went, started up the highway. Which, my wife and family sitting back here knows it to be true. And somehow, strangely, I turned around and went back to a place, a motel.

²⁸ And, oh, how it thrilled my heart to see so many of my friends gathered there in about two minutes time, till it clogged the pathway, the cars couldn’t pass through no more, just real friends, driving for hundreds of miles, from Georgia and Tennessee and Alabama, and all around, just to—to hear a service. Then that thought come on my mind, “Then what should I say to those people, knowing that in the Day of Judgment I’ll have to answer for what I tell them?” And I too am a—am a lover of this great life that is to come, and I—I want to be there.

29 And then strangely I went to a place where I made an odd turn. Instead of turning around there, I went up to make a turn. The lights flashed on a lovely couples on the outside, two fine young ladies that I had just married to two fine young ministers. And Satan, after he seen the—the minister, one of them his ministry being set and he took a—a life's companion right here, this altar. They went away happily on their honeymoon, and—and the enemy jumped on to this young man. And I'm saying this to express what I'm saying, "Does He care?" Somehow, with faith that would not take "no," they turned and returned back here, knowing after they was all the way over in (way in the east) here somewhere on their honeymoon, returned back and was sitting, waiting. And I walked in, fine handsome young man; his wife sitting on the outside, crying, her and their little companion. And the other man and the other brother coming, running, which is a friend of this young man, saying, "Oh, Brother Branham, *such* and *such* has happened."

30 Went there and seen this handsome young man sitting there, just in the peak of his life, a leader of young men, sitting there, and Satan bound him. He never noticed, but I took my hand (left) to shake hands with his hand (right), to see if some disease had plagued him. But there was no sign of vibration. Coming right out of the room from praying and fasting, and waiting upon the Lord, the anointing of the Holy Spirit was there, and that's why It led us, see. And then seeing this shadow of darkness over him, I never said what I was doing, but in less than a couple of moments' time it was all gone, the coldness of his hands had left, he was shouting and praising God, a few minutes to find himself. And here they sit right here this morning, sitting in the audience. See how Satan was trying to upset that young man, by referring to him of some complex to be built back, which the Holy Spirit knew, and I seen it by the vision of the Lord. But God cared for that man. God cared for that young boy.

31 Just coming in a few moments ago, a—a lady, I see her sitting here in the aisle, with no . . . just got her a seat some way, and set down. She said, "Nine years, Brother Branham, I've tried to get a hold of you." And she said, "I'm so desperate! I here late, and couldn't even get a prayer card to be in the line."

32 Billy, of course, it's his orders to see that I'm not bothered, take me in and out. Don't feel hard at Billy, he's commanded by this board of trustees to do that. And if he didn't, I wouldn't be able to get to the prayer line, get in here. You realize that. See, there's got to be a system to whatever we're doing. We—we got to have it, see. But him saying, "Come on, daddy, hurry up," this.

33 The lady moved back. And she said, "Brother Branham, just a word with you." Standing there, a vision broke over this fine-looking young

woman, and see that her heart was burdened. And she was trying to work to make a living. And a—a great thing happened back, way back in the time of her parents, that had caused this great thing to happen to her, and the Lord Jesus revealed it and showed what it was. And there, in a moment's time, took it from the woman. She went around rejoicing. And now sitting here in the audience with us now, rejoicing, with tears, as she's wiping her eyes now, knowing that the truth of the thing was made known. And that, what, that poor little neurotic woman, that was so nervous she didn't know what to do with herself, and thinking that she was gone, and there was no Holy Spirit, and this is her last day. She had tried for nine years and she was about at the end of despair, God cared for that little woman who no one cares for. See? What a time! He does care.

³⁴ When He was here on earth, as I say, He cared for the people so much till He healed their sick, comforted their hearts, told them about a—a place that where He would go and prepare for them, and would come again to receive them unto Himself. He cared for them. And notice, He cared so much until, when He knowed He must leave in order to bring this great thing to us, He said, "I'll not leave you comfortless, but I will send the Holy Spirit, and He shall continue My care for you," until He returns. There's no one cares like Jesus. Knowing that His body, as a High Priest, in a mediatorial work that He's doing now, that Body must be in the Presence of God at all times, for intercession, that God cannot see the sinner's sin; He sees only the Blood of His Own Son. And knowing that, He sent back the Holy Spirit to continue to comfort His people. Does He care? Certainly, He cares. Now, He was to continue to care for the people, His people here on earth, in the same manner that He cared for them when He was here. Because He said in Saint John, the 15th chapter, if you want to make . . . I got notes laying here with these Scriptures where I'm referring to, Saint John 15:26 and 27.

³⁵ I see many of you writing the Scriptures down. So I may refer to this if you don't know it, many times, to the Scripture. I write the Scripture down, then I know what I'm speaking of from here, 'cause it's always in the Word of the Lord. See?

³⁶ He said, when the Holy Spirit has come, Who the Father would send in His Name, He would testify of Him. In other words, He would do the same thing He did. The Holy Spirit working through a tabernacle that He had sanctified, would do the same thing that He did. Now, what that ought to do for us! Then we know that right among us today we have the same comforting Lord Jesus in the form of the Holy Ghost, another office that God Himself is working in.

37 He was a Comfort to Israel when they could look up and see the Pillar of Fire, and hear the prophet speak the Words that was true, and God vindicate It. That was their Comfort.

38 He was a Comfort when He was here on earth as a man, God made flesh. God representing Himself and expressing Himself through a— a Man, Christ Jesus, Who promised that “The works that I do shall you do also. And I am going to the Father, and going to send back the Holy Spirit, Which will be Me in Spirit form. And I’ll be with you, and dwell in you. And the very same things that I’ve done here, the Holy Spirit will do again in My Name, when He comes.” See? That’s why He said, “To speak against That” now after the atonement’s already made, was unpardonable sin, to “blaspheme the Holy Ghost.”

39 And He would do it in the same way, so that we would know whether it was a comfort from some earthly standpoint, whether we’d know it was a comfort from some elderly person who could put their arms around us and hug us a little and make us feel good, or— or some theological term of a denomination that would say “now you belong to us, and we got it; and don’t belong to the rest of them, ’cause they haven’t.”

40 He made this directly sure, see, “He will speak in My Name. The works that I do will you do also, when He’s upon you.” See, He would comfort in the same way, by forgiving all of our sins, healing all of our sicknesses, and speaking to us of comfort of a Kingdom that is to come. See, proving Himself among us, as God proved Himself among us by Jesus Christ. And in—in Second Timothy . . . First Timothy 3:16, it’s written this way, know about God, “Without controversy we realize that great is the mystery of godliness, for God was manifested in the flesh.” We saw God in flesh. That was God’s comfort, to know that He come so much (He cared for us) until He become one of us. God manifested in the flesh. Not just another person, but God Himself!

41 And now to make it another step closer, He sends the Holy Spirit to care for our comforts, and He abides *in* us. Oh, He does care!

42 Now we must go on to another portion of Scripture here, or another thought to back this up. Before I go, I might say this: everybody doesn’t have this Comforter. They, they don’t, they don’t have It. So the reason they don’t have It, is because they don’t accept It. It’s for them, but they don’t accept It. Now, I hope that you’re spiritual enough to—to read what I’m saying. See? I’m speaking to a group of people that’s to be prayed for in a few minutes. And we have this Comfort in Holy Spirit that’s sent for the Comforter, but all people won’t receive That. They don’t believe in It. See? They, in order to do that, then they gather their comfort from some other resource, some other means. If they don’t

accept God's provided Comforter, then they have to get some other comforter, see, because you can't live without something to live for.

43 And I hope that each of you get that, especially you people that's to be prayed for, that's so uncomfortable this morning, with maybe troubles that doctors cannot touch.

44 We believe that doctors help people. I believe that God heals by medicine. God heals by surgery. God heals by understanding. God heals by love. Just a little love goes a long way. Let somebody be all upset, and just show them you care for them. See? God heals by love. God heals by prayer. God heals by miracles. God heals by His Word. God heals! Whatever source it is, God heals by it. It's God that heals, for He said, "I'm the Lord that healeth all thy diseases." So all of it should work together, and man in different ministries should work together for that. See? Now, but they don't do it, because sometimes they're forbidden to take certain stands upon God's Word, because their certain denominations doesn't permit them to do that. But that doesn't stop the Truth, just the same, God goes on healing just the same.

45 So they try to draw comfort from some other resource. Let's speak first of the soul.

46 We find out that many people try to find comfort by drinking. You know, we have a saying which is pretty well known among us today, that—that many ministers drink sometime before going to the pulpit, take a—a—a good heavy drink of intoxication. It's been known to seeing ministers on the platform, that even staggering under the influence of liquor. And that—that ought not be. It should not be. Is because many times we might condemn the man when maybe we ought not do that, we ought to find back what's the trouble. Many of them was converted from alcohol. And we find out, if they are in that condition, it's a disgrace and a reproach. But no more a reproach than it would be to lie, steal, or lust after women, or any other thing that's in the commandment. See? And maybe a man's born high-passioned, and he sees these modern stripteases on the street, and he—he constantly in trouble. See? He, that, the man is born like that. Now, what he ought to do, the minister that drinks . . .

47 Or the—or the woman that smokes, or, that dresses immorally, trying to draw her a comfort from being so well put together, that she wants to cause man to look at her. There's no other reason. She is partially insane. See? No sensible woman would know to strip herself before man, that has her right mind. See? There's no reason for it at all. And she, but she's trying to, these young girls today that go out on the street, they're real. . . Well, you excuse the expression. And

remember, this tape don't only just to this people here, it goes around the world. See?

48 And a—a woman that would take her clothes off from her, for she knows it's hotter. Walk out there in the sun, naked, and then walk out with some clothes on, and which is the coolest? The Indians down there in the Papagos and Navajos; the Papagos, especially, and of the reservation, those women come out with big yarn blankets around them, and sit out there in the sun to keep cool. Why? They perspire, and the wind that blows sets up an air conditioning, you see. And these women have no other reason but just . . . They don't know it, they don't realize it. I'm not saying that they do. Many of them are fine women, and I'm not saying it to be rude. I'm saying it to—to try to—to wake them up. See?

49 It's only Satan, see. You realize the other sex, the male sex looking upon such, give such an influence to them till they'll—they'll squeak their tires and whistle the—the—the wolf whistle. And—and—and what do they do that for? The women does it in order to get the man to do that. Why do you get out, right in the heat of the day, and four o'clock in the afternoon, to mow the grass when people are coming from their work and things like that? It shows it's a spirit of insanity. And I know many of them might have an IQ a million miles higher than mine, but I test your IQ with God's Word and see where it comes out. See? That's modern IQ, but the very evidence and fruits of the life proves. So they try to find comfort with that.

50 Many of them say, "Well, I don't do that." But you so dress themselves in such an appeal till they try to be more modern than the woman that's going to sit by them in church the next morning, wear a better hat or a little better clothes, because you can afford to do it. See? See, sin reaches way down. And they try to find comfort by doing so. And they have . . .

51 It's become such a thing until it's absolutely struck the nation in whole, not only the nation, but the world in whole. Many things I could say here, but, to save time, the healing service coming up, I—I could speak at large on this, but I won't. I'm sure you'll understand what I mean. This, it struck the political world, the political life, the social life, the moral life of the nation, of the peoples around the world. It's got to a place till man wants to be a politician just to have the name of being a politician. Got plenty of money, can pull votes and hire machines to do it, and—and so forth, just for the name, and worth millions and millions of dollars, see, just for the name of being some great politician. Enough is said at that, you know what I'm talking about.

52 And social life! The people try to get together in this insane social life. Don't tell me the world's not insane, and doing the way it's doing. It sure is. Certainly. It's a neurotic world. And by the grace of God is the only way we'll escape it. Notice, in this social life, the people has come to a place that they—they socialize little clans, and they get into there and think, "We're better than the next group." See? And it, it's just done that way. And it's the morals, it's hit the morals of the people until, honest, friends, I don't even believe that (the world) the word "moral" is recognized among ninety percent of the people of this nation. They don't even know what (the world) the word "moral" means. It's—it's escaped from them. And it's done it so trickery.

53 Satan is very subtle, see, and he does it so easy, so—so subtle, just a little teeny bit *here* and a little *there*, and let it. He's got plenty of time, so he just runs a little bit in *here* and a little bit in *here* and, the first thing you know, the people are just gradually moved into it. What would have happened of a woman, back when I was a boy of sixteen years old, if she'd have walked down the street like she does today in this striptease form? Why, they'd had her in jail. Well, if it was wrong then, it's wrong now. See? But, you see, Satan just begin to cut off the skirts, and to lower them down, and—and it'll come to pass that there's somebody will design one a little beyond the mikini or bikini, or what you call the thing, to a fig leaf. You remember! That's right, it'll go right straight back. And it's, it's there practically now.

54 And now we find, all those things is because people are trying to find comfort. They're trying to find something that they. . . And remember, your comfort is your religion, and you make those things your religion. See? What a pity in realizing that death lays right before you. See? Until, all this has happened until it seems like that there's not a—a solid foundation left in the nation to build anything on.

55 Just let me ask you something. You can't believe nothing, hardly, but the Bible. We still have Christ; thanks to God. See? You—you can't believe anything. You get on. . . For instance, when you turn your television on (you that have such), and when you turn your television on and see the—the commercials, well, if a person tried to live by one hundredth of those commercials, you'd die in a week. See, you couldn't do it. And the very thing that some company will break down, like a product, and say, "*This* is the thing here, and don't have *this* one over here," and the same company sells the same product. Then another commercial will come on, take *this* on this side and not *that*, and the same company. The American people fall for such stuff as that, till the whole thing is become a rotten, until there's no hopes at all. Nobody knows what to believe. But I'm going to tell you after a while what to believe, if you want comfort, if the Lord willing.

56 The people, they lie, cheat, steal, till you almost have to have a bond of security to borrow five dollars from somebody. It's a . . . You know, the Bible speaks that, that there'd be no love in the last days but just amongst the elect people. That's right. The Scripture speaks of that, that the husband would be against wife, and wife against husband, children against parents. Just among the Elected of the Lord will there be any love left.

57 The churches has got into the same thing out of social life. They brought it into the church, their social life and their politics and their other things, until they've got the church so confused that it doesn't know what to do. They brought politics into church. They brought also social life, their social life in the church, their social activities, bingo or bunco, or ever what they call it, and these suppers and dances, and so forth, in the house of the Lord. Why, it's—it's a pity.

They say, "Well, now, that isn't, that's on the annex."

58 Remember, it was the annex also that Jesus beat the—the merchants out with their merchandise, and said, "It's written, 'My Father's house is made a house of Prayer,' and you have made it a den of thieves." See? It's wrong, I don't care where it's at. As long as the church . . . The church is not so much the building, it's the people in the building. And if those people are anticipating in this, why, it's wrong. And they've brought that practice.

59 Now we find out that the churches, too, are always promising something, like television and so forth, that they never get to the—the thing they promised. As I have often said, an old quotation, "Man is always praising God for what He did, praising God for what He will do (looking forward to what He will do), and then ignore what He's doing." See, they—they—they fail. And that's the way they become history after a while, of the polluted, see, because they fail to recognize now! You can talk of the comfort Christ give once, and say that a comfort He will give in the ages to come, but refuse the comfort that He's got here now for you. See? It's on the same basis we find that. Well, it's become a great thing. Now find out that they—they come . . .

60 That's even become in Pentecost, in the churches. It's become into the Pentecostal realms, that they're always promising something that they never get to it. It's always that every fellow has a different sensation, and—and make it whether it's Scriptural or not, and they're promising something that they never do get to it, until it seems like it's got to a place to where there doesn't seem to be any sincerity. The—the people don't get down to that real kernel of sincerity. It's lost the . . . The very English word of *sincerity* has lost its—its value to the people.

Or, by the people's way of—of living, it's lost its sincerity to them. Now they don't seem to understand.

⁶¹ Even to our confessions! Now, I want you people that are coming, or here and hold . . . or on the—the tape, I want you to listen close now for a moment to this quotation. It—it . . .

⁶² Unless you are deeply sincere! And you cannot be sincere until you're positive understand. If you're presuming, or guessing, or hoping so, then there cannot be a depths of sincerity that God requires. It, faith, is not a "hope so" or "it could be right." It's got to be absolutely "Amen!" It's your ultimate. It—it—it's your—it's your absolute. It's the thing that you're tied to. See? You have come to your ultimate, that "It is the Truth and there's . . . It's nothing but the truth, and It must be thus!" And then when you realize that in your mind, then you've got to approach It with your whole life, soul, body, all that's in you, just completely sell out everything to it. As Jesus so graciously taught us in the man buying pearls, and he found the One of great price and he sold all his others to get to It. All the truths and everything that he had, though they were good pearls, he—he . . . this One meant all to him. And when you find God's Ultimate, His Word, a promise upon a certain thing, you must know first that it is God's Word, that the thing that you're seeing being done is God. There—there's no—there's no "maybe so, it could be, it looks like it might be." "It is God!" Then when you get to that spot, then that's the Pearl of great price, you must get away from anything that anybody else tells you contrary to It. You must not look to what man has achieved. You must look to what God has said and what He promised, and see Him to do it, then that's your Ultimate right there. And then everything that you are, everything that you was, everything that you hope to be, must be placed upon This just as though it was death and life to you at that moment.

⁶³ I think one of the thing that keeps our people from being healed is the lack of confession, is the lack of sincere confession. Now, for instance, this might sound a little bad, but I don't mean it in this way. But, looking at my wife sitting here. If I would go out here today and throw my arms around some other woman and—and make love to her, and I'd know then, after I did that, that I was wrong, so wrong. Now, of course, my Comforter would keep me from doing that. See? See? But I mean if I—if I did that, and I . . . it happened that I did it or anything similar to it. And then I know the first thing is to say to my wife, before I can say to God, "forgive me," 'cause I sinned against her. If you come to the altar and remember you have ought, go make that right first, before you offer your gift. So I've got to go to her. I believe in confession is straightening up also. It isn't true confession unless it is.

64 What if I said now, “I’m going to confess it, that I done wrong, I say, ‘Good Lord, O Friend of mine, You know that I know You real well. Praise God! Hallelujah! I—I—I—I think You’re a good old Fellow. Forgive me. You know, old, old Friend, I—I didn’t mean it that way’”? See?

65 Now, you say, “That’s sacrilegious.” It is. To make a confession like that, it is.

66 But what if I go say, “Lord, I—I didn’t mean to do it just that way, and You help me and I won’t do it again”? He’ll refuse my sacrifice until I first go and make that right with my wife.

67 Then what if I come to her with the same irreverence, and say, “Say, old girl, old friend of mine, old mother of my children, and old sweetheart, you know we been old chums for a long time. Say, what if I put my arms around another woman? And what do you say about it, old kid, would you forgive me?”

68 I imagine how she’d look. She’d think, “What’s happened to my husband?” See? Now, the first thing, she wouldn’t know whether I was kidding or whether I wasn’t.

69 And you don’t go that way to make a confession to your fellow man or God. You go with the depths of sincerity, with godly sorrow of your sin. First, you must be sorry. I must tell her, “Sweetheart, come here, it may mean the rest of our married life. The woman that I live with, that’s my sweetheart, and how I’ve loved you all these years. But now you may leave me, from this on, you may not stay with me, you may not accept me. And I’m knowing that. But yet, to make it right, I got to get right.” I got to tell her with the depths of my heart.

70 Then I’ve got to tell God the same way. And tell both her and God, with the sincerity, that I’ll never do it again, by the grace of God. See? Don’t just really . . . Now, I might be able to put it over her, and she (see?) won’t see. Maybe my speech to her would—would convince her, but my speech won’t convince God. He looks in my heart and He knows. And after all, just a few more years with her, if God permits, and we’ll be taken out of this world. But with God, it’s Eternity, so I must be deeply sincere with God. And then if I am sincere, He’ll hear me. But if I’m not sincere, there’s no need of me wasting God’s time listening to me.

71 And that’s where it’s come to today, amongst people, there doesn’t seem to be the depths of sincerity that—that they ought to have.

72 And I believe that a man or woman coming to be prayed for, should first confess everything that they have did, and make everything right. Because, you see, you notice lots of times on the platform, you notice, watch how far away that **THUS SAITH THE LORD** is. See? See?

The people, the vision will materialize, of course, with their faith, God promised that by a gift. But the healing is something different, see; God recognizes it then, see.

⁷³ Now, we notice, that is, the people making their confession, has got to come with deepness of sincerity. I have here, I ain't got time to read it, but it's in Binghamton, New York, I believe. Or, I've got that wrong? Yeah, Binghamton, I believe it's right. The place where the Endicott Shoe Company is there. Binghamton, I believe it's called Binghamton, Binghamton, that's right, New York. We was there in the Endicott-Johnson shoe place, a big auditorium, and we was having a meeting there. And one morning, Billy Paul was next door to me, real cold, winds blowing. And I had found, among the people, a lack of sincerity, seemed like. And I—I wondered why. Here was one man that was healed, purpose, or one man in—in particular I'm speaking of. The man had a great affliction, and he was healed this night standing there. And before we left, five days, the affliction was back to him again. See? Because, in the Presence of the Holy Spirit, It took that off of him. Just like It did this young woman a while ago out here in the yard, the young man last night, see. But there must be a deep sincerity to know that the God that can take it away from you now, with that same anointing on you, can keep it away from you. See? And then the Holy Spirit spoke to me one morning, about daylight, and said, "Get up on the platform or somewhere, and bring these people up there and make them confess everything that they've did, before you pray for them." See? The deepness of sincerity!

⁷⁴ Unless the world repents, it's got to perish. See? And confession is what the world needs today, is honest confession.

⁷⁵ It's like medicine for disease. We all can read on the bottle what kind of a medicine it is and what disease it—it's to cure. But, you know, the reading the directions, I'm going to apply that like to the Bible, our schools and seminaries can read all the Word. But, you know, just reading the directions and how to take it, it—it doesn't cure the disease. See? It—it's got the medicine, so it's got to be taken! So a man can say, "I am a—a theologian. Now, don't speak to me, I—I—I. . . about such-and-such, I know the Scriptures. I—I know that the Bible speaks thus-and-thus, *that*."

⁷⁶ "He that heareth My Word," Saint John 5:24, for instance. "He that heareth My Words and believeth on Him that sent Me, has Eternal Life." Or, King James puts it "everlasting," which is "Eternal," rightly. "Has Eternal Life because he's believed." Many people say they believe. Now, that is true. The—the—the Scripture is correct. I—I'm reading the—the—the Prescription, I'm reading what the Prescription is, and the Antidote for my sin, but can I take It? Can I believe? I might say "I

believe,” but do I believe? That’s the next thing. Just read It and know the directions, doesn’t cure the disease. The trouble is that (in our case) we won’t take what the Remedy says do. We got the Remedy, but we won’t take It. We say we do, because we can read It; but to really take It, we don’t do it. See, the Gospel is the same way, a medicine, in this case. If the patient. . . And the remedy has been proven to cure the patient, and the patient reads all about the—the discovery of this drug, and they know every ounce of medicine that’s in it, they know all the—the scientist’s name that found this certain drug, like the Salk vaccine and so forth. If we—if we know all the Word about It, but refuse to take It, It won’t help us. See, It—It won’t help us.

⁷⁷ But, and then how we say, “But we took it!” And if you say you took it, and the patient shows no results, he didn’t take it. That’s all. How, if that clock on the wall wasn’t such a busybody, see. I’d like to stay here and bring down real strong for our—our people, since the Gospel has been proved these things, and they claim they take It, and they show that they don’t take It! How can a person read the Scriptures upon the little thing that I talk about, about women with the bobbed hair and wearing shorts, and so forth like that, how can they call themselves Christians when the very Medicine Itself says that it’s different! See? How? You say, “But I danced in the Spirit, I spoke in tongues.” That don’t mean one thing. Your own life proves that you didn’t take It! See? You said you—you took It, but you didn’t! For, you still are showing all the symptoms that the Medicine is supposed to cure. And the Medicine, in the Gospel line, is a guaranteed cure! It’s got to be. Now, you see, you got to show results.

⁷⁸ You take a person says that they are, “I am. I’m a believer. I believe.” Let the Gospel Light strike them, brother, they take It right now! And they’ll show results. Certainly. You’ll not see that man in any more pool rooms, you’ll not see him out here with a cigarette in his hand, you won’t see him drinking. Oh, no. You won’t see him flirting with other women. No, no, no. I don’t care how much they throw their female flesh before him, he’ll turn his head towards the skies and look towards Christ. What is? It shows that the Remedy took effect. And if It don’t take effect, you say, “Well, I know I took It,” well, then where you at today then? You are dying. You show! I’m looking at you as diagnosing your case, by the—by the Bible, that you’re still in sin. And the wages of sin is death. Don’t think it has to be made any plainer. See, your own actions prove, your own actions prove that you didn’t take It. You *thought* you did. Amen. You—you might have been all sincere in doing it, but you didn’t do it! For, if you did, God promised It would take effect on you. And the old sin is still there, the old Adam nature still lingers there, the old unbelief. Yet you try to make yourself, before your

fellowman, say, “Well, I’m a believer. Oh, glory to God! Yes, I’m a believer.” But, you see, It didn’t help you any.

⁷⁹ Maybe the patient itself wasn’t even predestinated to—to the Medicine. If it did, It’ll never take effect. That’s right. You see?

⁸⁰ But look at that little immoral woman when the Light struck her, there was something laying there to take care of her condition. See? If we believe and sincerely confess, this Remedy of God’s way takes effect. God has a provided way for these things.

⁸¹ Now, see, man will go, say, “Well, I joined the church. That settles it with me.” That isn’t God’s provided way.

⁸² God’s provided way is repentance, confession, and showing a results, bringing forth fruit meet for repentance, showing sincerity. If you people will just do that this morning, that’s going to be prayed for, and you people that hear this tape, all over the world, and after this tape is played, and the minister or the person that’s playing it in a congregation, groups out in the jungles or wherever you are, that’s playing it, will first make your confession clear, and *then* come with nothing in your heart at all, but faith, and be prayed for, there is, the Medicine will take place.

⁸³ Jesus said, “Repent, every one of you!” I mean Peter did on the Day of Pentecost, “Repent, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.” When you thoroughly repent and believe on the Lord, and are baptized in the Name of Jesus Christ, you make God a liar if you don’t receive the Holy Ghost. If . . . Jesus said this, the last commission to His church, “These signs shall follow them that believe. If they lay their hands on the sick, they shall recover.” And you see those signs following a believer, and you come up and that believer lays hands on you, and something doesn’t take place, then there’s something wrong with your belief. See? “The believer!” God promised a provided way.

⁸⁴ We try to find comfort by saying, “I don’t have to listen.” No, that’s true, you don’t have to listen.

⁸⁵ But if you are predestinated to Eternal Life, you will listen to It and you’ll rejoice to It. It’s your Comfort. It’s the Thing you’ve longed for all your life. It’s—It’s that Pearl, that, you’re—you’re ready to forsake everything. See? You want It because you know it’s God’s loving care for you. It’s something to settle the sin question, to settle the unbelief, to settle everything, to you, if you want It. It’s he that’s really sick and knows he’s sick, that hunts a physician. See? Not he that’s not sick, doesn’t need one, Jesus said. But it’s those who are sick. If you can realize your condition, then you’ve got to do as He said do. Then it’s got to take place, or God told something was wrong. See?

86 So many people sometime, healing services, you don't start from the bottom of it. You've got to get a life cleaned up, you've got to be in condition, you've got to really say, "Yes, I believe It," and that's got to be from your heart. Then you, nobody have to baby you around, say, "Now, oh, brother dear, sister dear, you ought to do *this*, you ought to do *that*." You're a believer, there's nothing can take It away from you. I don't care what anybody else would say, what any consolace, what any comforter, what any doctor, what any hospital, what any diagnosis would say, you still don't believe it. You just know It! There's no need of saying anything else about It, you know It! Now, that's the genuine thing.

87 We have so much impersonation in all things. It has to be that way. Don't feel bad about it. It's got to be there. It's always has been and it will be. But I'm telling you this morning what's Truth and facts. We're at the end time. We got to lay this thing down at the Truth, see, and let it know what's the Truth.

88 Now we find out that people won't take God's way about it. They want, they . . . God has a way provided for your comfort. God has a way provided for all these things. But people don't want It, people go after other ways. And every time they do it some other way besides God's way, they bring the wrath of God upon them every time they do it. All right.

89 And all these things that I have spoken of, it brings us to this, the world, all of these going after other scientific achievements, going after church achievements, going after different things has brought us to the end of the world. We're at the end. There's not one hope left. We are without a hope of survival. We haven't even got one chance of survival. Now just let me break this down just for a few minutes, and just prove it to you.

90 And each one of you, you get, if you don't, you ought to get a medical journal, you ought to take the Reader's Digest, and so forth, where you read these achievements. Now to make . . .

91 A minister here is sending this Message around the world. To make a statement like that, that we're without hope, that we are beyond redemption, that we have passed the line between redemption and judgment, now I must give the congregation some grounds to base this statement upon. There must be some reason that a man, if he's in his right mind as I think that I am, would make a statement like that, to tell his nation, to tell his congregation, to tell the people where it'll go around the world in thirty or forty different nations, maybe, around the world, and peoples and languages, that "we're at the end time," it

behooves us to give a statement or—or—or explain a little of it till we get down to our main text for the morning.

⁹² Look, now let us look what science and education has brought us to, and that's the very thing that man accepted in the stead of the Word of God, a scientific approval. And science has always have to take back what they said. I was reading here some time ago where a French scientist said, about two hundred years ago, or three hundred, "Rolling a ball around the earth," and said, "if this ball, at this speed. . . If the world ever invented some kind of a something that would make them travel at least thirty miles an hour, something like that, around the world," that he scientifically prove it, "that it on its weight would be lifted by gravitation from the earth." See? Now, you think science would ever refer back to that guy? Certainly not. That's in the past, to them.

⁹³ Now, let's just think now, we all want to say, "I want to scientifically prove it." That's what a lot of denominations of religious people say today. They want a scientific proof. Well, I could turn right back around and say, "Scientifically prove me, God in your congregation. Prove me anything, scientifically, that's real. Prove. . ."

⁹⁴ What is real? Life. I want you to get me a quarter's-worth of it, or—or let me sell everything I got, to get that part of life. And is life real? If it isn't, what are we all here for?

⁹⁵ Life, faith, love, joy, peace, longsuffering, gentleness, meekness, patience, science can't touch it. And that's the only real, lasting thing that there is. The whole Christian armor is looking at the unseen. But the senses don't declare those things, but they're there. That's the reason it takes faith to believe it, and it produces in you what faith has declared is out there. It brings it to you, Divine healing and thing. They can't prove what heals Divinely, but they know there is a Divine healing. I. . . They can't prove what saves from sin, but they know people are saved from sin. So it cannot be proven scientifically, but it is scientifically in God's way of looking at it.

⁹⁶ Now, what has science brought to us? Now, you may be shocked just for a moment. Science has brought to us sickness, death, and diseases. Now, you're only been taught one side of the picture. But there's two sides to it. You say, "Science has invented *this*, *that*, and the *other*." Well, we're going to grant you that privilege. But lets look at the other side. Science has brought us sickness. Science has brought us diseases, death.

⁹⁷ Look! Scientific hybreeding has brought death to the generation, of foods and things. It's got the people so soft and so, until the—the man and women are made up out of a bunch of muck, and there's

no—there's no—there's no structure in it. It's become a bunch of soft jellyfish. They can't live without an air conditioner, they perish. They can't play a baseball game, if one of them gets tapped somewhere, it kills him, in the boxing rings and what-more. And it's so soft till man and women, well, it's perverting them.

⁹⁸ And they're injecting this hybreed into cattle which has come back into mankind now, according to science themselves, and is making perversions out of them. Because, when a—a cow is hybrid, or any food is hybrid, that food makes blood cell, and blood cell is your life. See what it's done? And then, into meat, they inject these here injections into the meat, and now it's proved that these injections take effect upon the human race. Scientific!

⁹⁹ They spray the fields with this DDT, I seen the other day, and now we got eight hundred sick people in this community from eating eggs. Do you remember years ago when I first, when we had the little bitty structure here, and I was prophesying, and said, "It shall come to pass in the last days, don't live in a valley and don't eat eggs." I've got it on my book. I thought there was something about that, and I went and looked at it. "Don't eat eggs." That was way back in 1933. Eggs has got something in them now, and I see where science says that a man over fifty years old should never eat an egg, because it's the hardest thing on a heart that can be eaten. Diseases!

¹⁰⁰ Milk, it used to be our most balanced diet was milk. The doctors will tell you, "Stay away from it." It's making sinusitis and everything else. It's the same human being that used to drink it and live for years and never know sinusitis, but the interbreeding and so forth has broke down the structure of the human being till it's nothing but a bunch of muck, a ball—a ball of sickness. What done it? Science!

¹⁰¹ Look! It's caused the genes between the—the man and the woman to weaken, the physical weakness of the human being, through the genes, and the increase of spastic children is around thirty percent. Mongolian is on the great climb. And these weakness of interbreeding of the foods that we are eating for life, is weakening the body, which causes cancer, mental troubles, and all kinds of diseases is setting in upon the human body because its weakness. Scientific, destroying themselves, getting away from God's plan.

He said, "Let every seed bring forth of its kind." Um-hum.

¹⁰² See where we're at? I could go on and on; our time's getting away. But, notice, what's that's doing it? Science has brought death, sickness, and destruction.

¹⁰³ And I seen the other day, I was talking to my good friend, Doctor Vayle sitting here, that where there's an article that people getting killed

by penicillin. It really isn't the penicillin, it's the filth that they let get into it when they're manufacturing the penicillin. It's a money-making, greed scheme. Doctors giving it sometime who don't even know the formula of an aspirin, and their father sends them away to get a—a specialist in something another, and don't know even how to cure a tummyache for a kid. But what have we got? Greed, some pull, or a little something. They don't have hardly anymore of the old-fashioned country doctor that used to get down and talk to you and console you and do everything. They leave God right out of the picture, because they went after their own way. In order to get God out of the picture, they explained Him plumb away. There we are.

¹⁰⁴ That's what we've done by interbreeding. You see, the body. . . What makes a healthy plant, a germ can hardly get to it. It's these hotbed plants, these hybrid plants you have to keep sprayed all the time. And many of you has read my message on *Hybrid Religion*, keep it sprayed and babied and—and so forth. Notice, but the real genuine plant don't have to be sprayed, he's the original.

¹⁰⁵ What makes disease come to the human body? Is the body. . . As I am told by a precious doctor friend of mine, that I wouldn't want to call his name right now, but he's a very fine brother, reading to me recently out of a medical journal, a book in his office where he keeps all these fine books and the latest stuff on medicine. It is weakness. You notice anybody that's real. . . You say your body's run down, you take a cold right quick. What is it? It's the weakness of your body that produces a mucus out of your glands. And, in that, the cold germ beds itself and you got a cold. But if that body was strong, it would throw away that cold germ, it couldn't touch it.

¹⁰⁶ So, you see, when God constructed a man in the first place, he was immune from any disease. See? But unbelief and science, science and education was the first thing that took a man away from God, and it's still taking him.

¹⁰⁷ Just look what cigarettes and drinking, and these stripteases and so forth, has done to the decline of this generation. I guess you always wonder. . . I'm going to make a statement here. I wasn't going to do it, but I believe I will.

¹⁰⁸ See, they wonder some time, they always telling me, "Brother Branham, what—what makes you always picking on things like that? You don't hear it. . . Say you go to a man's church, why, I can take my women folks and they can't even sit in comfort where you're speaking. You're always bawling them out, well, about their short hair, and about wearing clothes pertains to man, and all these things like that. Say, why do you do it?" Now I—I—I'm. . .

109 This may be my last Message till next summer, you know, but I want to tell you. Here it is. It's the Spirit of discernment for this last days, that knows that that's a cursed thing before God. I just wonder some time a minister's got any discernment of the last days? The very God that tells on the platform here the conditions of you and what you've done, and—and what you was going to be, and—and what the troubles you got, that same Spirit within you looks out and can discern the signs of time, and It can't keep from crying out. It's the Spirit of discernment, 'cause the Holy Spirit Himself says that thing is sin, and whoever partakes of it will perish. And then how can I be justified in the sight of God, and seeing my sisters and brothers in that kind of condition, if I don't call out against it? Even though they get angry with me, I still must call out against it. It's discernment. Sometimes they differ in the Word and so forth, and it's lack of discernment. Come face it down by the Word. See? See, we—we know that's right. Well, it's, it's know it's the truth. It's the discernment of the last days.

110 Now we see about science, I—I don't want to go any farther on that, my time's just getting so running away. Now let's take a second look at education and see what it's done. See? Now we have two churches at large.

111 Now, we realize that it was that, that it was reason, common reasonings that started the ball of sin rolling at the first place. It was reasonings what? Reasoning against the Word of God. When God told Adam and Eve, "The day you eat thereof, that day you die," that settle, that's all of it. And He fortified them against the enemy, behind His Word. But when Eve, listening to Satan's reasonings, see, culture, understanding, education, advancement, see, she stepped out behind there and listened to Satan's reasonings, and did the thing that God said "don't do." And if one reasoning, listening to one reasoning against the Word caused all this chaos, one reasoning against the Word again won't take you back to the same place, 'cause how foolish it would be of God to bring man back upon the same basis He sent him out from. See? See? You got to come to the shed Blood of Christ. Your denomination won't work, and your reasonings won't work. It's the Blood and birth, and It produces in you a new creature, Christ, and after the fashion of Christ you live, because the Toxin that you take shows It kills the sin of unbelief, against anything but the Word of God.

112 Education give us . . . there . . . We got two churches at hand this morning. One of them is the Church of Pentecost that was organized at Pentecost by the Holy Spirit; the second is the church of the Roman Catholic which was organized in Nicaea, Rome. One of them is a spiritual birth; the other one is an intellectual membership. From that church come all Protestants, all denominations come. That was the

first denomination. All denominations come from that one and are relation to that one, Revelation 17 says so, “She was a whore and she was the mother of harlots.” That’s right. So there’s no . . . Pot can’t call kettle greasy, see, because it’s—it’s right, it’s just one. It’s organized, it’s gone, it’s in Rome. I don’t care what it is, it’s gone! The Bible, we just come through those church ages, to prove that. One is based on spiritual discernment; the other one is based on educational and intellectual conception.

¹¹³ Now, that puts us right back in the garden of Eden again, right back the same place. The woman (church) was the one who listened, not Adam, the woman! Now they want to be mother church, go on! It’s exactly right. There’s nothing out of time. They make their own confession, see. See, right back to the same thing, to disbelieving the Word of God! At Nicaea, Rome, when the question come up about water baptism, about other things like that, and about the baptism of the Holy Spirit, the—the bishops altogether organized what was called the Roman Catholic church, which was a “royal” Roman, it was called. Just got through taking the history yesterday, and listening to it, looking over it again. And it was only to be for Rome alone, in Rome was the royal church. Others was just little sister churches to it, just called Catholic.

¹¹⁴ Our Church is also the catholic, universal Church, which is a—a universal belief of all believers. One of them is borned of the Spirit of God and has the Holy Spirit in It, and it proves by its Life, Doctrine, and action, that the Holy Spirit is in there, because It’s the Comforter that Christ—Christ promised, working in His church, doing the same thing He did at the beginning. That’s how the Toxin of Christ’s salvation worked in the beginning, that’s the way It works today, brings forth the same thing.

¹¹⁵ The other one is an intellectual conception of a denomination made up by a group of man, which has a “form of godliness,” as the prophet told us, “and denied this Truth of Power.” Now, that’s just as plain as I know how to make it.

¹¹⁶ Now, there is the two church. One of them was born at Nicaea; and the other one was born at Pentecost. And—and one has always been against the other. We’ve come through the church ages to prove it, one’s against the other. One of them is a fine, dignified, intellectual church with fine scholars and so forth; the other is classed as a “bunch of holy rollers.” It was at the beginning, “drunk, illiterate fishermen,” and it’s the same thing today, it’s still classed in the same category. One of them is scientific; the other one is spiritual. One is scientific arrangement; the other one is spiritual discernment of the Word. One is scientifically arranged, what groups of man says, intellectual bishop. The other one

is absolutely born of the Spirit of God, and lives by the Spirit of God, and it performs and makes come to pass the Words that God promised. Shows what toxin you're taking. Have you got educational toxin? Have you got the Holy Spirit Toxin? See? All right.

117 Oh, that subtleness of Satan! How he can paint that picture, intellectually can make a man that's not borned of the Spirit of God just turn around and around! And there's no way, intellectually, to down them with it. There's not a way.

118 It is a discernment by faith, see, a discernment. We see what the Word says, we believe It.

119 "Then, Brother Branham, they say they have the discernment." Then let the Holy Spirit produce exactly what He promised to produce, then we'll believe it. See? There's the evidence of It.

120 How did the Toxin act when It struck the person? "These signs shall follow them that believe," He said. If the Toxin struck that, then that's all right. See? So they bring us. . .

121 This brings us now, in closing, for the next few minutes, so this brings us from Abel and Cain, to the judgment of Noah's time, from that very coming forth of the days of Noah. Now, 'fore we have the prayer line, listen closely while I run through some Scriptures here in a little—a little text.

122 We find that after the world had took its intellectual conception of the Word, those man become great man, renown man. The Bible says so, Genesis 6:4. Renown man running after real pretty women and things, like we had the whole world. Just went through it on *The Flashing Red Lights*, we've talked the other night how the women were to be prettier in the last days, how man, renown man, like the scandal in England and United States. And it'll still be discovered one of these days. See, you just don't know what all these call girls and everything else is all about. See? Do you know there's three-to-one barmaid than there is high school or college girl? Three-to-one barmaids than high school and college girl. Do you know, a certain percent, I can't call it now 'cause it isn't before me, I never wrote it down, but almost a third of the high school children over the nation is either been proven immoral or had to go home to be mothers? Do you know that taking penicillin to drive back venereal has only set in a corruption amongst the people, which, that thing is not dead? But yet, see, God said it would visit to the fourth generation. It's causing Mongolian and everything else, and children are. . . Oh, how sin, how subtle it is! How them people, them ministers will stand and not preach against them stripteases on the street, and let them sing in the choir, and everything like that, and see that's the very thing that sent our

nation to hell, sent our race to hell. That's right. So now we find that after God got enough of it, as I believe He has today . . .

¹²³ Now I'm coming to my text. I have a funny way of bringing a . . . I like to build up a lot of things and then hit my text. Now, we find that in the days of Noah, when God was going to judge the world, when it come just like it is now, 'cause Jesus said it was, did He care? Did He care? He, certainly He cared. He cared for what? Now, after He had already knowed judgment was coming, and had pronounced judgment, He cared for those who cared. And that's the same as it is today. He cared for those who were willing to care. And we find that He sent them a prophet to direct them, to direct His elected people to its provided way for their escape. He's the same yesterday, today, and forever. See? We find that God cared for His people. [Blank spot on tape—Ed.]

¹²⁴ We're at the end, and we see we're at the end! There's not no way to build upon that corruption. How can we build a city upon the charred ruins of a Sodom and Gomorrah? How can we do it? There's only one phoenix left, and that's the coming of the Lord Jesus; oh, my, a purification through the Tribulation period, to bring back a restoring of a world, for a people who are just in the sight of God and live by His Word.

¹²⁵ Notice, He cared for those who cared to escape in the days of Noah, and He sent them a prophet. And this prophet directed them to God's provided way. Now, that's God's way of doing things. See? God spoke to Noah, which was the Word (it wasn't the written Word then), and told Noah to prepare an ark for the saving of the people, and to warn all the people that He had "one way of salvation." And this man was a vindicated prophet that proved them the way of escape. Notice, the humble and sincere heard this man and believed him, and they escaped. They escaped what? The death of the world of sin that was being destroyed in that day, they escaped the death route that was laying upon the whole world. God so cared! (O God, help this to go down deep now, before the prayer line.) God cared!

¹²⁶ He looks upon the world now today, and He's called and He's called, and they spurned and turned down. There was a chance of repentance at the beginning. When God told Isaiah to go up and put . . . tell Hezekiah he was going to die, Hezekiah repented and there was mercy. When God told Jonah to go to Nineveh and cry out, 'cause in forty days He'd destroy the city, they cried out for mercy and there was repentance. But when they reject it, there's nothing left but judgment! And the nation has rejected Christ. They've failed to heed the call, so there's nothing left but we're facing judgment.

127 Now, does God care about those who have repented? Has He made a way for them? Now we're going to see what He did in times past.

128 Noah's time, He cared! He sent the prophet, and He—He brought the way and He showed them the way, and He made them a way of escape and they escaped the judgment. He also cared for them. We find out that He brings them to a place where He, in the last days, to where (of all) before the great judgment come, He so cared for them until He prepared a way that they could come into and would be free from all the judgments that was coming.

129 Now, He did that to the—the Elected. Now, we know that. He did that to the Elect, only to the Elected, now! They was the one who had accepted this germ of Life. They were the one who were predestinated to see it. They were the one. We all, if we believe the Bible, we have to believe in predestination. See? That's right. Not God is willing that any should suffer, but He knowed who would receive It and who wouldn't.

130 He also cared for His elected people in the days of the destruction of Egypt. They was down there in Egypt and become slaves. The days of Moses, He cared for the people. He sent them what? A prophet, again. Is that right? And He separated His people from the unbelieving world, from the coming judgment of that day. Did He do it? He cared when Egypt had heaped their sins so high until God had to send judgment, because He had already told Abraham, "And I will deal with that nation." So instead of pouring out His wrath upon all of them, He sent His care to them. He sent His Comforter to them. He sent His Word to them. And He always sends His Word by His prophet, as He did in Noah's time. He did the same thing in the days of Noah. In the days of Eli- . . . of Moses, we find out He done the same thing. He sent them His prophet, and they separated themselves from unbelief. Now, that's the kind that come out. That's the kind that believed It. They believed Moses, that he was a . . . In the eyes of Pharaoh, he was a fanatic, he was a magician, he was a hypocrite, he was something horrible. But to the people that was elected, that come out according to God's Word ("I will bring them out"), he was a prophet to them. He was God's provided way. And he also . . . Notice, they believed him and escaped from the judgment of that day. They believed Moses.

131 And He said He also cared for them to bring them out, and He cared for them in the journey after they come out. Amen. As that was in the physical, this is in the spiritual realm. He cared! Why? He provided everything they had need of while they were in the journey. Did He? He healed them when they were sick. He provided healing, He provided a way for their sickness. He provided a—a brass serpent, that they could look upon that brass serpent, a symbol of sin, and be healed. He fed them while they were in the way, where there was no

bread He rained bread out of Heaven. He fed them. Not only that, but He clothed them, showing He cares for those who care.

¹³² If they're ready to confess and repent and believe and accept, God cares! But you got to care first, you've got to accept what He sent you. He so cared for them that they'd be sure that there would be no mistake, He vindicated His prophet by a sign of a Pillar of Fire, to let the people see that it wasn't just this man walking along here, that it was God right above him, He was the One that was leading the way. God cares for people who cares. God cares for those who care for Him. So He vindicated this man and proved that he was God's servant, by sending them a Pillar of Fire to lead them to the very land. And they knowed as long as this sign of this Fire, a Pillar of Cloud and Fire was following them . . . He said He "took not away the Pillar of Fire and Cloud." He was with them for years and years in the wilderness, forty years. Is that right? That Pillar of Fire led them! We're in our thirty-third year, leaving seven years longer it would type the same. All right, a Pillar of Fire led them. He cared for them. And He cared so much for them till He just let them know that—that it wasn't some scientific thing, it wasn't some slip-up, but He vindicated the Message, proving It.

¹³³ He so cared even for a woman that was an outsider, not an Israelite. She didn't belong to the group, but she was an outsider, Presbyterian, Methodist, or something, she was on the other side. But when she heard! Her name was Rahab, she was living. . . she was a harlot. But when she heard how God was in a Pillar of Fire and was leading them, she said let . . . called out to God, and she showed mercy to the spies that had come to look out the land. And because she cared for her and her people, God cared for her. Insomuch till this harlot that would give her life to Christ, to the Cause, because she had seen the sign of a Supernatural God, and she served her gods right in her own denomination. But when she seen this great Supernatural sign, she cried out and asked for mercy, and for mercy for her family, and God so cared for her that the whole city lapped down, one on top of the other, but there wasn't one rock moved on her house. He cares! Though her be an outsider, she wasn't in the group at that time, but He cared. He always cares.

He cared for Elijah when he, and he alone, cared for God.

¹³⁴ Hallelujah! That's where it comes to. "Cast your cares upon Him, for He careth for you." Peter, speaking to the elect elders, the elders and them in the church, he said, "Put your cares on Him, because He cares for you. Put everything there, because you're clean before God. You're—you're walking as servants of God."

135 God cared for Elijah because Elijah cared for God. All the other preachers had lost the vision of that day, had lost the will of God and the love of His Word, and it all went modern. But no matter how modern Jezebel had them, the first lady of the land, no matter how much them other preachers let them women act and do. Elijah called out against it, in the Name of the Lord. He cared for what God said, and God cared for what Elijah said then, 'cause he said the Word of the Lord. God cares when you care, but you got to care first. Yeah.

136 Notice, He cared when He called Elijah, by His Word, off from amongst the denominations. Looked like he'd have to starve to death, 'cause there'd be no tithe and offerings coming to him. But He so cared for Elijah, He didn't let him starve during the time he was obeying the Word of God. He commanded the ravens to feed him. He cared for Elijah because Elijah cared for Him, and He is the Word.

137 He cared for Daniel when Daniel cared for God's Word enough to pray sincerely. No matter what the king said, "I don't want no more of that done," Elijah just threw open the shutters and looked towards Jerusalem and prayed. Elijah cared for God, and—and God cared for Elijah. Daniel cared for God's Word, and God cared for Elijah. He sent a Pillar of Fire that scared that lion off of him and stayed down there all night long. God cared because Daniel cared. Yes, sir. Sincerely prayed, knowing that it going to mean throwed into the lion's den if he disobeyed the denominational orders. But he knelt down by the window, not fearing what man said. He threw open the windows because it was a commandment of God, and he prayed sincerely and honestly to his God every day. He cared for God and His commandment, and God turned around and cared for Daniel and his command, his stand. Daniel cared for God and His Word, and God cared for Daniel and his stand for the Word. He'll do it every time. Amen.

138 He cared for the Hebrew children when they respected sincerely and cared for the faith that was once delivered to them, the Word of God. He so cared for them till when they blowed the trumpet. . . They had a commandment from God, "Don't bow before any heathen god, any statues. Don't bow and don't worship them." That was the commandment. And when they sounded the trumpet and said "we'll throw into the furnace those who don't," they so cared till they turned their back upon the statue. That's right. God so cared for them, that when the heat come on, He sent the fourth Man down there in the fiery furnace and kept them cool. He cared because they cared.

139 If you want to hold onto some creed, God don't care what you do. If you want to do that, He'll never care for you, 'cause you're doing what man said. But if you'll hold to God's Word, your true sincere

confession and believe God is a Healer, the same yesterday, today, and forever, He'll care for you.

¹⁴⁰ He cared then, He cared for the Hebrew children, and He sent them the fourth Man to deliver them, which was Christ. We know that.

¹⁴¹ When the leper cried, "Lord!" Ten lepers come out and cried sincerely, "Lord, have mercy on us." They had enough to care for their own wants, He had a power to care for them. He cared for the leper because the leper cared to make their confession, call Him "Lord!"

¹⁴² He cared, when the centurion cared enough about himself to send for help from Jesus. When the centurion pro- . . . showed by his faith, denounced his idols of Rome, and cared enough (by public witness) to send for Him to come heal his son, Jesus cared enough to go heal him. He cares when you care. You got to care first, though. He cared.

¹⁴³ He cared when Jairus cared enough about Jesus. He was a secret believer. He believed He was right, but because of his denominational stand he couldn't come out and confess it, but when his little daughter got sick and died, Jairus knowed, looking at the death of his daughter, or to express his care, he cared enough to denounce the unbelievers that was around him, and put on his little ministerial hat, and went and found Jesus. When Jairus showed he cared, Jesus showed He cared enough to come and raise her up from the dead. Cast your cares on Him, for He cares! No matter what it is, He careth!

¹⁴⁴ He cared enough when there was not even a commandment so, there was nothing said so, He had never made mention of it, but He cared because the little woman couldn't get in the prayer line, and she said, "If I could touch the border of His garment, I believe Him." He cared for her faith in that, insomuch that He turned and called her out in the audience, and told her her faith had made her well. He cared because the woman cared.

¹⁴⁵ He cared when the neurotic called Legion cared enough, under opposition, to wiggle out from under those tombstones of devils and go out to meet Jesus, and throw himself prostrate. When, Legion! Them devils would have never come if Legion hadn't have pushed his way out there to meet Him. And when he cared enough to make that effort, that stand in his belief, Jesus cared enough to cast out this legion of devils from him, and his neurotic condition was gone. He cared when you care. Yes, sir. He cares when you care.

¹⁴⁶ Now, when the blind man cried at the Jericho gate, "O Jesus!" Being a Jew, Orthodox, good standing in the synagogue. But when he said, "What's that noise goes by?"

They said, "Jesus of Nazareth passes, a Prophet."

¹⁴⁷ Said, "Jesus, Thou Son of David!" Oh, what a rebuke that was to his pastor and priests that stood by. But he didn't care what pastor, priest, or nothing else said, he was interested! And he cared enough to get his sight, so he called out! And when that blind man was ready, and cared enough to call out, Jesus cared enough to heal him. He's the same yesterday, today, and forever! He cares when you care, but you got to care first. You got to prove that you care.

¹⁴⁸ He cared so much till when a woman, living with six man, identified and knowed and recognized His Messianic sign of discernment, He cared enough till He forgive every sin and give her waters that she didn't come there to draw, because she recognized. She said, "Sir, I perceive that You are a prophet," when He told her what was wrong with her. And they, she was looking for that day to come, only she had been all church grouped, she didn't have a chance to do it. But when she seen a Man Who could tell her what was wrong with her, she said, "Sir, I perceive that Thou art a Prophet. I know when the Messiah cometh He'll do these things."

He said, "I am He."

¹⁴⁹ That's enough! She cared. She left her waterpot, and into the city she went, and she said, "Come see a Man Who's told me the things I've done. Isn't this the very Messiah?" She was something like Rahab, she cared until she alarmed the whole city. She cared because something had been done, the vindicated Scripture had been brought to pass and made positive sure, and she cared! She didn't care what the men said or somebody else said; she seen It, she was there when it happened. She cared. And she cared for her people till she told every one of them, and it caused the whole city to believe on Jesus Christ. She cared, and He cared. Certainly, He did.

¹⁵⁰ Jesus cared enough for the Message of today to bring these same things to pass as He said, till He died and rose again to send them by the Holy Spirit, the Comforter, to show His ministry today that He's still alive. He cared enough. Won't we care? That's the thing, won't we care? He died for this ministry. He died in order that the Holy Spirit could be here in this day to show these things. He cared for you. He cared to bring It here. He cared to make the statement. He cared because He loved you. He cared enough to do it, to send the Holy Spirit to this, make this ministry today.

¹⁵¹ That's how He proved He cared in that day, because He come to vindicate what God said He would be. That's the reason the woman recognized Him. She said, "I know when Messiah cometh, He's a Prophet. When Messiah cometh, He'll tell us these things." See, He cared enough about the Word of God to vindicate It to her. Amen.

¹⁵² Now He sent the Holy Ghost, that in this day of intellectual conception, that He might by the same Holy Spirit prove through us that He's still the Messiah, prove it in the same way. He's the same yesterday, today, and forever. Now the question is, do you care? What do you think about it? It's here. It's been proven over and over. Do you care enough to believe it? Do you care enough to confess your sins, that you're wrong? Confess your unbelief and accept it. Do you care enough to accept it? He cared enough to die and rise again, to bring it to you. Do you care enough to accept it. I think it's proven all through, from Noah's time, all the way back from Genesis all the way through. We ain't got time to get to it all. But you see that He cares, and He died that you might care, that you might have a way. And He's brought that way. He said exactly what that way would done, would do, and now here He is today showing it's the Truth. Now, in this evil hour that we're living in, do you care enough about it to, with all your heart, believe it?

¹⁵³ Whether you strike a prayer line or whatever it is, that isn't it, do you care? Cast your cares upon Him, He cares for you. Be sincere about it. You care enough to be sincere, for He has proven by His a-vindicated Word that He cares. He promised to send It, He's done it! He promised in the Word, here It is! He cares, now what about you? It's, you ought to care, next.

¹⁵⁴ He cared enough, He cared enough to conquer every enemy for you, that all you have to do is to be sincere and believe it. He conquered death. Death ain't nothing for me to conquer; it's already conquered. Sickness ain't for me to conquer; it ain't for Christ to conquer; it's already conquered. I just have to care enough to believe it. Are you afraid of what somebody else has told you? Are you afraid of the doctor's diagnosis? Are you afraid of what the church will say to you? Are you afraid to stand there toe to toe, to the devil? Say, "I've confessed my sins, I've laid aside everything. I've believed every Word. Here I am, Lord. Create in me a care. I. . . You cared for me, I care for You."

¹⁵⁵ I think of that gracious old song, "He careth for you. Through sunshines or shadows, He cares for you."

Let's bow our heads now, we just can't go any farther.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

Let's sing it to Him, with our heads bowed, and our heart.

He careth for . . .

Let's look what all He's done.

He careth for you,
Through sunshine or shadow,
He careth for you.

He care . . .

Now, if you care, raise up your hand while you sing that.

He careth for you;
Through sunshine or shadow,
He careth for you.

¹⁵⁶ Heavenly Father, at this time in the late hour of the day, we are making confession from the depths of our heart, that we know by the Word now that You've always cared for Your Own. But the trouble, Lord, do we care? Do we just want to get an education, say, "Well, I've got a doctor's degree, or—or LL.D.?" That's *knowing* the Prescription, that isn't taking It.

¹⁵⁷ God, I pray today that each one of us will take the sorrows of Christ into our own heart, take His suffering upon us, to realize that we must suffer also the reproach of His Name, that we must suffer. And may we be like the disciples of old, return, rejoicing that we have been counted privileged to bear the reproach of His Name. Grant it, Father.

¹⁵⁸ I'm going to pray for the sick, Lord, laying hands upon them. They've got their hands up, many of them, and many is going to be prayed for, and holding prayer cards. And some is in here that didn't get in in time for the prayer cards, but they're—they're—they're going to believe, Lord. They could put up their hands, looked like, to me, the whole congregation. Many of them are sick. Here's these handkerchiefs laying here, feeling Your Divine Presence by the anointed Word, heal them, Lord. Grant that their request will be answered.

¹⁵⁹ And now from the handkerchiefs, to the audience, to human beings who are sitting out there suffering. Oh, the Presence of the Lord, let It come, Father, and heal them all. Will You, this morning in Divine grace, when we confess, Lord . . . ? I Your servant, I confess an inability. I don't even have one thing, Lord, that I can present to You as a merit. We're unworthy. None of us can do that, Lord. We're not worthy for the things that we're going to ask for. But, Lord, we know that Jesus went away, up into Glory, and there preparing a place to come and receive us unto Himself. And He told us that He would send us a Comforter, which would be the Holy Spirit, and He would do His work and would abide with us forever.

¹⁶⁰ O Holy Spirit, Spirit of God, come afresh this morning upon us, and a-vindicate Your Presence, Lord, in the same manner that You did when You walked here on earth, that this audience might know that You are here in these last days to vindicate Your Word, and to prove

that “as it was in the days of Lot, so shall it be at the coming of the Son of man.” Lord, it’s to Your honor and glory we ask this, as we submit ourselves to You with our confession. Cleanse us by Thy Blood, Lord. Wash us by the water of the Word, and cleanse us in the Blood. And present us, Lord, as “examples,” as Peter said in the text reading this morning, to the unbelieving world. For we ask it in Jesus Christ’s Name. Amen.

¹⁶¹ I’m going to ask the sister now with the . . . and the piano, just a moment. We may be a teeny bit late today, but, oh, I don’t get to come too often. Just have patience with us, just, will everybody just stay for a few minutes now, we’re going to pray for everyone. Billy, Billy Paul, where is—is he here? Where did you give, you give out prayer cards? What was it? B, one to a hundred. Let’s just take a few of the B’s and see if He’ll give us the discernment. How’s that? See if He’s here with us. Just ask Him, you believe He’ll do it? I’ve preached and I—I was anointed, but now I’ve done preached away from it, you see.

¹⁶² And let’s have the people to stand up. Well, we’re going to pray for all of them, anyhow, just start from number one. Who has B, number one? Stand up, who has prayer card. No, I’m just going to bring them right around here, they come out this aisle and come down. Let B, number one, who has it, prayer card number one? You mean it’s not in the building? All right, we’ll start . . . Oh, I’m sorry, lady. Okay, all right. B, number two, then if we’re already started from one. Let B, number two. Who has it, will you raise your hand up like that so we can see it? Come here, lady, right here. Three, who has three? Now let’s get our line all the way down the wall, we move, or back that way somewhere. So, all right, prayer card number three, who will come? Is this the lady coming here? I didn’t see your hand, excuse me, sister. Number four, who has prayer card number four? Will you raise your hand so I can see who you are? The man back there, the colored brother, would you come right here, sir, number four. Number five, who has number five? The gentlemen back there, would you come here if you—you will? Number six, who has prayer card six, would you raise your hand? Over here, all right, six, sir. Seven. Now, this will cause you to keep from just crowding in. Seven, all right, come right down here, seven. Now number eight, just as you’re . . . Would you come, sir? Number nine. All right, sir. Number ten. All right, little boy.

¹⁶³ While we’re think that, the sweetest thing, when I come in there, a little boy just—just nearly kills me to think about it, a little boy stood there a while ago, he said, “Brother Branham, will you do something for me?” Just about the size of this little lad.

I said, “What is it, son?”

164 He said, "Pray for my mother." Said, "She just takes God's Name in vain, and she just has such an awful life."

I said, "Where do you live? Here in the city?"

Said, "Yes, sir."

165 He wanted his mommy to be a good woman. And, no wonder, Isaiah said "a child shall lead them."

166 Number ten number, is it not number ten? All right, number eleven. All right, number twelve, number twelve. All right, number thirteen, fourteen. All right, fifteen. Fifteen, I didn't see it, number fifteen. Sixteen. All right, come around that way, sir, if you will, sixteen. Seventeen, eighteen. Eighteen, I didn't see it. All right, lady, or sister, eighteen. All right, now go that way, lady, if you will, go out that way. Now look, as the prayer line, that's enough for them to stand at one time.

167 As the prayer line begins to dwindle, see, then let Billy Paul or some of them here from the platform . . . Brother Neville, Brother Neville, let Brother Neville after while, when you see them . . . Now, when you see Brother Neville sees the prayer line getting . . . he'll motion like that, 'cause I'm going to pray for the Holy Spirit . . .

168 Now, this man, you got a prayer card, in the wheel chair, sir? He—he—he had his prayer card. All right, now you can take him right into the prayer line. Now, is anybody else that—that—that's here, that you can't get up? Somebody help them if they . . . when their—their time comes, see. Now, you just think, start where I left off there about eighteen or twenty, somewhere along there, then you start twenty-one, twenty-two, you know your place as you come in.

169 Now do you care? Do you believe He's always cared? Do you believe that He cares now? If—if He—if He once cared, He'll always care. You believe that? [Congregation says, "Yes!"—Ed.] Now I want everybody just to be real reverent, keep your place and pray. Now, you in the audience, pray too. Now, how did He care? Because He could not care any more, and no man or no prophet, no one else can go beyond the boundaries of God's promised work. Is that right? Now, I don't care now, you might have been through prayer lines a hundred times, but you standing now and you that's sitting, if there is sin in your life, unbelief, confess it right now. Don't dare to come in here without that. If you—you could come through here and no matter how much a man was anointed, and would stand and lay hands on you, you'll certainly miss it a—a hundred miles unless you believe it. You must believe it. You've got to confess it. You've got to. See, then if you look here, how there's . . . I hope you got the picture. See? It is totally impossible for God not to keep His Word to you, if you've kept your

word to God. See? If you truly believe it, there's nothing can make you doubt it. Time, space, nothing else can make you doubt it. You believe it. Do you believe it? [Congregation says, "Yes! Amen!"—Ed.]

¹⁷⁰ Now, now I'm going to look down this prayer line. So far as I know, unless it's this man right here, I know him; and I know that, I know Gene Slaughter down there, I know him; outside of that. . . and I don't know what's—what they're standing there for. I have no idea what they're there for. God does know. And now if you all know that I know nothing about you, raise up your hands, you standing there. Now, how many in this audience knows that I know nothing about you, raise up your hands. Now how many is conscious that Jesus Christ knows about you?

¹⁷¹ And how many will be willing to say this? I believe [Congregation says, "I believe"—Ed.] with all my heart ["with all my heart"] that Jesus ["that Jesus"] healed me ["healed me"] when He was crucified ["when He was crucified"] at Calvary ["at Calvary."]. That's right. See? Now, if He has already done it, then it's your faith to accept it. Now, He cared enough to do it, do you care enough to lay aside every doubt, and believe it? Cast your cares on Him, for He cares for you.

¹⁷² Now, if you're sick, if you're afflicted, I have seen, well, you know, tens of thousands times thousands of things that the Holy Spirit has done. And you know that; spastic, even to being dead.

¹⁷³ A man dropped dead right here on the platform, right here in front of us, about three weeks ago. His wife is a registered nurse sitting here. And the man went right down. He's sitting here somewhere. Here's his wife sitting here now, and—and here he is up here somewhere now. Yeah, here he's standing right here. Eyes went back, turned dark like that, right. . . fell, and I went down. She examined him, no heart, no pulse. I put my hands on him (he was gone) and just called for his spirit, in the Name of Jesus Christ, and he rose up. See? See?

¹⁷⁴ What is it? He is the Resurrection and Life. Wasn't me. That was the Comforter that acted, the Holy Spirit making intercessions for us. See? We've accepted Him, now it's up to Him to make intercessions. Then how much could I. . . Could God save you against your will? Certainly not. He can't heal you against your will. You got to believe it.

¹⁷⁵ Now, what would be this, if—if He can prove, if God will let me by a Divine gift show you that Jesus Christ is here with us, that this Comforter is Jesus Christ, He's the Word. "In the beginning was the Word." Is that right? "The Word was God. And the Word was made flesh and dwelt among us." And the Bible said, in Hebrews 4, that "The Word of God is sharper than a two-edged sword, a Discerner of the thoughts of the heart." Is that right? And that's what Jesus did to

prove He was the anointed Word, Messiah. Oh, my! Don't you see that? What is Messiah? The anointed One. The anointed what? The anointed Word! "And the Word was made flesh." He was that anointed Word! You see that, Brother Vayle? See, He is the anointed Word!

¹⁷⁶ And now when you commit yourself to Him, then He uses you beyond what you know, proving He's still the anointed Word, a Discerner of the thoughts of the heart. Oh, how, how can anyone doubt? Just believe. Don't doubt. And now you sitting out there, I—I hit that subject this morning. When a little woman cared that she wasn't going to get in the prayer line, perhaps, but she touched the border of His garment and He turned around. Do you believe that? You believe it can be done again today? Yeah. Now, how would you touch it?

¹⁷⁷ The Bible said He's the High Priest, right now a High Priest, sitting at the right hand of the Majesty of God, to make intercessions upon our confession. We confess we believe Him, and we want to touch the High Priest. And we touch Him, how would He act? He's here in the form of the Holy Ghost. Then He'd speak right back through and tell you just exactly. Is that right? Now you believe that and just keep seated, keep quiet, keep reverent and watch. Now, if He'll just do it at least three times, that'll be sufficient, won't it? Three times, if He'll do it. One, two, three, if He'll do it.

How do you do?

¹⁷⁸ Now, just a moment while we just pray. See, this is, I don't. . . This is something that's a little different right now; been preaching, and then turn to this. Now, I haven't called on the Lord for this for a long time, but Lord God knows my heart, and may He grant your request. And I'm believing it, that He'll do it.

¹⁷⁹ Now, here stands a woman, we are strangers to each other. Far as I know, I never seen her in my life. She might have set in some audience somewhere or knowed me by some literature, but the Heavenly Father knows, as far as I know, I never laid eyes on her in my life. She's a stranger.

¹⁸⁰ Now, if He's the same, here's a man and a woman meeting here like Jesus met a woman at the well, that I talked about a while ago. He cared for her. Now, this woman perhaps are not guilty of the same thing the woman was, but there's something wrong. But He cares just as much about her as He does that woman. See, He cares. Now, and when she saw it, she recognized it. Now here both of us standing here like this. Now, I never seen her.

¹⁸¹ Now, if the great Holy Spirit, the Unseen, now if the senses of faith will declare Him to me. He's brought the senses of faith, and His Word has brought it so close in this last days till He's got the picture of It

there. He's brought it so close to our senses, anointed, has went away and seen Him come in here and move around in that form of a Pillar of Fire. Hasn't He? Now He's here, I know He's here. My faith says He's here. Now if He can just materialize Himself enough in here to catch this woman's life, see, as He promised He would do. The Holy Spirit would do the same work He did.

¹⁸² Now I, being I been preaching, I just want to talk to you a minute in order just to see.

¹⁸³ Like He did the woman at the well, He said, "Bring Me a drink." You know, He was just . . . He was probably sitting there thinking about them going away getting food, and then He—He had to talk to her a minute, you know. The Father had sent Him up there. He had to. He was going to Jericho; and He went up to Samaria, that's up on the mountain, He had "need go by there."

¹⁸⁴ Well, somehow or another, I had need, the Father sent me from Arizona, here, and you come in. So it's all just the same thing. Nothing happens by chance, it all happens for some reason. Grace of God, is right.

¹⁸⁵ Now, not knowing you, and you look real healthy, and it might not be that you're here for. It might be something else. It might be some loved one, it might be domestic, financial. I have no way of knowing, you know that. But if He'll explain to me what you're here for, you'll know whether it's the truth or not. And will the audience believe with one heart then? Now you hear us, and it's taped, and we're just standing here on the platform.

¹⁸⁶ The lady, I see her holding her head up like this. She's got, she has headaches that's bothering her, like migraine headaches. It's persistent headaches coming all the time. That is true. If that's right, raise up your hand. See? That's right. Another thing, she has a thyroid trouble, that she's been told, anyhow, that's—that's bothering you, and he's right, it's a thyroid. And then you just have complications, just many things wrong with you; nervous, upset, get flusterations, "sometimes wonder where I'm standing, and whether I'm in or out." And that's right. It's the truth. Now, He knows you, you couldn't hide now if you had to. See? You believe He can tell me what you, who you are? Well, Viola, you return home, Jesus Christ makes you well.

Do you believe?

¹⁸⁷ I know not. Jesus Christ knows all things. It's another stranger to me. God knows both of us. Do you believe me to be His prophet, His servant? Do you believe these things that I've preached out of this Word is the Truth? You do? If the Lord Jesus will tell me what you're here for, you believe me to be His servant. And He's doing

this because He cares for you. He, His care is for you, He's doing that because He cares for you. He's caring for these others that's come in the line. He cares for them. You've had trouble, an accident, automobile accident. You're all shook up about it. That's right. You got trouble with your limb. That's right. It's going to get well, and the nervousness is going to leave you, so just go ahead home, thanking the Lord, and saying, "Praise the Lord!"

"If thou canst believe, all things are possible." All right.

188 Do you believe? I don't know you, you're a stranger to me. But God knows you. Do you believe He can tell me the reason that you're here, or something another about you? Would you believe it? [The woman says, "Yes"—Ed.] There's another woman. Wasn't you, see. No, it isn't. It's you, you're here for somebody. You're for some, it's your mother. That's right. She's got something wrong with her limb, too. That's right. She isn't here. She's near a place look like, looks to me like English, about, somewhere down here. You, that's right, do you believe? All right, go on. She's healed. Just go on.

189 There was two women. One of them was much older, so I—I wondered where it was at. I looked to see where—where it was at. The Lord God knows all things, doesn't He? And He can do all things. Do you believe that? Amen. Isn't He wonderful? I love Him. He, He's my Life. He's all that I have. He's all that I want. Just go ahead, He made you well, sir.

190 The anointing followed that lady. There's another lady sitting there that's bothered with nervousness, and she's got a growth under her arm. Is that right? When she put her hands on you then, you felt a real funny feeling. Wasn't that right? That's when He healed you. You're going to be well. Jesus Christ. Look where she's at. The woman that was praying, or here, see. Did you notice when she was praying, I was praying for her, what happened? See? I seen another woman, and I looked that way. There was a great feeling. They must know one another, something, or they're acquainted with each other, 'cause that woman was having a feeling for this woman here. And then this woman goes down and touches her, and, when she did, I looked and I seen something yonder, and there she was standing right there. I never seen that woman in my life. God in Heaven knows that. Oh, my! Why would you doubt?

191 If thou canst believe, He could even take habits away from you. Do you believe that? Do you believe He'll make you whole? Go ahead, and you'll stop it right now and never smoke another one. Go on, and believe with all your heart. Have faith in God. Don't doubt.

¹⁹² Are you believing? Have we had three yet? Have faith in God. Don't doubt. Just believe. You believe His anointing is here now? [Congregation says, "Yes. Amen."—Ed.] Amen. Don't doubt. Believe!

¹⁹³ I'm going to lay hands on you, and believe. Will you believe with me? [The man says, "Yes, sir."—Ed.] In the Name of Jesus Christ, let this brother be healed. Amen. Have faith now, don't doubt. Just a moment.

¹⁹⁴ There's something happened back out there in the audience and I couldn't see it, it's right back in here. I think it's hid from me right now. Here it is. I see it in a shadow. It's a man, and he's suffering with nervousness. He's got a boy that's got epilepsy. Believe with all your heart, sir. Do you? That's it. All right, lay your hand on that boy there and he'll be all right. Amen. Praise the Lord.

¹⁹⁵ Are you believing? That devil thought he could hide from that, but he failed it. Do you believe? That thing is still moving somewhere. Oh, my, for grace and care! There's another epileptic here somewhere. Yeah, here it is right here. You believe? Have faith. You believe God knows you? You can go back to Ohio, be made well, Mr. Nelson T. Grant. That's your name. If you'll believe, them things will leave you and never bother you no more. I never seen the man in my life, don't know nothing about him.

You can't hide it now, the Holy Spirit is here!

¹⁹⁶ Let's just bow our heads and give praise to God. Lord Jesus, we thank You. You are the same yesterday, today, and forever. Your grace never fails, Lord, it's the same all the time. I pray that Your great mercy and goodness will rest upon the people. You cared enough, Lord, to come and vindicate Yourself. You are God. You are the great Holy One, the great Holy Spirit. Now may these people believe, Lord, as they pass through here, and every one of them be healed. As Your anointing is here, I lay myself across these handkerchiefs. I pray, Lord, that You'll grant these requests, Father. Grant it, Lord, both here in the audience.

¹⁹⁷ And may every person that's in Divine Presence care enough now to believe that You cared enough to raise up in the last day among Your people, and to prove! You can't heal them, Lord, You can't do what You've already done. You already healed them. And this is the only thing that can be done, to make them believe. And You care enough, although as much unbelief that we stagger through, You still care enough to show Yourself alive and raised from the dead, among us. May we cast our cares on Thee, and every person in Divine Presence be healed, both of their soul and body. Through Jesus Christ's Name. Amen.

198 All right, come right through this a-way, let the people come right along this. All right, Billy will call them, section by section. Don't, now let's not talk no more, the—the anointing's on me, see. I want to lay hands on him while This is here. See? I can't stop on that discernment. If I do. . . How many's here to be prayed for, raise up your hand. About seventy percent. See? It's right now ten minutes to one. The baptismal service coming up after this. I can't do it, but you can believe. If He cares enough to show Hissself, you ought to care enough to believe. Is that right? All right, let the whole audience pray. And Billy or Brother Neville, one, will use these, will use this microphone. Let's keep our heads down and pray while they pass through the line. Now, I'm going to pray for every one of you now, lay hands upon you and ask that every possessed that you have, of evil, will pass from you as you pass under this anointed spot just now, if I have to put it like that. The anointing's back there the same as it is here. But I make it for your faith, say that. Everybody pray now.

199 In the Name of Jesus Christ, let this little boy be healed. Amen. God, in the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ. I'm obeying Your commandment, Lord. You said, "These signs shall follow believers." Believers, both of us. "If they lay their hands on the sick, they'll recover." In Jesus' Name, I do this act. In the Name of Jesus Christ, I lay hands upon this brother. Amen. In the Name of Jesus Christ, I lay hands upon our brother, for his healing. Amen.

200 He cares for you, sister. I care to lay hands on. Do you care enough to believe? Amen. In the Name of Jesus Christ, let it so be that our sister will be healed.

201 In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our sister be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our sister be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our sister be healed. In Jesus' Name, heal this my sister, Lord. In Jesus' Name, heal this my sister. In the Name of Jesus, heal my brother. In the Name of Jesus Christ, heal this my sister. In the Name of Jesus Christ, heal my sister. In the Name of Jesus Christ, heal my sister. In the Name of the Lord Jesus Christ, heal my sister.

Brother, He cares. Do you? In Jesus' Name, heal!

202 Everybody in prayer now, everybody pray. This is your people coming through.

203 In Jesus' Name, heal my sister. In Jesus' Name, heal this my brother. Amen. In the Name of Jesus Christ, heal this my brother. In the Name of Jesus Christ, heal my sister. In the Name of Jesus Christ, heal my sister. In Jesus Christ's Name, heal my sister. In Jesus' Name, heal my little sister. In the Name of Jesus Christ, heal this my sister. In the Name of Jesus Christ, heal this my sister, Lord. In Jesus' Name, heal this my sister. In the Name of Jesus Christ, heal this my sister, my brother. Heal this my sister. Heal this my sister, Lord. Heal this my sister, I pray in Jesus' Name. Heal my sister, Father, in Jesus' Name. Heal my sister, in Jesus' Name.

204 Sister, He cares. Do you? In Jesus' Name, receive your healing. In Jesus' Name, receive your healing, sister. In Jesus' Name, receive your healing. In the Name of Jesus Christ, receive your healing. In the Name of Jesus Christ, heal this my sister. Heal this my sister, Father, in Jesus' Name. Heal this my brother, in Jesus' Name. Heal this sister, in Jesus' Name. Heal our sister, in Jesus' Name. Heal my brother, Lord, in the Name of Jesus Christ. Heal my sister, Father, in Jesus' Name. Heal this my brother, in Jesus' Name. Heal my sister, in Jesus' Name. Heal my sister, in Jesus' Name. Heal the little boy, in Jesus' Name. Heal Brother Creech, Lord, in Jesus' Name. Heal this our sister, in Jesus' Name. Heal this our sister, in the Name of Jesus Christ. Heal them, Father, both, in Jesus Christ's Name. Amen.

205 God bless you, brother. Is that your child? Your wife? Well, I didn't know it. The Lord bless you, brother. Heal this my brother, in Jesus' Name. Heal this my sister, Father, in Jesus' Name. Heal this my sister, in Jesus' Name. Heal this my brother, in Jesus' Name. Heal this my sister, in the Name of Jesus Christ. Heal this my brother, Lord, in the Name of Jesus Christ. Heal this my sister, in Jesus Christ's Name. Heal this my brother, in the Name of Jesus. Heal them, Father, in Jesus' Name.

206 I offer my sincere prayer, each one. You care now. Jesus cares. Jesus sent the Message. Jesus sent His Spirit. Jesus sent His Word. Jesus sent His servant. We all care. Now do you? If you care, believe it, accept it with sincerity, it'll be done.

In Jesus' Name, heal my brother.

In the Name of Jesus, heal this, my sister.

In Jesus' Name, heal my sister.

In Jesus' Name, heal my brother.

207 God, in the Name of Jesus Christ, heal this, my sister. Grant it, Father.

In the Name of Jesus Christ, heal my sister.

In Jesus' Name, heal this, my sister.

In the Name of Jesus Christ, heal my sister.

Lord, in Jesus' Name, heal this, my brother.

208 O God of Heaven, have mercy to heal; grant it, Lord. May flesh and strength come in the Name of Jesus Christ.

God, in the Name of Jesus Christ, heal this, my brother.

God, our sister here in the chair, I pray that You heal her and make her well, Lord, in Jesus' Name.

209 God, heal our sister here, in her fine act of charity, help this woman, in Jesus' Name.

God, in the Name of Jesus Christ, heal this, my sister.

God, heal my brother, I pray, in the Name of Jesus Christ.

God, in the Name of Jesus Christ, heal this old woman.

In the Name of Jesus Christ heal this woman.

In Jesus' Name heal . . . ? . . .

In the Name of Jesus Christ, heal this, my sister.

In Jesus' Name, heal . . . ? . . . Lord.

In Jesus' Name, heal my brother.

In Jesus' Name, heal this one, Lord.

In the Name of Jesus Christ, heal my brother, Lord.

In the Name of Jesus Christ, heal this, my sister.

In Jesus Christ's Name, heal . . . ? . . .

Heal my brother in the Name of Jesus Christ.

Heal brother in . . . ? . . . [Blank spot on tape—Ed.]

210 Come with all sincerity; don't doubt nothing; just believe it. Everybody praying now. This is our people passing here, God's children. Believe.

Heal our little sister, Father, in Jesus' Name.

211 Heal my precious friend, Lord. God, he's waited so long; may this be that very hour. Amen.

In Jesus' Name, heal this, my sister.

In the Name of Jesus . . . ? . . .

In Jesus' Name, heal her, Father.

In Jesus . . . ? . . .

In the Name of Jesus Christ, heal her, Father.

In Jesus' Name, heal this, my brother.

In the Name of Jesus Christ, heal my sister.

Heal my sister, Father, in Jesus' Name.

In Jesus' Name, heal my brother.

In Jesus' Name, heal this, my brother, Lord.

In Jesus' Name, heal my sister, Father.

In Jesus' Name . . . ? . . .

God, heal our sister, in Jesus' Name.

God, in the Name of Jesus Christ, heal my sister.

212 God, in the Name of Jesus take the palsy from my brother, Lord, make him well, Father.

God, in the Name of Jesus, heal this, my brother.

In Jesus' Name, heal this, my brother-in-law, I pray.

213 In Jesus' Name, heal this, my sister, Lord; God heal her, in the Name of Jesus Christ.

Heal our sister, Father, in the Name of Jesus Christ . . . ? . . .

214 O God, now, here are some requests, grant it'll be so, in Jesus' Name.

215 Now, That's the way to receive it, brother. Now, for that the Lord has done it.

216 You see if that child isn't . . . ? . . . Now, he lets me know what's wrong with you. I just don't call it out . . . ? . . . in the Name of Jesus Christ . . .

217 O God, here stands . . . ? . . . she stands here for Edith. We think of that little thing, Lord. She was here to be pushed by, just now. Her sister's standing in her place, Lord. Grant, O God, grant these requests, in Jesus' Name, for her.

218 God, have mercy upon our brother and heal him, Father, in Jesus' Name.

219 God, in the Name of Jesus Christ, touch this, my precious brother and make him well, Father.

In the Name Jesus Christ, heal our sister.

In the Name Jesus Christ, Lord, heal our sister.

Heal our brother, Father, in the Name of Jesus.

In the Name Jesus Christ, heal this, our sister.

O God, in the Name Jesus Christ, heal this . . . ? . . .

God, heal this little boy, in the Name of Jesus Christ.

In the Name Jesus Christ, heal our brother, Lord.

In the Jesus' Name, heal our . . . ? . . .

O God, in the Name Jesus Christ, heal our sister.

In the Name Jesus Christ, heal . . . ? . . .

Heal our sister . . . ? . . . in Jesus' Name.

O God, heal this, our sister, I pray, in Jesus' Name.

God, heal our sister, for I pray in Jesus' Name.

God, make her well; grant it, Lord, in Jesus' Name.

220 God, touch our brother; it's Your Word; You promised it, Lord, and we're coming believing it, in Jesus' Name.

221 In the Name of Jesus Christ, heal our sister, Lord; she's come with sincerity, believing now; may she go and be well.

In Jesus' Name may she go and be healed, Lord.

222 God, lay Thy healing hands upon . . . ? . . . may they return to her home with her request. O God, grant the healing, Lord.

Heal our sister, Father, in Jesus' Name.

Heal my sister, in Jesus' Name.

God of Heaven, heal my brother, in the Name of Jesus Christ.

And my sister, in the Name of the Lord Jesus.

Heal this . . . ? . . . in Jesus' Name.

Heal this, my sister Daulton, in Jesus' Name.

Heal my sister, Father, in the Name of Jesus.

Heal my brother, Lord, in Jesus' Name.

223 Now, He cares; you do too, brother. Go give Him praise and thank Him, in the Name of Jesus Christ . . . ? . . . Grant it, Lord, many has been his burdens; lighten them now, Father, in the Name of Jesus Christ, heal our brother.

224 May you send mercy upon her . . . ? . . .

225 God, grant the healing of my sister, here. See her standing at the door, waiting, the Holy Spirit around her. God, may she go and believe You. Grant it, Father.

In Jesus' Name, may he go free, Father.

God, in Name of Jesus Christ . . . ? . . .

In Jesus' Name, I pray that You'll heal my sister.

In Jesus' Name, heal this, my sister.

God, in the Name of Jesus Christ, heal my brother.

God, in the Name of Jesus Christ . . . ? . . .

God, make my brother well, in the Name of Jesus Christ.

God . . . ? . . . come by . . . ? . . . power will make him well.

226 O God, heal . . . ? . . . and show her . . . ? . . . a place here. Make it go down, Lord, and may she feel the power of God, in Jesus' Name . . . ? . . .

God, heal our brother, Lord, and may he well.

In the Name of Jesus Christ, heal our sister, God.

227 God, heal . . . ? . . . she's seen You do so many. Grant now they'll all be . . . ? . . .

Heal . . . ? . . . Lord, I pray for mercy, dear Lord Jesus.

228 God, heal this . . . ? . . . make her well . . . ? . . . Lord, and many has been her sorrows and we share them. Now, may she be . . . ? . . .

In Jesus' Name, heal this, my sister, Lord.

Heal my brother, in the Name . . . ? . . .

God, heal this my brother, and make him well . . . ? . . .

Heal our sister, Lord, in Jesus Christ . . . ? . . .

Heal my sister, in Jesus' Name.

Heal my little brother, in the Name of Jesus Christ.

God, heal this, my brother, in the Name of Jesus Christ.

God, in the Name of Jesus Christ, heal this, my brother.

God, heal my sister. In the Name of Jesus, may she be healed.

229 God, heal this, my brother, may he, in the Name of Jesus Christ be . . . ? . . .

O God, heal my sister, in Jesus Christ's Name.

230 Heal my sister here, Lord, in the Name of Jesus Christ, may she go and . . . ? . . .

231 God, grant her request, in Jesus Christ's Name, I pray that You grant that request.

232 God, Sister Simmon, let the grace and mercy of God, may as she's waited for this hour, time where she can cast it down . . . ? . . . And may she be made well . . . ? . . .

233 God, Brother Ungren . . . ? . . . God, he has a golden voice, trumpeting out the Gospel. Keep him well, God; grant it, in Jesus' Name.

234 God, our Sister Kidd is calling on the Name of that . . . ? . . . I pray that Your power will set her free now . . . ? . . . with sincerity this little

mother . . . ? . . . on seven days she should be with her mother. Grant it, Father, in Jesus Christ's Name.

²³⁵ God, for her children, O God, they're wandering, and many of them are sick, and that girl is sick, and . . . ? . . . O God, I pray that You'll grant it, through Jesus Christ's Name.

²³⁶ So thankful for Brother Tom, Lord, pray that You'll heal him and help him. Blessed be the Name . . . ? . . .

²³⁷ There's a man down here . . . ? . . . You want to be prayed for too, brother? Lord Jesus . . .

[Blank spot on tape—Ed.]

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

He careth for you,

Just cast your cares on Him, then.

He careth for you;
Through sunshine or shadow,
He careth for you.

²³⁸ Do you care for Him? Do you care for His Word? Amen. Lord bless you. Let us bow our heads just a moment. I believe I answered these requests. I answered the requests, didn't I, every one of you.

²³⁹ A while ago I made a little error in the meeting, I'm sure somebody noticed it. And the Lord just pointed out to me now somewhere. I said something across somebody when I said it for somebody else. I can't—can't see the person where it was at, but it was somebody that I placed a blessing upon them for somebody else. And I . . . They was coming through real fast, and I wasn't noticing. And I didn't . . . Yes, it was, I see it now. It's this man and woman sitting right here. If I'm not mistaken, I shook their hand last night in a—in a—in a motel room, or something another, in a motel yard, up here at the Jefferson Villa. I said something to the man, called it "sister" instead of "brother," when you passed through. Did you notice that? I was meaning it for your wife. Now, she's been having trouble for some time, a bowel trouble for a long time. You're from Illinois. Mrs. Mongaland, that's right, that's your name. Now, you know I didn't know you, but you're right in contact now. You believe with all your heart, and there will be a complete elimination just normally like it always was, if you'll believe. That you might see that all the time, now I . . .

²⁴⁰ Only thing I know, last night I remember thinking the man, I thought he had such pretty hair, parting his hair in the middle, this

gray-headed man sitting here. I just happened to look, and there was that Light shining right around over the top of them like that. And that's what it was. And then I seen the vision break forth. I don't know who they were nor nothing about it. The lady was out there last night, I said, "Are you coming to the meeting?" She said, "Yes." But the grace of God pulled it right back again, and that's who it was. Did you notice it in the prayer line, brother, that something was said that crossed over? It was for sister instead of yours. That, that was right, went to—to the sister there.

²⁴¹ Now that you might know that, through that prayer line, that Angel of the Lord was there. It could call. But as you call, it weakens, weakens, weakens. See? So He cares for you, and I—I care for you. I could have just went on four or five more, and then, first thing you know, Billy been here taking me out of the pulpit. But I thought if, surely, I—I've lived here with you all all these years, and around and across the nation, you—you know I love you. Oh, I love you like you was my own children, and you are my children in the Gospel. I have begotten you to Christ, through the Gospel. And now I think these, this request and so forth here, I've answered it.

²⁴² Now, I love you. And I thought, if I went and laid hands on you, and you seen that the Holy Spirit was doing that, and then some scruple started in the meeting along in the line like that. I missed it, going through so fast, and pronounced one blessing to the other, and then the Holy Spirit turn right around after the meeting's over and show it right back again. See? Don't you see, He cares! Now do you care? Do you care enough to say, "From this time on, there's something in my heart tells me that my troubles are over. I'm—I'm well, I'm going to be well"? Do you believe it? Raise up your hands, "I believe That!" God bless you.

Through sunshine or shadow,
He careth for you.

²⁴³ This is just a great big love feast. Let's sing it and shake hands with one another.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

²⁴⁴ I've kept you so long this morning till I—I. . . My pastor don't preach as long as I do. He'll try to bring the message for you tonight, and we'll let you know about whether there'll be the service for next Sunday under the. . . that title. If I don't, there'll be services just the

same. So you all, the Lord bless you, every one. I think there's a baptismal service coming off right now.

²⁴⁵ So if you'll just stand up for a moment, for dismissing. Let's sing that again. "Cast your cares upon Him, for He careth for you." And now if you care for Him, let's say, "Lord, I . . ." When you do this, you're—you're making this statement, "Lord, I know You care for me. And I'm raising my hands, I care for You." And let's hold our hands up now in this love feast of charity, as we sing.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

²⁴⁶ Now as we bow our heads, say . . . [Brother Branham hums *He Careth For You*—Ed.] Oh, the sweetness of my Lord! Don't you feel His love just pulling you right up close to Him? Say, "And, Lord, I love You. I love You. You care for me, Lord. You cared so much till when I was a sinner You died for me. You was wounded for my transgressions, with Your stripes I was healed."

He careth for you,
He careth for you;
Through sunshine or shadow,
He still careth for you.

²⁴⁷ Just remember that now as you bow your heads. I'm going to ask Brother Edwards over here if he'll dismiss us in a word of prayer. But, first, let's hum that again. [Brother Branham begins humming *He Careth For You*—Ed.] Remember, sunshine or shadow, He still cares. He cared. Do you care? Say, "Yes, Lord, I promise I care. I'm going on right now. From here on, I care. I care for my testimony." [Brother Branham continues humming *He Careth For You*.] "He careth for you." Brother Edwards.



HE CARES. DO YOU CARE?

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