
THE UNCHANGEABLE GOD WORKING IN AN UNEXPECTED WAY



Only believe, only believe,
All things are possible, only believe.

² Let us bow our heads just a moment for prayer. So happy to be with you tonight. And the first thing we wish to do now is speak to the One that we have come to see, the Lord Jesus. Let us pray.

³ Our Heavenly Father, we deem this such a great privilege to be in this little church tonight, in the service of Thy beloved Son, the Lord Jesus, our Saviour. We thank Thee so much for the grace that He has given to us, shedding forth His Blood, that we, the unclean, might be cleansed by His great Atonement.

⁴ We pray for the Church universal, everywhere, for every member, every pastor. We pray especially for this church and its pastor, tonight, and the little flock that's sojourning here in this part of the city. As members of the Body of Christ, we pray that You will bless them, Lord. Bless the deacons, the trustees. And it's such a privilege to come, tonight, to share the fellowship together, Lord, that we have in this mutual ground through Christ.

⁵ Now, Lord, we pray that You'll save every person here that's not saved, tonight. And heal every sick person that's sick. And fill with the Holy Spirit those who are hungering and thirsting for such. Be in the Word, tonight, Lord, and wash us by the water of the Word, as we wait further. In the Name of the Lord Jesus, we ask it. Amen.

May be seated.

⁶ Greetings to Brother Searles, and to the flock of the Lord that's sojourning in this end of the city. So happy to be here tonight, to share this time of fellowship with you, my beloved friends. And I see many are standing. We just trust that we won't be very long, a little Message from the Lord, and mainly a time to get together. And I suppose I met brother before, somewhere. And I know I knowed his face, but the name sound familiar to me.

⁷ And so we, of all one great big army of God's soldiers, marching on towards the final victory at the end of the road. And to you Christians who are here, journeying, the peace of God be upon you.

⁸ And I trust that God will bless this little church. And may it grow to a mammoth, great church here, all the members be filled with the

Holy Spirit; and so obedient to the Spirit, that sin cannot even enter the doors without being called out by the Holy Spirit. That's the type of church that we're looking for, and striving that we might have. I believe that those things are possible.

⁹ And now it's probable, too, that if we'll just submit ourselves to God, and listen to His Word, and believe on Jesus with all of our heart, I believe that there'll come a Church that where them things will take place. I know it'd be the hunger of—of every minister's heart, to come into a church that's just so filled with the Presence of God, and—and everybody just so in harmony with the Spirit, until there will be no sin, one member could not commit a sin. Just as soon as they walked in there, they'd know better than to come in the presence of that church, with that sin on their life. The Holy Spirit would call it right out, right now, and say, "*This* is what it is." Now, there's the way we should be, friends. That's the type of church. And we're striving for that, brethren, aren't we? We're all striving for that thing, and we're hoping and trusting.

¹⁰ And my purpose here in Phoenix is to be with the Christian Business Men at the convention. They were so nice, Brother Williams here, to go around to this fine bunch of brethren, to the different organizations, and so forth. And the little churches throughout the country here, and you brethren, was so nice to bring me in, to have this fellowship with you. I'm so happy about it, because I really love fellowship with my brethren. I think Jesus said, "That's how all men will know that you're My disciples," you know, when—when His love is fellowshiping one with another.

¹¹ We've had three nights now. And last night we were down to Brother Outlaw's church, and had a great time there, and up at Tempe. And then over here to . . . I—I'm turned around, and I don't know where I'm at. Over here, somewhere, back in—in west Phoenix we was, the first night. And tomorrow morning, I think, at ten o'clock, is at Brother Fuller's.

¹² And tomorrow night is at the Faith Temple on the Indian Road, I believe, or Indian School Road, or something. I'm all mixed up. What is it? [A brother says, "McDowell Road."—Ed.] McDowell? ["McDowell Road."] McDowell Road. The Faith Tabernacle on McDowell Road. Oh, my! Indian School Road. Isn't that something? Is it Calvary . . . ? ["Fellowship Tabernacle."] Fellowship Tabernacle. I'm all mixed up. I heard Billy tell me, coming out, now, "Fellowship Tabernacle."

¹³ And, but now, you people at your . . . here at your post of duty, is tomorrow morning and tomorrow night. Remember that. We're just here visiting. We don't want you to go from one church to another.

We'll get to meet one another sometime next week again, you see, and fellowship together. But your post of duty is at your church. I believe every Christian should stand by his post at that time.

14 So I was talking to a brother here today, Brother Sharrit, a precious friend of all of us, that we all know, John Sharrit, just a—a prince of a man. And he said, “Brother Branham, I often heard you say you was coming to the West someday, to live.”

15 And I said, “Yes, the last tie that bind me to the east is gone now: my mother. And she went home to be with Jesus, a few days ago. And my wife's mother is gone on too.”

16 So it is true, we're looking for a place to stay. And—and if we would happen to land around Tucson, Phoenix, the Lord leading us this way, I would never want to start a church. No, sir. I would not do that. But I'd . . . I'm a missionary. And then when I'd come in, I like to go from church to church, with a fellowship like that. And have a . . .

17 I think you got some fine churches here. And we just . . . We got plenty of churches. We just need to pack them out, and fill them up. That's all. That's what we need. Yes. We just—just do that, 'cause when a person starts a new church, if it's in wherever it is, then, see, it's bound to pull a little here and there. And that's not the—the thing to do.

18 So if the Lord would lead me, I want the brethren to know that it wouldn't be for another church. I just wouldn't do that, at all. See? It would just be to come here to fellowship with every one of you, every one, and have a great time in the Lord.

19 Now, then, don't forget the Business Men, the Full Gospel Business Men. These men are made up out of all your churches. And the fellowship begins next Thursday evening, I think. Is that right, Brother Williams? At, up at the Ramada on east Van Buren Street. And now, there's going to be some great speakers in there that's coming to this meeting. And I—I'm certainly want to attend it, myself, to hear those people. Brother Velmer Gardner, for one, who is an outstanding speaker, and many other of the brethren. Some of the businessmen that I have never heard yet, they say is just marvelous speakers. And I'm so glad to hear them, or the opportunity to hear them. So we expect to meet you all up there.

20 And then, the Lord willing, I think, if it plans out that way, I'm to have the Saturday morning breakfast, and speak at the breakfast. And then, I believe, the following Sunday afternoon, at the afternoon meeting. And I hope to meet you there then, all you precious people.

21 Now, I don't want to keep you standing so long, 'cause you get out early tonight. Cause, we ought to get out by twelve or one, so that you could get back to Sunday school in the morning. We won't do that.

We . . . This interpreter here said, “That’s no excuse.” The people there, and I seen a little smile come across the man’s face. No. We’ll hurry right along now, just for a few words of meditation on the Word. And I am kind of a long-winded preacher, I guess.

²² And when I come amongst my Pentecostal brethren, years ago, when I just first come, the Baptist church, I used to think I was a real preacher, you know, packed the Bible under my arm. And one day I come among the Pentecostal people, and a Rev. Mr. Daugherty, I had went down to hear him preach. My, he had preached till he lost his breath, buckling his knees, and catch his breath. You could hear him about two blocks away. Come back up, preaching again. I was careful what I said about, then, for me.

²³ I just come along, and have to kind of go slow. And I’m a Southerner, to begin with, and slow to start with, and always late. And so just bear with me a few minutes, and I’ll hurry up as quick as I can.

²⁴ But I trust that the Lord will give us a little something here around His Word, that it’ll help us all to get closer to Him.

²⁵ Now, over in Malachi, the 3rd chapter, and the first phase of the 6th verse, I want to take a reading.

For I am the LORD, I change not; . . .

²⁶ I want to take a little subject, if it’d be pleasing to the Lord, called, “The unchangeable God works in an unexpected way.” *The Unchangeable God Working In An Unexpected Way.*

²⁷ Now, we are living in a changing time. Everything is changing. Just everything that you can look at and see with your eyes, come out of the earth, and it’s material, and it starts changing.

²⁸ A few days ago, when I first come to Phoenix, I . . . My first visit to Phoenix was thirty-five years ago, this coming September. And I lived out on the desert, on 16th and Henshaw. And I went down there, and they . . . the house is gone. There’s a filling station, and the city sits there. And also the road had been changed from Henshaw to— to Buckeye Road. Why, there’d be no way of ever finding it, if you just wouldn’t happen to ask around. And that’s happened in thirty-five years. Everything is so different.

²⁹ I remember of going out where the big Salt River Valley project is . . . a young fellow and I on horses, chasing some burros. Now, it’s a park down there. So Phoenix has grown from mountain to mountain. It’s filled over the country, and it’s a . . . It’s had quite a change. You’d hardly know your way around. When I got here, I think the population was around thirty-five or forty thousand people. Today it’s a half a million. How that this place has changed, it goes to show it goes right

with the times. It changes just as time changes. Phoenix changes. Other places change.

³⁰ Then we also know that roads, I notice, that changed. The roads you used to come in on, they don't. They're not there no more. They've gone some other way. You try to follow the trail you once come in, you get lost, run out into the desert somewhere. So the roads has changed. The cities change. And politics has changed. They're constantly changing, year after year. Politics change. And nations are changing. The nations, year by year, change. They change their attitude. They change their program.

³¹ And I notice the scenes change, as the places. They cut out the timber. They pull down the mountain.

³² And they down in Florida, they go out. . . You go down and go along the coast, and, first time you go down there, there's not a thing, just coastal water. The next time, they done made an island out there somewhere, and got new big homes built on it. Making man-made islands, putting a big pump down in the sea and pulling up the water and spraying it up, and then level it out with bulldozers and things, and planting a city on top of it, with some homes, making islands.

³³ Blasting off the top of the mountains out here, where, look like, hardly a rabbit could go. And they got—they got houses up on there, that's worth hundred thousand dollars. Scenes change.

³⁴ And we notice, people change. It's got so that people today are not friendly like they used to be. I don't know whether you notice it out here or not, but we sure notice it back in the South and East. People are changing, year by year. They're too much of a hurry. They just got to hurry up and get *this* done. And run down the road, ninety miles an hour, bumper-to-bumper, and stop in a beer joint and drink, couple hours, 'fore they go home. It's change, in a hurry. Where they going?

³⁵ You notice, most the women today has wash machines, and electric ironers, and push button dishwashers, and everything like that; and yet they got less time to pray than they ever had.

³⁶ You know, Susanna Wesley had seventeen children. And she, with them seventeen children, packing the water from a spring, and washing on her hands. And yet she could find two or three hours, a day, to pray with her children, with seventeen little fellows. And out of there come a John and a Charles.

³⁷ That's what's the matter today, reason our schools are letting down, no ministers coming in, young men interested. We have need some more, a praying fathers and mothers is what we need, to make our schools fill up. Young men's heart burning with zeal to take the Gospel is what we need. But things are changing.

38 We could go a little farther, to people, and bring it in the church. Church is changing. We find it, that our churches are changing. We are really, more or less. I'm talking universally now. That, we are more, seem to be, more interested in getting numbers than we are getting people saved. Just looks like that everybody wants to get the biggest number, or have the biggest church, or the biggest building, or make the biggest denomination, or—or something, instead of thinking of the poor lost soul. That's too bad, but there's too many of us doing that.

39 I heard the noted evangelist, Brother Billy Graham, when he was at Louisville, Kentucky. I was invited, with Dr. Mordecai Ham, a personal friend of mine, that Billy was saved under his preaching. And I was invited to set at the breakfast with them. And Mr. Graham, in his forceful speaking, said, "I go into a city, and I'll have . . . stay there six weeks." Said, "I'll have maybe twenty thousand people that'll make their—their confession." And said, "I'll get all their tickets, and so forth, and give them to the ministers." And said, "Then another year coming back," said, "I'll go around. And where I had twenty thousand converts, when I was there that year, the next year I can't even find twenty." Said, "What's the matter?" And he . . .

40 I would differ just a little bit. Not to be different with that great evangelist, Mr. Graham, certainly not. But the way that he approached it, by saying, "What's the matter?" And he pointed his finger out, said, "Too many lazy preachers," he said, "set around with your feet on the desk, of a daytime and night, and don't take these cards and follow up."

41 He said, "When Paul was here, he went into a city and had one convert; and come back the next year, he had thirty or forty by that one. He had great-great-great-great-grandchildren over it, you see." And he said, "I have thirty thousand, and come back; or twenty thousand, come back and can't find twenty."

42 Well, it might have been because that I'm Pentecostal. And, but I wanted to say this so bad that I hardly could hold my peace. But I thought, "What lazy preacher put his feet up on the bench when Paul got him saved?" See? It was that convert, himself, that was led deep enough into God till he got a hold.

43 And if a man really gets a hold of God, God gets into the man's heart. Don't worry, sparks will be flying from every side, because he's deep enough in God, and his whole life is rooted and grounded in Christ, you see. Therefore, we know that it isn't just lazy preachers. It's because that the—the convert doesn't go deep enough till he loses the sight of the world and the things of the world. If he ever gets close enough to God, he doesn't do that.

44 But we find out that the churches change and the people changes. The roads changes. The scenes changes. The politics changes.

45 But there's one thing that does not change, that's God. He remains the same. "I am God, and I change not." No matter how long it is, God has never changed one bit, and He cannot change. What a place! The reason He cannot change is because God is infinite, and anything that's infinite cannot change.

46 And then let us study this just for a moment before approaching on into the Scripture. Infinite is infinite, there's—there's no beginning or no end. He—He is almighty, omnipotent, omnipresent, omniscient; knows all things, all places, all times, all powerful. He is God, and He cannot change.

47 Now, I can make a decision, and say it's going to be *this* way. And I'm finite. I'll have to change, because things come up that, I, I'll have to say, "Well, I was wrong."

48 But God can't do that, because His one decision is that forever. He cannot change His decisions. He cannot change it.

49 Therefore, if God's attitude towards one sinner and wanted to repent, Adam and Eve, and God made a way for them to repent, and He forgave that sinner; and the next sinner comes, God has got to do the same thing to that sinner, or He did wrong when He acted with the first sinner.

50 And if a man was sick, and God healed one man; and then if ever another man comes to God, He's got to do the same thing, or He did wrong when He healed the first one, if he comes on the same ground.

What a resting place then for the soul that's seeking refuge!

51 Now, "In the beginning was the Word, and the Word was with God." Now, we wonder how the—the world ever got here. See, the—the Word of God created the world. Hebrews 11 tells us, that, "The world was made out of things which does not appear." See? God spoke it into existence, 'cause He was God. He just said, "Let there be," and it was so. Therefore, if . . .

52 In the beginning was the Word, and the Word spoken was a creative Word, and every Word that's spoken cannot be taken back, for a mistake. Then, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us," which is Christ.

53 And now the Word of God, written in the Bible, is His Word to us. And every promise has the same power of creation behind it, that God's Word did at the beginning, if we believe It to be the Word of God. Depends on where the seed falls. If It falls into ground, a—a ground

that can create. A—a moisture, or a nourishment, around the promise of God, will bring forth every promise the Bible made. It's just as . . . Why, the right mental attitude towards any Divine promise of God will bring it to pass, if you'll just look at it, and take care of the Word just right. Because the infinite God spoke it: God's Word.

⁵⁴ Jesus said, "Heavens and earth will pass away, but My Word shall never pass away." Oh, how we ought to rest upon that Divine promise of the Son of God, Who said, "Both heavens and earth will pass away, but My Word shall never pass away." There is a resting place for the soul.

⁵⁵ Now, Jesus said, in the Word. Jesus said, "If you ask the Father anything in My Name I'll do it." But sometimes, when God performs something and does something that we ask for, yet we don't. . . It comes in an unexpected way, and sometimes in an unexpected place, and at an unexpected time. But God will answer in His Own way, if you'll just believe it. See? See?

⁵⁶ You must believe it, accept it, and then don't take it back. Hold onto it. Lay hold of it, and say, "This is it. God said it. That settles it. If God said so, that's finished, no matter how long." There might not have been one molecule come into existence when He said, "Let there be" for a world. But, He, He is Eternal. And after while, become molecules and atoms. And it come up, because He said it to be that way.

⁵⁷ And here is a promise, too, that we can think. If He, the One that said that, has brought every Word to pass, then He's going to have a church to appear before Him, without spot or wrinkle. And it's going to behoove us, brother, sister, to really be sure that we are right with God, and then because there's going to be a Church, and we want to be part of that Church.

⁵⁸ No matter what this is here on earth, we are looking for a City whose Builder and Maker is God. And we can't afford to lose that. Whatever you do, don't forget that. No matter what the neighbor does, what the other fellow does, what your schoolmate does, or what your husband, or your wife, or anyone else. It's a—a personal affair with you and God. You must, you just must seek out that salvation.

⁵⁹ Your father might have been a great man, your mother a great man, but what about you? See? See? It's you. You must have it, your own self. All right.

⁶⁰ Now, when Jesus said, "If you ask the Father anything in My Name, I'll do it." Now, that's just right straight down off of the shoulder. "I will do it." And He was . . . Now, it's on conditions, "If you will believe when you ask."

61 Now, in Mark 11:22, we find out that Jesus said, “If you say to this mountain, ‘Be thou plucked up and cast into the sea,’ and don’t doubt, but believe that what you have said will come to pass, you can have what you’ve said.” See?

62 Now, now, the thing, you just couldn’t get out here and say, “Mountain, move down.” You got to have a motive and objective to that, you see. And that, you got to find out, first, if it’s the will of God, and then your motive and objective to the will of God. And then speak to it, and stand there. It’ll come down, yeah, you see, if you get the conditions right. But you’ve got to have the conditions right.

63 Now, you must remember, also, that, when God answers, sometime it’s in an unexpected way. He’s unchangeable, but He does things in unexpected ways. Now, let’s just call up a—a case or two, before we proceed.

64 Let’s think of Moses. I like to study Moses. He was such a gallant man, and he gave us the Old Testament, through the power of God.

65 And many times the skeptics say, “Now, Moses wrote That, and how do we know It’s right?”

66 Well, you can go back and prove that it’s right. And if He who could say what has been, and, or what will be, and what was to take place after him, and that come to pass, then I believe that that was right, also, you see. See? Just like if—if we can stand here on . . . in the church, and the Holy Spirit can go back down through your life and tell you what was, and you know whether that’s truth or not. Well, if you know, and know that that’s the truth, then surely you could believe what He tells you will come to pass, will be there, because *this* bears record for *that*. See? And that’s true.

67 And so we see, as witnesses, of Hebrews 11 and many places in the Bible, that the heroes of faith are those who stayed with God’s promise. Just stay right there, no matter what anyone else says, and God will grant it to you in His own good time.

68 Now, Moses went down into Egypt, or was in Egypt, rather. He was born down there. A proper child, his parents see he was, seen that he was. And they wasn’t afraid of the king’s commandment.

69 And then when, Moses, taught by his mother! What a good teacher, his own mother, and could tell him them stories. “Moses, you are my son, but you were born for a purpose. And God will use you someday to deliver Israel.”

70 And after the death of—of his precious mother, then I suppose Moses become a great ruler, or next to Pharaoh there, was heir to the throne. Then one day he felt for his brethren.

71 And a feeling sometime for something, yet, even if we feel, we've got to act in God's way, to rightly get the job done. Certainly.

72 Now, I believe that God has mercy upon all the hungry and suffering, and—and we have all kinds of—of organizations to feed the hungry and things. I believe that's a wonderful thing. But yet the real job is the Gospel. That's the real job, is the Gospel, taking the Gospel.

73 Now we find out, that, after he found himself a failure, in his own works. Cause, he was a smart man, a military man. And he was. He had found a failure. Then he—he run from the job, went out into the wilderness and was out there for forty years. And he had had a wife, and so forth, and his children, or his child, rather, Gershom.

74 Now, the strange thing is, with a call of God on his life, I'd imagine Moses was never able to get away from that; never able.

75 And there may be people here tonight listening right to us, that down through your life, somewhere, you felt there was a call in your life, and you've just never heeded to it. You'll be miserable as long as you live, till you heed to that life.

76 Then there's no doubt there's people here tonight that's been seeking for the Holy Ghost for years. And you just say, "Well, I—I don't know. I should receive It. I . . ." Well, you'll never, never be satisfied until you do, see, because you were cut out for that. And now you must make that the first thing in your life. Whether you eat again, or whether you drink again, or whether you sleep again, or whatever you do, you must find That. That's right. That must be the first thing. That's it. Just stay right with God's promise. He promised It to you, so you just stay right with it, see, and God will bring it to pass.

77 Now, and He might do it at an unexpected time. You say, "Well, Brother Branham, I've been working hard today, and I'm a little tired. And I haven't felt good for three or four days." That might be just the time. See? You never know when it's going to happen.

78 How many times could I stop, and for days tell the experience, when I go to the woods, to seek the Lord, that the—the briars scratch me, and the birds annoy me, and the mosquitoes bite me. That's just when God is fixing to do something, right then. Just when—just when something seems all unexpected, then God takes place, takes hold.

79 Now look at Moses. Moses, this great old shepherd now, he was already eighty years old. He was forty before he took his stand for God. And then he herded sheep out there, and I guess he was forty years in the desert. And he was getting to be an old man, perhaps gray whiskers, and long flowing gray hair. And here he was, not in church; he was under Mount Horeb. And God never come down through a sermon,

but in a burning bush; see, an unexpected time, an unexpected place, and in an unexpected way.

80 Why, he thought God would meet him out there with his stick in his hand, or sword, or whatever he killed the Egyptian with.

81 But God met him not even in church; under the mountain. God met him not in the hymns, but in a burning bush. And not when he was a young man, but when he was an old man. God called him after he was eighty years old.

82 Think of it. So sometimes we think, because we're thirty-five or forty, whatever you are! You're never too old. You got a soul that's got to live forever. So just remember, it's always that way: a God, the unchangeable God, in an unexpected time, and unexpected way, in an unexpected place.

83 Let's take Jacob. Jacob was running. He got caught between two fires. Now he was going home. And Laban, his father-in-law, was coming *this* way, after him, because his wife had stole their gods. And then he finds out Esau is coming *this* way, after him; his brother, who he had cheated. Now, that was quite an unexpected time for God to visit him. But he was . . . Here come Laban *this* way. And here come Laban coming *this* way, and Esau *this* way. But Jacob crossed the little brook, and then he got down to business. And maybe for the first time in his life, he got a hold of something that was real, and he was able to hold on until the blessing come.

84 That would be a great lesson for all of us. When you once get a hold of something that's real, hold to it. Don't turn it loose. No matter how many times the sun passes over, or whatever takes place, how many hungry pains comes, whatever more, hold onto it until you are blessed of it, till you have the promise of it. Hold on.

85 He put his wife, and all, away from him, and separated himself, and held on because he was caught between two fires. And God met him in an unexpected way, in an unexpected time, in an unexpected place. That's where God met him.

86 Isaiah the prophet, a young fellow, had leaned upon the good king's arm, and he was a good man. And he had had things easy. But one day the king died. And Isaiah the prophet went down to the altar in the house of God. And while he was praying there, he was caught between his own sins and the vision. And he screamed out, "Woe is me," when he seen the Angels with wings over Their faces, wings over Their feet, and flying, crying, "Holy, holy, holy unto the Lord." He cried, "Woe is me, for I'm a man of unclean lips." He was caught in an unexpected time, an unexpected place.

87 He thought, "I'll go down and say my prayers, and get up and go on, because people believe I'm a good preacher, or pastor, or something another." But he was caught there. Not only was he caught in this condition with the vision, but he was caught with unclean lips in the house of the living God.

88 Oh, brother, if that would search out through this city tonight, and tomorrow morning, of ministers who would stand and tell you that there is no such a thing as Divine healing, and there's no such a thing as the baptism of the Holy Spirit, there'd be some more crying out "Woe is me, with unclean lips." It is true, yes, very much so.

89 The Hebrew children, now, they were caught in quite a predicament too. They were caught in an unexpected place, where they met God, for God to come to them in a fiery furnace; unexpected time, an unexpected way. But God is the unchangeable, unchangeable God, and He does things that way; in unexpected place, unexpected time, and so forth.

90 Israel asked for a mighty king. They wanted a king to deliver them. That's what they expected God to send to them, was a king, to deliver them, a mighty king that would march like David. "The Son of David would rise up, come down the corridors of Heaven, walk down to the earth in a full-Angel salute, and the Father would look out of the Heaven and say, 'I'm sending down to you now the Messiah.'" And they had it all fixed up that that's the way He was supposed to come.

91 But what did they get? They got a baby instead of a mighty king, a baby born in a—a little stable, the side of a hillside, a little cave stable with straw, and the manure from the animals, and a—a baby. But it was the answer of their prayer. He was exactly what they needed. But they wanted it in their own way. They want it the way they—they thought was best. But God knows how to send it the way that He knows is best, because He's an infinite God, and He knows just how to send it.

92 He knows your needs. He knows how to bring it to you. But the trouble of it is, because it don't come the way you think it ought to come, then you're all discouraged, and you hand it back to Him. Let's ask Him, and believe that He will send it just the way He wants to send it. And accept it upon the basis. That's right. See?

93 If you ask Him, don't make Him a liar. He can't lie. He promised, "Ask the Father anything in My Name, I'll do it." Now, God can't lie. Ask Him and it shall be done. "Seek, ye shall find; knock, it'll be opened." We believe that. Certainly we do.

94 They got a manger. So what did they do? Had this little Babe in a manger. Was that the mighty King? They refused Him. Yes, sir. Why? He didn't come the way they expected Him to come.

95 And, friends, you might think that was a horrible thing. It was. But, you know, we're guilty of the same thing. We are guilty of the same thing. We ask God for things, and then we walk around, and—and, if He don't just pour something on us and give us something that we think we ought to have, then we just hand it back. See? Don't do that. Ask Him. Stay right with it. Yes, sir. Hold on to it if you know it's real.

96 And what's more real than the Word of God? "And the Word of God is made flesh, and dwelt among us, Christ." And now Christ sent the Holy Spirit. And He is God, in Spirit, so then hold on to It. If the Holy Spirit is here and give us that promise, stay with it.

97 What's the matter with us, Pentecostal people, who profess to have the Holy Ghost and afraid to trust God anywhere nearly? What's the matter? We're expecting it in some other way.

98 I think that, what we doing, I'll tell you the truth, I think we're expecting it, God to come in and bloom us out in a great big organization of *this* type and *that* type. And when you do, you build complex against the other fellow. The thing we ought to do, brother, is forget about that. Your organizations are fine.

99 But what we want is born-again Christians with salvation in their heart, and the power of the Holy Ghost in there, to love one another, and to stretch out; and to have feelings for one another, glorious feelings, hopes of feelings, and brotherly affections. That binds us together. That's what God wants us to have. He's the infinite God, and He cannot change. His Words, He cannot change Them.

100 Now watch. So they refused Him because He didn't come the way that He . . . they expected it to be. And we notice, but He did come in the Scriptural form. He come exactly according to the—the Scriptural plan. And each one of these did, also, at the right place, at the right time, and in the right way. God always does it in His way, and it's the right way.

101 Now, Moses, why would he doubt? He was called at birth. He was a baby when God called him. He was born in this world for a purpose. He was born a prophet. Ought not to be no hard thing for Moses to think that, be unexpected, 'cause he ought to be expecting God to call him.

102 Jacob, God had just spoke to him and said, "Jacob, return home. I'll be with you and multiply you. I will make your seeds like the sands of the sea." Why was he so—so unexpected, then, for God to come to him at that night when Laban was coming one way, and Esau another? Yet God promised him. Amen.

103 There you are, friends. When God makes a promise, and the opposition rise, that's only to test whether you've really got the Word, or not. The man that's got good gold don't mind going to the touching

stone. See? That's true. See? It's only a . . . Peter said, I believe it was, that, "These trials are come to test us, try us," see what we'll do with it. That's right. When you get the Holy Ghost, and—and husband is going to run you out of the house, or—or mother is going to make you leave home, them things, don't give up and go back into the world. That's only a testing time.

¹⁰⁴ Jacob, he ought to have knowed better than that. But he had kind of wasted a lot of his life away, and running around, and so forth, from *here, there*. And he . . . I like what he said there. "I crossed this Jordan with only a staff. And now I come back in two armies, come back, so multiplied." And he said, "Here is Esau, my brother, coming *this way*. And my father-in-law is over *here*, after me." And that, when he got in that kind of a condition, but he went to the right place, and begin to unexpectedly, I guess, to get the answer.

¹⁰⁵ But God came down, and he had a wrestling match, and stayed with God, and held on until the blessing come. I like Jacob in this way. When he actually seen something that was right, when he got his hand on something that was true, he held on to it till he got results.

¹⁰⁶ Oh, if we would do that! If the church would only do that, if you'd only be convinced that it's right, and know it's God's promise, and it cannot fail! You just . . . It cannot fail.

¹⁰⁷ Someone talk you out of it, say, "It's for some other generation. It wasn't for us." And that—that isn't Scripture.

¹⁰⁸ Jesus said, in Mark 16, "Go ye into all the world, preach the Gospel to every creature. These signs shall follow them that believe," See? Where? How far? All the world, every creature. These signs shall follow in all the world, to every creature that believes.

¹⁰⁹ Peter said, on the Day of Pentecost, "For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call."

¹¹⁰ How you going to do it? The Gospel must be preached, and to all the world, beginning at Jerusalem. Luke 24:49, He said, "Tarry ye in the city of Jerusalem until you're endued with power from on High."

¹¹¹ "After the Holy Ghost," Acts 1:8, "the Holy Ghost is come upon you, then you'll be witnesses of Me in Judaea, Samaria, and to the uttermost parts of the earth." Everywhere, the Holy Spirit bearing record with signs and wonders following.

¹¹² How we going to get away from it? It's God's promise. Don't let the devil. He is slick-tongued as he can be, and a very, seemingly, a Scriptural-read person. But he twists It to make it say something that It doesn't say.

113 And yet, the Bible said, “It’s so plain that even a fool shouldn’t err in the way.” Just take a hold of God’s promise and hold on to it. Hold on to that one until you get a hold of another one. When you see *this* one answered, then get a hold of *this* one. Then hold on to *that* one till you get another one. Then just keep on climbing.

114 As that choir was singing last night, down at the—the other church, at Brother Outlaw’s church, saying; first round was regeneration, and then he kept on, another one got somewhere else. And after while he went past Mars, Jupiter, and hit the Milky White Way, and just kept on going. I—I like that. See? Just keep climbing, round by round.

115 Take a hold of God’s promise, say, “God, You promised to save me.” Hold on to it. Stay right there till you’re saved. “God, You promised to fill me with the Holy Ghost.” Stay right there till you’re filled with the Holy Ghost. If you’re sick, say, “You promised to heal me. I’m staying right here till You heal me.” There you are. That’s the way to do it. Stay with it.

116 God is infinite. He is unchangeable. He cannot change. And He does it in unexpected ways, but hold on until it comes. Don’t tell God what, how you want Him to do it. He will do it the way He wants to do it. See? Don’t tell Him how to do it.

117 Now watch. Now we find out that Isaiah was born a prophet. Now, he was in the line of duty when he was down there at the altar. It was no strange thing for a prophet to see a vision, so he ought to remember. He was right in the line of duty. So, he wasn’t out of the Scripture; he was right in the Scripture.

118 God said, “If there be one among you, who is spiritual, a prophet, I the Lord God will make Myself known unto him. What this prophet says comes to pass, then hear him. If it don’t, refuse him.” So, you see, Jacob was in the line of the Scripture. Moses, in the line of the Scripture.

119 And, Elijah, let’s take Elijah here. I’d like to say to him, now, he got out there in the wilderness and got moody. And God sent him, fed him with an Angel, and put him in the wilderness, and he wandered for forty days and nights. And the first thing you know, what happened? He come up, back in a cave. And the prophet back there, he heard the rushing wind, splashing, blowing. He heard the rocks roar, everything. He thought, “Well, that’s all right. I been up on Mount Carmel. I know He answers, the thunder, and the lightning, and the rain. I know it.” But, what got the prophet, was that unexpected still small Voice.

120 There is where it makes so many of us Pentecostal people jump. See? We are expecting something some other way, when God brings it in His own way. See? We think that, it, we ought to come in the

way we expect it. But God sends it in His own way, the way He wants to do it—do it.

¹²¹ Now, Jesus. When they asked for a king, Isaiah 9:6, he said, “Unto us a Child is born, a Son is given: His government shall be upon His shoulders.” “Virgin shall conceive, and bring forth a Child. He will be called Immanuel.” And, why, He come exactly in the line of the Scriptures. Did He? Just exactly what the Scripture said.

¹²² Moses was lined up, but it didn’t come the way he thought it would. He thought, “I’ll go down there and kill that Egyptian. That’ll be it, then all the children of Israel will say, ‘*So-and-so*, he, see, he’s our conqueror.’” But it didn’t come that way. But he was still in his line of the Scriptures. Jacob, all the rest of them, was in line of the Scriptures when God worked.

¹²³ And if we get ourself lined up with the Word of God, and hold on to it! “What can I, Brother Branham, what can I do to be lined up with the Word of God?” Just take It in your heart and believe It. Every promise is yours. It’s yours. You can have it. It belongs to you.

¹²⁴ “Every promise in the Book,” you sing, “is mine. Every chapter, every verse, every line. I’m trusting in His love Divine, for every promise in the Book is mine.” See?

¹²⁵ No matter what the promise is, it’s yours anyhow, because God gave it to you. “Whosoever will, let him come and drink from the fountains, the water of Life, freely.” It’s yours. It belongs to you. Any promise belongs to you, if you have faith to appropriate it. And it’ll do it, if you’ll just believe it.

¹²⁶ Now, but when Jesus came, we found out He was born in a manger, so right quick the Jews disagreed. He didn’t come the way he thought, they thought He was to come, so they just excommunicated Him from their fellowship. And He was no more in it. But watch what He done. He, when He . . . That didn’t stop Him.

¹²⁷ When Pentecost was first born, the church was excommunicated, too. That didn’t stop the message. It goes on just the same. Jesus can’t be stopped.

¹²⁸ Who can stop God? You can’t do it. No. You could no more do it. You could easier stop the sun. But you can’t stop God. His program is going to move on.

¹²⁹ So it come when the churches back there was praying for a revival. It come in an unexpected way. He got a bunch of some, one-eyed colored man over here in California, and a—a couple of hoboos on the street, and things like that, and filled them with the Holy Ghost. And started a fire, that, look where it’s gone to now.

130 It's the fastest growing church in the world. They had more converts last year than all the rest of them put together. Yeah. That's right. *Our Sunday Visitor*, the Catholic paper, said so. They registered a million five hundred thousand.

131 What? God's Word sails on, on, and on. His people will never take down. They're soldiers, amen, 'cause the Word of the living God is burning in their hearts. That's right. God is sending them things in different places, blessing them, bringing them on. Now let's keep our mind on the Word, and on God, and keep moving on.

132 Now, don't get it off, saying, "We're going to be the biggest group. Or, we got the best group in the town. The best-dressed crowds comes to our place," or something like that. If you get that on your mind, you're fallen right then. See? Yes, sir.

133 Just remember, wherever the Spirit is, there the living Creatures was. That's right. Stay with the Spirit of God. Whatever you do, stay with that Spirit.

134 Now, Jesus, when He grew up, He proved He was that Messiah that they had prayed for. He showed them His sign of Messiah. He proved that He was Messiah, by the signs that He done.

135 Look at the woman at the well when He told her her sins, that she had five husbands. "Why," she said, "Sir, we know when Messiah cometh, He will tell us all things." But she didn't know Who He was.

He said, "I'm He."

136 Look at Nathanael, when he came back with Philip, and he walked up in the Presence of Jesus. And Jesus told him who he was, where he come from, what he had been doing. Oh, my! It proved. He said, "Rabbi, Thou art the Son of God. Thou art the King of Israel." My! Sure. Cause, of what? He's proven. He was. He was the . . . they . . .

137 He was not brought in the way that Israel thought He would be issued in. They thought, "He'd be a mighty King with a stick in His hand, and go out and beat the Romans over the head with it." But that wasn't God's way.

138 That wasn't even the Scripture for Him to do it in that coming. The next coming is when He's going to do that. They got the first and second coming mixed up, together.

139 So He come then lowly, meek, setting on a mule, riding in. And He come out of—of the—the smallest city amongst all the—the big provinces. And oh, the Scriptures just fulfilled of His coming, the way He will come, but they failed to see it. See? But He did the Messianic sign, proved that He was Messiah, and they rejected it because He come

in an unexpected way to them. Now, if they had just been willing to accept Him upon the basis that God sent Him!

¹⁴⁰ Can we tonight, as Pentecostal people, accept the Holy Ghost upon the basis that God sent it? Can we expect the Holy Spirit to do what God said It would do when It come in? Is that the basis we want to accept it upon? Or do we want to say, “Oh, I believe I received the Holy Ghost *when* I believed. I shook my pastor’s hands, and, I tell you, I—I believe I got the Holy Ghost”? That’s not what the Bible said.

¹⁴¹ “When He comes, He will testify of Me,” Jesus said, see, when He come.

¹⁴² Now, how does He testify of—of God? He testifies it by the life that He lives in you. “By their fruits you are known.”

¹⁴³ You could say, “Well, Brother Branham, I got the Holy Ghost. I spoke in tongues.”

¹⁴⁴ I believe that, too. But if that life don’t follow that experience, then there was something wrong, see, you got the wrong thing. See? But if you got—if you got the real Holy Spirit, and you spoke in tongues, then the life follows it. And then, if you claim you’ve had the Holy Spirit, and had the experience, and then your life don’t tally up to God’s Word, then you got the wrong spirit. See? Cause, “You can’t gather grapes off of a—a thistle.” You know that. See? “And by their fruits they are known.”

¹⁴⁵ And Jesus, when He come, claiming He was the Messiah, He did the works of the Messiah. Amen. He said, “If I do not the works of My Father, then don’t believe Me. But if I do the works of My Father, then believe the works.” What a statement! Same today, as He promised in Hebrews 13:8, “Jesus Christ is the same yesterday, today, and forever.”

¹⁴⁶ The denominations, the great organizations of the world, what do they expect when they see the . . . revival break in the city? What does the denominations expect? “A great intellectual speech. He has to come by fine education, swell words. And able, with a personality, to get cooperation everywhere, and—and everything like that, and a great big program.” What do you do? Get up to the altar, a bunch of painted-faced Jezebels that never wash up, a bunch of cigarette-smoking guys that claim to be Christians, and have never straightened their life, still as crooked as a barrel of snakes. You tell me that that’s the Holy Spirit? No, sir.

¹⁴⁷ The Holy Spirit is holiness, and power of the resurrection of Jesus Christ. The Bible said, “Jesus Christ is the same yesterday, today, and forever.” Amen. That is true, my brother, not no slight. But the . . .

148 What is it? Get a man up there, might stammer a little bit, and splutter a little bit in his language, and misspell some words, or mispronounce them. Then they say, “Ah, there ain’t nothing to that guy.”

149 What about your Dwight Moody, one of the greatest you’ve had since Charles Finney. That’s right. What about Moody? He hardly could read his name, little old shoe cobbler.

150 One day, over, he was preaching to the cockneys over in England, and he tried to read the Bible and he mispronounced it. What? He, I think, he called Philistines, “Philistines,” or something, some kind of word he made it. He went back half the verse. He tried again. He thought he’d have time to try to spell it out. Missed it again. He went back and read the whole thing over, and he missed it again.

151 He closed the Bible. And he knowed that them cockneys were setting there, just . . . It’s got to be intellectual to them. He closed the Bible. And he said, “Lord God, I’ll speak with the tongue that you sent me in.” Brother, he tore that place to pieces. Did it. The tears rolled down his cheeks.

152 A newspaper come to investigate, to see why he was drawing so many people. And the newspaper come and wrote up an article, said, “Why would anybody come to see Dwight Moody?” He said, “The first thing, he’s so homely to look at.” And said, “The next thing,” says, “he talks through his nose. He hasn’t got—he hasn’t got a good speech.” And said, “His grammar is the poorest to nothing.” And said, “He’s horrible to look at. He’s fat, and round, and whiskers all over his face.” Oh, they called him everything, nearly.

153 His manager come up and said, “Mr. Moody, here is what the paper said about you.” He read what it was. “‘Mister,’ said, ‘why would anybody come to see Moody?’”

154 And Mr. Moody just passed off one sentence, said, “Huh. Sure enough. They come to see the Lord.” That’s all. They didn’t come to . . . If you’re coming to see Dwight Moody, that’s different; you have to be something to look at.

155 Brother, if you’re coming for an intellectual speech, that’s what you’re looking for, that’s what you expect. But if you come to see the power and demonstration of the Holy Ghost, it’ll take the power of God out of Heaven to do it. That’s right. Depends on what you’re looking for, what you’re expecting.

156 When I come to church, I expect salvation. I expect holy people. I expect a cleaned-up bunch from a life of sin. That’s what you expect, ’cause that’s what God requires. But you see how we’re letting down the bars?

157 Old Brother Spurgeon, an old Methodist minister friend of mine, used to preach on, said, “We let . . .” or, talk, sing about, rather. He said:

We let down the bars, we let down the bars,
 We compromised with sin.
 We let down the bars, the sheep got out
 But how did the goats get in?

Letting down the bars, that’s right, let down the bars.

158 Stay with the Word. God is infallible. God is the infinite One who cannot change. He’s unchangeable, the unchangeable God, the same One that fell on the Day of Pentecost, and filled all the house with a rushing mighty wind. And cloven tongues of Fire sat upon them, and they were all filled with the Holy Ghost. That’s the same God that we look to see today. It depends on what you’re looking for. The infinite God, “I am God, and I change not.” He doesn’t change. He can’t change. If that’s what He give those first expectants back there, that’s what He give the second expectants, that’s what He give the third, fourth. And every one He calls will be the same thing.

159 He said, “I am the Vine. You’re the branches.” If a vine puts forth a branch, and it brings up grapes, the next vine or . . . The next branch that that vine puts forth will bear grapes. You can’t make one bear pumpkins, another one, watermelons, and then grapes. You can’t do it. See, it shows it’s been cast. It’s a—it’s a vine that’s been grafted. That’s right. Or some vine that’s been . . . or some branch that’s been grafted into the vine.

160 I was standing here one time with Brother John Sharrit. He showed me about, oh, about four or five different citrus fruits on a . . . on the . . . a tree. I believe it was pomegranates. And—and, no, maybe I’m wrong there. It was oranges, and lemons, and tangerines, and tangelos, and grapefruits, all growing on an orange tree.

161 I said, “But, Brother John, I want to ask you something. When they come forth now, and put forth their buds again,” I said, “is it all going to be oranges?”

162 He said, “No. Each one of the branch, each one of the little branches that’s cut off and put in this tree. If it’s a lemon tree, it’ll . . . If it’s a lemon branch, it’ll bear lemons.”

163 I said, “But what if the original tree puts forth another limb?” He said, “It bears oranges.” That’s right.

164 So, brother, we can bounce ourself in by organization. That’s all we got. We bear organizational fruits. We bear organizational evidence. But if you’ve come forth in the Vine, and it puts you forth, a new

creature in Christ, you'll bear the life of Christ. So help me, you will. Right. You'll have the same experience they had in the beginning. Amen. I know it's the truth.

¹⁶⁵ The denominations look for the intellectuals. The trouble, we Pentecostals, we look so much for rushing wind, we miss the still small Voice. That's just what it is. See? Yes, sir. It's unexpected, sometime. If it ain't got a still small Voice in it, well. . . Or, has It in there, well, we don't want to accept It. Sometime a real good teaching, sometime, they just cuts us to pieces, kind of ruffle our feathers up a little bit, you know. Sometimes that helps us a little bit. You know that's true. [Blank spot on tape—Ed.] It's the truth, yes, sir, something that'll help us, do us good.

¹⁶⁶ Now, Elijah had heard rushing winds, and he knowed that was God out there, or something going by. He heard rains, everything. But what alarmed him was when He come in that still small Voice. He had seen Him come in the rain. He'd seen Him come in the fire, even. He heard the winds. And he heard the rain. He heard the fire, and seen the fire, and all. But he was alarmed when that still small Voice came. So he put a veil over his face and walked out. Oh, brother, that's it.

¹⁶⁷ What we ought to do is listen way down deep in our heart till we hear the Voice of God, then walk out on it, believe that it is true. Yes, sir.

¹⁶⁸ I, but I wonder today, brother, if we're failing to recognize, yet, among us the Holy Spirit. I wonder if the people in our attitudes today, if we don't fail to recognize that this is the Holy Spirit. See?

¹⁶⁹ Now, I know, to some of you strangers, maybe, around in the camp tonight, some people might live a life that you'd be ashamed to live, yourself. That may be true. But, my brother, sister, they haven't got what they're talking about. That's right. That is true. But don't you never judge by that.

¹⁷⁰ When I went into India, there was a man wanted to prove to me he could lay on spike. One wanted to walk in fire. He want to do all these things, to show what he could do, for a nickel, or dime, or penny, whatever you give him. But, listen, he was playing the part of a hypocrite out there. But way back in that interior was some honest person, was absolutely doing that, thinking they were sacrificing to a god somewhere. But he was playing the part of a hypocrite.

¹⁷¹ We have the same thing. That's exactly right. Some men, women, just. . . or so-called, just tries to put on, and act like they got the Holy Ghost, and just 'cause the rest of them goes that way.

¹⁷² As I was telling, other night. When I first got in the pulpit, I—I got up there, and I—I watched Dr. Davis the way he preached. And I

just got exhorter's license, so I got up there. I thought, "Say, you know what? I can preach like that too."

¹⁷³ So I got up there and swung my arms the same way he did, and jumped *up-and-down* the same way he did, and I was just saying, "Hallelujah! Glory to God!" And, "Hallelujah! Glory to God!" And, "Hallelujah! Glory to God!"

¹⁷⁴ And then, first thing you know, when I got down from there, all the old women come around and said, "Oh, that was wonderful, Billy!"

¹⁷⁵ But old Dr. Davis set there, an old lawyer, you know, looked at me like *that*. I said, "How'd I do, Dr. Davis?"

¹⁷⁶ Said, "Rotten. Worst I ever heard." Oh, my, did he deflate me! Said, "I want you in my study tomorrow afternoon, two o'clock."

I said, "All right, Dr. Davis."

¹⁷⁷ I went in, all beat down, you know. He looked at me, said, "I guess you feel like you'll never forgive me, Billy."

I said, "No. I want to know why."

¹⁷⁸ He said, "When I first started practicing law," he said, "I watched a lawyer. And that's no doubt but what you've done too: watch me." He said, "Because, I see you try to go through every action that I went through."

¹⁷⁹ He said, "But you know what?" Said, "The reason I said 'the rottenest I ever heard,'" he said, "because you never brought a bit of the Word of God. You was just crying, and snorting, and slobbering, and carrying-on." Said, "You never said a thing about the Word," said.

¹⁸⁰ And so he said, "I got up there and try to go through and plead the divorce case. And I said, 'This poor little woman! Boo-hoo! Poor little woman! Boo-hoo!' Went on like that."

¹⁸¹ And said, "An old attorney set across there and looked like *that*, for about a half hour, till I got through beating and crying, till out of voice, nearly." Said, "The old attorney said, 'Judge, your Honor. How much more of this nonsense will your court stand?'"

¹⁸² He said, "I said . . . I went to the old attorney, and he told me. He said, 'You know what? You were making a lot of noise and everything. You're—you're that, all right. But,' said, 'you wasn't bringing any of the law out. It takes the law to defeat the case.'"

¹⁸³ Brother, that's what I think tonight too. It's got to be the same thing, brother. No matter how much education, intellectual, and whatever more we got, there's got to be some power and demonstration of the Holy Ghost to prove that it is God, that'll straighten up your life, that'll perform and do the same Life that Jesus Christ did. Amen.

184 Promised in the last days that He'd. . . "It would be Light in the evening time." The prophet promised that. We notice the light geographically rises in the east and sets in the west. And the same sun that rises in the east is the same sun that sets in the west. We know that's true.

185 Now, where did civilization start? In the east. That's right. It's traveled with the sun, and now it's at the West Coast. It goes any further, it'll come back east again. The east and west has met, civilization. We want you to notice this just a minute.

186 Now, remember, the prophet said, "There will be a day that'll not be light nor dark, a dismal day. But in the evening time, shall be Light." Now notice. "It shall be Light in the evening time."

187 Now, the Son of God shined His righteousness and power upon the eastern people about nineteen hundred years ago. And there's come a span of time that we've had intellectual teachings. We've had a great time. We've made organizations. We have done great work, which is fine. It's just a dismal day.

188 I don't guess you get them here in Phoenix, but in the east we get them, kind of cloudy, enough light to get around; but the sun isn't shining. Somewhere it's shining, because you. . . It wouldn't be light if it wasn't shining. But it's not exactly the good sunlight. But then in the evening time, the clouds roll back, and the same sun that shined in the east is shining in the west.

189 Then the same Jesus, the same Holy Ghost that fell back on the eastern people, has come down through the day of organization, and dropped down here in the last days, to shine the Light upon the western horizon. It's the same Jesus, the same thing, the same loving One.

190 He is here tonight in the form of the Holy Spirit. Comes! He's—He's the unchangeable God. He just can't be changed. No. He comes in unexpected ways, working wonders, different ways, His wonders to perform. Mysterious ways, rather, His wonders to perform.

191 But remember, Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." No one can doubt that, but what He said, "As it was in Sodom." Now, in Sodom, that was just before the fire fell and burnt up Sodom and Gomorra. And now we're just before striking that midnight hour, for the second Coming of Christ, and the world to be destroyed by fire.

192 What happened? There was three classes of people in that day, and there's three classes of people today. First, there was the Sodomites; the world. There was Lot and his people; the church, formal, intellectual type. And there was Abraham and his group; Abraham and his group, setting up there, the Elected and called out Church.

¹⁹³ Remember, now, there was three groups. The Sodomites; sinful, wicked world like today. There was the church member, lukewarm, cold; Lot, his group. There was Abraham, the called out of it, and was setting out here in the desert, taking the hard things. Right. And the Lord came down in a form of a Man, the Speaker of these three Angels that stood.

¹⁹⁴ Now, someone asked me, said, “Brother Branham, you don’t believe that was God?”

¹⁹⁵ I said, “It was God. Because, now, listen. Abraham called Him, capital L-o-r-d. And any scholar knows that that’s capital L-o-r-d is Elohim, which is God.”

¹⁹⁶ He said, “Well, how would He ever . . .” I said . . . He said, “God, eating?”

¹⁹⁷ I said, “Sure.” I said, “God just reached over and got a handful of—of cosmic light, and whatever more He had to get together, and some petroleum, and cosmic light, and—and some calcium, and potash. He said, ‘Whew! Step in that, Gabriel. Whew! Step in that, Michael.’ And stepped into it, Himself.”

¹⁹⁸ He is God. You fail to see Who He is. He’s the unchanging God. I’m glad I got faith in Him tonight, that someday when my life, my body with its sixteen elements will be back in the dust of the earth. But He will say, “William Branham,” and I’ll come forth. He will breathe the breath of life into it, say, “There you are.” He will bypass the birth—birth of through my mother, and so forth.

¹⁹⁹ Like Jesus, on His first miracle, He turned water into wine. Eventually it would have been wine, but He bypassed all that procedure, and said, “Turn the water to wine.”

²⁰⁰ At the resurrection, He will not say, “Mr. and Mrs. Branham get married again and bring forth William.” He will speak, and I’ll come forth. Amen. That’s Him. He’s God.

²⁰¹ Sure, He did. Walked down there before Abraham. Now, watch what He did now.

²⁰² Remember, They was going down, two of the Angels went down and preached in Sodom. Is that right? They had a meeting down there. But what did They? They didn’t perform too many miracles, but what did They do? They smote them Sodomites blind.

²⁰³ And now we’ve got them same angels preaching to the church formal today: a Billy Graham, and so forth. And what does blind the world? Is the Word. And preaching the Word, it blinds the unbeliever.

²⁰⁴ But watch this Elected, called-out Church, this Angel that spoke there to Abraham.

205 He, now remember, his name had been Abram till just a few days before. And his wife's name had been Sarai, S-a-r-r-a. But, he, God had met Abraham in a Spirit form, and had changed his name from Abram to Abraham, from Sarai to Sarah.

206 And now watch this Angel, dust on His clothes, and He said, "Abraham, where is your wife, Sarah?"

207 I wonder. Abraham must have said, "My—my leading was right. I just felt something. That Fellow was different."

He said—said, "She's in the tent that's behind You there."

208 How'd He know he had a wife? How'd He know his name had been changed? How'd He know that, she, these conditions? Said, "I'm going to visit you according to the time of life." How'd He even know Abraham was married? See? "Where is thy wife, Sarah?"

209 He said, now watch, "I," that personal pronoun there, "I'm going to visit you according to the time of life." You see Who it was. See? You see Who it was. And He—He said . . .

210 And Sarah, in the tent, said, "How can I?" She laughed. In other words, little snicker, you know, to herself, said, "Now look. How can I have pleasure again?"

211 Abraham was a hundred years old, and the Bible plainly speaks it out there now, that they were both well old and aged. And the way of Sarah had been gone for a long time. Abraham, his body as good as dead. And her womb had been dried up and dead, for years.

212 "I'm going to visit you according to life, time of life, and you're going to bring this child."

213 Now notice, 'fore closing. And Sarah laughed, said, "How could that ever be? Me, and old as I am, have pleasure again, and my lord also." Now notice, that's the little "I" there, "lord," Abraham. "Him being old, also."

And the Angel said, "Why did Sarah laugh?" Oh, my!

214 Now, remember, Jesus said, "As it was in the days of Noah, and in the days of Sodom, so shall it be at the coming of the Son of man."

215 What is it? It's God, the Holy Spirit, dwelling among human flesh, in these sanctified vessels that the Son of God's Blood cleansed, by faith; and God dwelling in these vessels, performing and carrying on the works of Jesus Christ, making Him the same yesterday, today, and forever. If we are baptized by the Holy Ghost into the Body, then we become the Body of Christ. Then we're resurrected with Him. When He raised up, we raised up also in the resurrection with Him. Because, He is the Head, and the Head and the Body is together. Then, today, Christ is in the Church, in you, and His works that He once did. Saint

John 14:12, “He that believeth on Me, the works that I do shall he do also.” That’s right. Hebrews 13:8, “Jesus Christ the same yesterday, today, and forever.” See there?

216 People don’t expect it to be that way. They expect us to be a bunch of illiterate people, don’t even know what they’re talking about. They believe it to be some bunch of dummies. But we—we might be, in the sense that they’re talking about.

217 But we accepted the Holy Ghost the way God poured It out, and got the same results that they had back there, so it proves that He is. He’s the unchangeable God. We get the same results. Amen.

218 My own mother when she was dying, she said, “Billy, you been . . .” I baptized her many years ago. She said, “You been kind of a spiritual guide to me, Billy.”

I said, “Mother . . .”

219 You know, our people are Catholic. And I said . . . When I first knowed that God was God, I knowed it all my life, from a little boy, but my people never went to church. And I went down and talked to the priest, and he said, “*This* is the church. *This* is the way.”

I said, “Well, the Bible? Could I . . .?”

220 Said, “Now, you’ll get all confused. See? *This* is the church. God is in His church. You must believe the church.”

221 Well, I went over to the Lutherans, and they said, “We’re the church. We’re the body of believers.”

222 Went over to the Methodist. They said, “We’re the body of believers.”

223 I went to a Baptist. They said, “No, they’re all wrong. We are that.”

224 I thought, “What is going on here? A church is a body of people. And *this* one says *this* way. *This* one says *this* way. And *this* way, and *that* way, and *that* way. Something’s got to be wrong.”

225 So I said, “I went right back to the Bible, mama, and read just exactly what that first church did. And the way they did it, that’s the way I did it, too, and got the same results.” I said, “Praise God. That’s good enough for me.”

226 As long as I got the same results, I see the same Jesus. I see the same God that worked in the Old Testament, in the New Testament, down the pre-Nicene council. He worked in there until the coming of the Roman Catholic church that accepted dogmas instead of the Bible, went out through the dark ages, and come back through Luther, Wesley, and down here in the Laodicean church age. “And it shall be Light in the evening time.” God will pull out a Church just as certain as I’m

standing here. There will be. And seeing the same Holy Ghost, by the same promises, doing the same works and the same thing, blessed be the Name of the Lord.

227 The unchangeable God will give you the same Holy Ghost that He gave them there, without a change. He will do the same things that He did when He was here on earth, to any man or woman that'll believe it and accept it. If you've got the Holy Ghost, take a hold of it like Jacob did, and hold to it until positive results come. Amen. Believe it, friends.

228 And at an unexpected time, and maybe an unexpected place. But if He will do it at an unexpected place, how much more should He do it tonight in an expected place, where we're expecting to see it happen?

Let's bow our heads just a moment.

229 While your heads are bowed, and I trust that your hearts are bowed, too. Excuse me for keeping you as long as I have, till nine o'clock. But I'd like to ask you this question: You know, we may never meet again. Daylight may never come in the morning for some of us. And if it would be so, that we'd never see another break of day, would we meet again beyond the river? Would there. . . Have you the peace and the. . . in your heart, and the assurance, a Scriptural assurance as these people I've talked about tonight, that when you met God, you had a Scriptural experience? God changed your life completely, and now you're not just the same person, just rebuilt, polished over, but you are a new creature, a new creation in Christ? If you're not that way. . .

230 We have no standing at the altar, or room. But I'd like to ask your sincerity. If you would desire that I'd offer prayer for you here, from the pulpit, knowing that someday I'll have to meet you again and meet my words that I've said tonight, would you, with. . . all with their heads bowed and eyes closed, would you just raise your hand and signify, by that, "Pray for me, brother, that I—I want to be that way?"

231 God bless you, and bless you. Bless you, young lady. God bless you. Outside, anywhere, put your hands against the windows, wherever it is. God will bless.

232 Just raise up your hand, in deep sincerity, and say, "God, be merciful to me. I—I have always wanted to be that way, Brother Branham, but somehow another, I just never been able to get that."

233 Oh, precious friend, won't you take a hold of something? Believe me, as His servant. The Holy Spirit is right. Don't let no one ever talk you away from It. Hold to God's unchanging hand, Christian friend. If you've just joined church, if you just been baptized in water, and haven't yet been baptized with the Holy Spirit, you've never been actually regenerated.

234 Now, you say, “Brother Branham, I—I spoke with tongues, I—I did *this*, or did *that*.” Now, I believe in that too. I told you. But, remember, you could dance in the Spirit. You could speak with tongues.

235 I’ve seen the Hindus do that. I’ve seen witch doctors speak in tongues, interpret it. And I’ve heard. Went into a camp one time, where there was some brothers went in there, and seen a table tap out in tongues, and a pencil come and write in unknown tongues; them read it off. See? All those things, that’s, that could be the devil.

236 But, brother, if you do speak with tongues, and then you continue to live the life that you once lived, then there is something wrong with your experience. See? If you have got that, just only thing you’re leaning upon is speaking with tongues, don’t you try that. You’ll go over the falls, and that boat will never stand up to it. But with a . . .

237 “Where there is tongues they shall cease. Where there is prophecies, it shall fail. But when that which is perfect is come,” oh, that love of God, so rich and pure, fathomless and strong, then these other gifts will work right in with it. See? That’s gifts of the Holy Spirit that’s given to you, speaking in tongues, prophesying, and what-more, interpretations. That’s to edify the Church, for the edification of the Body. But first receive the Holy Ghost, that you see that your life is changed.

238 Now, there’s been about eight or ten hands go up since I been talking. Would there be another before I offer prayer? God bless you, lady. Well, God bless you, sister. Would there be someone else? Just put up your hand, say, in deep sincerity, “Brother Branham, remember me.” God bless you there, brother. Someone else? Just say, “Pray for me.” I can only pray for you, my friend. God bless you, lady. And God bless you there, sister. Now, He sees your hand.

239 Remember, Jesus said, “He that heareth My words, believeth on Him that sent Me, has everlasting Life, and shall not come into condemnation but has passed from death unto Life.” We must believe that with all our heart. Just believe it with all that’s in you, and God shall take care of the rest.

240 Heavenly Father, we now give this little audience to you. These broke-up, nervous-spoken words tonight, Lord, standing here with the feeling of those people standing there, and their limbs aching. God, I claim their soul. The best that I knew how, Lord, to bring the Word, my poor humble way, what little seed was in it, Father, sow it in the hearts of them people. And I claim their soul, that it shall not be lost, but it will appear yonder in that day at the resurrection. Grant it, Lord.

241 Thou art God. There’s no other God but You. The heathens has images. We have a living God, the only true living God. We could think of You, Father, setting yonder in Eternity, millions times brighter

than a ten billion suns. O God, shine forth! You Who could make the worlds, put the great solar system in the skies, and—and then come down to save a sinner, interested enough to be here in this little tabernacle tonight with these Christian people. For, Jesus give us the Word, that, “Wherever two or three are gathered in My Name, I’ll be in their midst.”

²⁴² Now, save these people, Father. That’s all I know to ask You, and I believe that You’ll answer my prayer. And I pray that tomorrow they’ll be right at the church, and ready for baptism, even yet tonight, if they’ve never been baptized. I pray that You’ll fill them with the Holy Ghost. Let them hold on to this real Truth of God until death shall set them free. In Jesus’ Name I pray. Amen.

²⁴³ Now, audience, I want to ask you one question, solemnly, sacredly. In a few moments we’ll be closing. As I said, we may never meet again. I hope we do. But remember, we’ll have to give an account for tonight, when we come to the Judgment. I’ll have to give an account for what I’ve said, for what I do. It all has to be counted up for, to God. And if—if I’m found guilty, you know what happens to me. I’d rather let me die a sinner, but never let me die a deceiver. Let me be truthful, honest.

²⁴⁴ Now, look. If Jesus Christ is the same yesterday, today, and forever. . . And I pray this. Now, I don’t know that He will. Cause, this is just a little audience of people. . . And there’s people standing, and it’s time. I’m way overtime. It’d be hard to run a prayer line up through here, but I’m going to pray for you in the audience. But let. . . I pray that God will give you something that you can put your hands on, like Jacob had; you’ve never had it, see, something you can lay your hands on.

²⁴⁵ Now, to you people out there that’s suffering, I spoke to you about an Angel that came down, which was God manifested in a human body, which He is manifested in us if we’re believers. And then when He had His back turned, Sarah. . . He understood what Sarah was saying and doing in the audience.

²⁴⁶ Then one time, make it clearer to you, that He passed through a— a crowd of people, and there was a little woman who probably would be just as disappointed as anyone here.

²⁴⁷ We usually. . . Last night we got in a little stir. And we had so many people being prayed for, we had the boy to go give out some prayer cards while I was yet preaching. And so sometimes they come back and forth, and back and forth. And you all want to go to Sunday school. Someone told me outside, said, “Let out early, ’cause these people has got to drive far and get back for Sunday school.”

248 I want to keep that promise. I said, “I will. I’ll do it.” See? And I—I want you to hold. If. . .

249 The main thing, is, get a hold of something that’s real. How many believes that Jesus Christ is the same yesterday, today, and forever?

250 Then, if—if I told you the spirit of John Dillinger had come on me, I’d be a dangerous person to be around. I’d have guns and be an outlaw. If I told you the spirit of—of some great artist was on me, you’d expect me to paint the picture like that artist could. If I told you the spirit of—of—of Houdini, the escape artist, you’d expect me to do the things that he did. If I told you the spirit of some great musician was upon me, you’d expect me to touch those keys just in a way, because his spirit is upon me. See?

251 If I tell you the Spirit of Christ is upon me, then do the works of Christ. Christ said that God was in Him. “God was in Christ, reconciling the world to Himself.” We all know that, that God represented Himself in Christ, to reconcile the world to Himself. He was Immanuel. Jesus said, “It’s not Me that does the works. It’s My Father that dwells in Me, He does the works.”

252 And passing through, with that same Spirit in Him, a little woman touched the border of His garment. Now, He didn’t feel that, physically. You know He never. Certainly not. Cause, the Palestinian garment, if anybody knows, it had a underneath garment, and a big loose garment hanging down like *that*. So He’d never touch. . . He’d. . . She’d never have. . . He’d never feel that, and everybody around Him. But she touched His garment by faith.

253 Blind Bartimaeus touched His garment one day, at the gate, ’cause He’d have never heard that cry.

254 Some of them saying, “Hey, You, raise the dead. There’s a whole graveyard full of them out here. Come, do it,” and making fun of Him. And the priests and everything, “Come, do *this*, and do *that*.” He never said a word.

But a blind beggar, “O God!”

And Jesus stopped. “Bring him here.” See? See?

255 That little woman seen she couldn’t never get His attention, because the rabbis and priests and everybody around Him, and everybody. And she touched His garment. And Jesus stopped, said, “Who touched Me?”

256 And Peter as much as rebuked Him, said, “Who ‘touched’ You? Everybody is touching You. Why say a thing like that?”

257 He said, “But I perceive that virtue, strength has gone from me. Somebody had a certain touch.”

258 And He looked over the audience until He found the little woman. And what was her trouble? She had a blood issue. And if she had enough faith to touch God, that threw a reaction upon Jesus. And then if Christ is in us, anointed with the Holy Spirit, won't your same desire touch the same thing?

259 Now, I want to ask you ministers something. Does the Bible say, that, "Jesus Christ is the High Priest, right now, that can be touched by the feeling of our infirmity"? Is that right? How many knows that to be the truth? The Bible said that, the New Testament. "He is right now a High Priest that can be touched by" what "the feeling of our infirmity."

260 Well, then, how would you know you touched Him? If He's the same yesterday, today, and forever, He will act the same that He did yesterday. Is that right?

261 Well, now, He has no hands on earth but mine and yours. His voice on earth is ours; our voice is given to Him. That's why we preach the Gospel. We believe it's not us. We're inspired to preach those things, the Holy Spirit speaking through us. See? We don't believe it's we can do that. Certainly not. I know I couldn't. And—and we—we know that it's the inspiration of the Holy Spirit.

262 Then if a man preaches something that's contrary, denies the Word; then how can the Holy Spirit write the Word, and turn around, deny It through a man? He can't do it. It's got to be the Word. It's got to come forth just the way it's written, just exactly.

263 Now, if "He's the High Priest." Let's hold that one Scripture, just take that. If He's a High Priest that can be touched by the feeling of our infirmity, then the only way you'd ever know, would He. . . If He is the same yesterday, today, and forever, He will act just exactly like He did when that woman touched Him.

264 And then if I be His servant, and His Spirit is in me, you can touch His garment wherever you are. It wouldn't. . .

265 My garment wouldn't make any difference. I'm a man, a sinner saved by grace. But no more than your wife, your husband, or brother, whoever it might be, your pastor. All of us, we're the same. But He is the High Priest. I'm not the High Priest. He is.

266 You touching me would do no good; but touching Him will. But if I can submit myself to Him. . . I'm just like this—this microphone here. This microphone is a complete mute until something speaks into it. Is that right?

267 Well, then, I don't know a one of you out there. And if I would see It over some of you I do know, I wouldn't say nothing. I know Brother and Sister Dauch setting right there. And I believe this is the little Greek

brother here from Greece, that I—that I can't think of his name, David. And outside of that, I think this is the . . . these people right here, right, these three or four girls right here on this front row, I know them, 'cause they're from Georgia and over in Tennessee. They come to my church. Some of them people drive fifteen hundred miles on Sunday, every Sunday that I preach. Outside of that, I think Sister Evans is setting right there, and Sister Ungren and them, Brother Evans, setting right along *there*.

²⁶⁸ Now I'm asking you people. How many in here that's sick, and knows that I don't know you, know nothing about you? Raise your hands. Have faith.

²⁶⁹ Now, Heavenly Father, You know my heart. And I—I—I don't come to this, to make a platform show of You, Lord. You don't have to do this. If You don't want to do it, Father, it's not in Your Divine will, then just shut if off, for them. We feel that the Holy Spirit has been here and blessed us.

²⁷⁰ But being that I spoke on that subject, "I am God, and change not." Then when You walked here in a human form, on earth, Immanuel, a little woman touched the garment one day, and she was with such a faith that He felt it. And Your Word says, Father, that, tonight, that Jesus, Your Son, is our High Priest, and He can still be touched by the feeling of our infirmity.

²⁷¹ There are those in here that are sick. I pray, Father, that You'll let them, at least one or two, or something in here, Lord, that the people might have something to hold onto, like Jacob, and know that it's the Holy Spirit, and never turn it loose until they're blessed. May, if You'll just do that, Lord, every sick person in here will take a hold of that same promise, and stay right with it until they are assured in their heart that the blessing of God rests upon them.

²⁷² Now, I commit this audience to You, the Message and myself, for Your works. It's beyond what I can do, or anyone else can do, from here forth, Lord. It has to be You, so prove Yourself present, the same yesterday, today, and forever, the unchangeable God. In the Name of Jesus Christ, I ask this. Amen.

²⁷³ I don't feel His Spirit, see, in that way. It's a gift. That don't mean It's any more Holy Spirit than what a little child would have. It's just a gift that goes with the Holy Spirit, to make the Word live. Now, this, you don't have . . . If He would do it, you don't have to worry. It's—it's the Word made manifest. It's the Word made manifest.

²⁷⁴ Now, I just want each one of you people to think this in your heart. Just—just think this. You don't have to pray it out loud. Just pray to yourself. "Lord, I'm sure that Brother Branham knows nothing about

me. He don't know my disease. He don't know nothing about me. And I'm not trying to touch that minister. But he has told us so plainly that You were a High Priest, and I've read it. And I—I'm asking You, just let him speak to me, as Jesus spoke to the woman at the . . . that touched His garment. And just . . ."

275 Or, if you're not sick, say, "Lord Jesus, let . . . I've always been a little skeptic of this, of anything in the supernatural. But I'd really like to have something I could put my hand on. So let him speak to *So-and-so* in here. I'm praying for him or her. Let—let him speak like that. I'll believe." It'll take all away from you. That'll be something that you can put your hands on, like Jacob, and say, "This is it." He took a hold of God, one time, and said, "Here I am. I can hold it."

276 Would it make you all believe? If you would, raise up your hand. Say, "Just—just raise faith in me," all around, "if I could see it done." God bless you.

I don't say that He will. I trust that He will.

277 One time, coming down off of a mountain, He said, "All things are possible, if you can only believe," to the epileptic boy's father. If we can just believe! Someone who is sick and needy, believe. Believe with all your heart. "If thou canst believe, all things are possible."

"What do you say you're waiting on, Brother Branham?"

278 Everyone in here, no doubt, I been in Phoenix so many times, has seen It, preaching a message like this. But, It's a Light. They got the picture of It. Any, most all of you, have seen the Light. Haven't you? You got It on the pictures and things. Where, It's in Washington, DC They got It again here, the other day. See? That bears record of Itself, is the Pillar of Fire that led the children of Israel through the wilderness.

279 That Pillar of Fire was made flesh and dwelt among us. Jesus said, "I come from God, and I go to God." After His resurrection He ascended on High.

280 And when He did, He met Paul on the road to Damascus, and He was back a Light again. Paul could see It. The rest of them couldn't see It. It even made him blind. He was blind. And he said he seen this Light there, shining like the sun. He said, "Lord, Who are You?"

281 He said, "I am Jesus. And it's hard for you to kick against the prick."

282 Now, that same Light, the picture of It, if that is the Light, if that is the same Pillar of Fire, the same Jesus that was on the road to Damascus, Paul, It'll do the same works. It's got to.

283 Here It is. Praise the Lord. Thank You, Lord Jesus. Now let Satan try to say something!

284 This little lady setting here with the blue dress on, with sinus trouble, praying, you believe with all your heart and it'll leave you. Will you believe it? All right then, you can have it. I never seen the woman, never seen her in my life. Them things are true, aren't they, lady? If they are, raise your hand, back and forth. [The sister says, "They're true."—Ed.] You was praying about that, "Lord, let him . . ." Have faith.

285 Here sits a nice little lady, setting right back here, with a little fur coat or something on. There's that Light. Can't you see that hanging right over that woman there? That woman is in a serious condition. I don't know her, never seen her in my life.

286 If we're strangers, raise up your hand. But, listen. Isn't this true, a real strange feeling is around you, real sweet, humble feeling? That's that Light. I'm looking right at It. Here. You have tumor. Not only tumor, but tumors. They're all over you. That's right. Isn't it? You believe? God heal you and make you well. Have faith.

You believe?

287 Here, a little lady raised her hand, right back *here*, setting behind this child, in a wheelchair. I don't know that lady. I never seen her. We're strangers. Aren't we, lady? But you're praying for heart trouble, that God will heal you. If that's right, wave your hand like *this*. Jesus healed you. Go home and be well.

288 You believe with all your heart now? "If thou canst believe, all things are possible." Have faith. Don't doubt it. Just believe with all . . .

289 Here sits a woman right over *here*, setting right down, a couple women from Mrs. Sharrit. She is setting there, praying. She's got arthritis. Believe it, lady. You believe it? All right. Receive it.

290 "It shall be Light in the evening time." The Bible said it would be. The unchangeable God!

291 Tell me Who they touched. Jesus Christ is the same yesterday, today, and forever. I, solemnly, with both hands up, I've never seen those people before, know nothing about them. But He Who is present now, you couldn't hide your life if you had to. That's right. He is here. He is Christ. It's real. It's His promise, the same God. Can't you take a hold of it? Grab a hold of it and say, "It's mine. Now I believe."

292 Heavenly Father, I bring this audience to You, these sick people. They're in need. As we quoted last night, there was a little shepherd one time, by the name of David. He was given a charge, to take care of his father's sheep. There is many of the shepherds setting here tonight, too, Lord. And he didn't have very much to protect himself, and to protect the sheep, but just a slingshot. That was enough. One day a lion

came in and got one of his sheep, took it out. David knew that the God of Heaven was with him, and he grabbed this slingshot and went after the sheep. And he slew the lion, knocked him down with the slingshot, and brought the sheep back alive.

²⁹³ Father, sickness, the devil, more than lion, has caught many of Your sheep. I got a little slingshot here; it's called prayer and faith. It's not much to look at, up the side of the weapons of medical science. But, God, You direct this prayer to that place there.

²⁹⁴ Satan, turn them loose. I'm coming after that sheep. Turn them loose. I'm bringing them back to Father's pasture again tonight.

²⁹⁵ In the Name of Jesus Christ, I rebuke every devil of sickness, casting them out of this people. And may they go, free, from this hour on, through the Name of the Lord Jesus Christ.

²⁹⁶ All who believe your healing, stand up to your feet, and say, "I now accept my healing. I put my hands on This, that's Christ, and I believe it with all my heart."

Your pastor.



THE UNCHANGEABLE GOD WORKING IN AN UNEXPECTED WAY

62-0120 Vol. 40-4

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