
JEHOVAH-JIREH ²



Let's remain standing, just a moment, while we bow our heads.

² Heavenly Father, we're grateful, tonight, for the opportunity that we have, to come again to the house of worship, where we have present ourselves and our problems to You, that You promised to meet us here under the shed Blood. The only provided place that God has ever had that a sinner, or anyone could meet God, was under the shed Blood. So we come in the Name of the Lord Jesus, knowing that You promised if—if we'd ask anything in that Name, it should be given. We believe You, Father. Help our unbelief. We pray that our gathering together, tonight, will be to the glory of God, that God might be honored, and His Name be recognized among the people. For we ask it in Jesus' Name, the Son of God. Amen.

May be seated.

³ Deem this a privilege to be here again tonight, and see this nice group of people gathered out here. I believe, they said it was a stock exhibit. I've held meetings, pretty near, all kinds of places around the world. I remember out in California, I've had two or three meetings there at the Cow Palace, they call it. And from different sizes, a little room that hold five or six people, up to, well, the largest gathering we ever had at one time, was Bombay, five hundred thousand at one gathering.

⁴ But, Bombay, a great thing, our Lord saved many people. If we could just got the churches to have a cooperation, they could take those Hindu's and so forth. And that was really, what we call, "unbelievers." Anything that doesn't believe in the Lord Jesus Christ, we call that an "unbeliever." And there was literally thousands that accepted Christ, but you could . . . just couldn't get to them.

⁵ Then at Durban, South Africa, we registered there, the people, thirty thousand on one altar call, one afternoon. Where, the next day, the mayor, Sidney Smith, of Durban, with about seven or eight of those great British vans were just piled full of old crutches and things that the people had walked on, for hundreds of miles. Or, they brought them for weeks, down through the jungles, on carriers. They was piled all full of that.

⁶ The mayor called me, said, "Go to your window that faces the Indian Ocean, out there at the hotel," said, "and you'll see something you never seen before."

7 And here was those big vans just piled up with, what we would call, crutches and carriers, and so forth, to carry their loved ones out of the jungle. And the people that was on them, the day before, was walking behind the van, singing *Only Believe* in their native language. It was certainly a thrilling sight to see that.

8 And in there was doctors. Many of them examined the cases, to be sure that they was right. We don't want to publish nothing, or print nothing, 'less it can be proven, the truth. Must be proven!

9 Just got a letter from a . . . while ago. It just come to me. Is a special, a famous doctor in Indiana. He's Catholic, by faith. And his son is a priest in the St. Meinrad monastery at Jasper, Indiana. This was Dr. C. Ackerman. And I happened to meet him on a hunting trip, once. And he had been hunting for eleven years, for an elk. He failed to get one. And that night, we set till almost two o'clock, talking about the Lord.

10 I heard this doctor was up there at the camp. So when I got up there, I was expecting to see somebody arrogant and indifferent. But I met a mighty fine, sweet type of a man. He walked up, said, "Are you Brother Branham?"

And I said, "Yes, sir, I am."

And he shook my hand. He said, "I'm Dr. Ackerman."

I said, "Well, I'm certainly glad to know you."

11 We got to talking about God, and about how that if He ever was God, He has to remain God, or He never was God. See? A historical God is no good today, if He isn't the same to the people today as He was then.

12 So, about three o'clock, we, oh, the—the guide woke us up. And was . . . I was guiding, also, so we were going to take a trip, take our men out to different places where we'd guide. On the road down, Dr. Ackerman was lotted to me.

13 And on the road down, he stopped, little bit before daylight. Put his hand on my shoulder, said, "Brother Branham?"

I said, "Yes, sir, doctor."

14 He said, "I'm thoroughly convinced of Jesus Christ." He said, "I got a boy, you know, is a priest here at the monastery."

And I said, "Yes, sir."

15 He said, "I'm Catholic, by faith. I guess that's the church." He said, "Well, I believe if—if He ever was God, He's God of all people."

16 I said, "That's exactly right. He created all men. And by one Blood He made all nations."

17 And he said, “Yes, sir, I believe that.” Said, “I’ve read your books.” He said, “I’m confiding this. I believe, if you’ll ask God, to give me an elk today, I’ll get it.” Said, “Eleven years I’ve hunted for them; been caught in snow storms.”

18 I said, “I’ll ask the Lord to give you one, doctor. That’s all I can do.” And when I asked Him, prayed for him. I said, “Doctor, at exactly nine o’clock, this morning, the Lord gives you a—a five-point bull elk.”

And he said, “I believe it.”

That’s all he has to do. “If you believe it.”

19 So, a friend and I, climbed up on the hill, and watched the watch. At nine o’clock the gun fired. He had the five-point bull elk. We went and helped him bring it in.

20 He brings his patients to be prayed for. I just got a special just now, that he has got a cancer case, a woman dying with cancer, he’d like to fly in here. But I’m going home, after tomorrow, after, day after tomorrow. So I told him, just wait till we got in there, we’d pray for the woman when we got there.

21 So, see, many, if the case can be presented to the person sensibly! Divine healing has been made so much talk about, and so much fanaticism hooked into it, like there is in everything else. Any—any kind of a religion or anything, you get fanatics.

22 Even in the Mohammedans, you find there is, and the Hindus. You find somebody there, old hypocrite clowning for some tourists, laying on nails and so forth, glass. But back in the interior, is a man who really believes in that. He’s doing that for sacrifice.

23 And—and we find that in everything. We find fanaticism. Even a fanatic eater eats too much. Or, or, anything!

24 But if the case is really presented in the Scripture, then there’s nothing can. . . I find more believing doctors than I do believing ministers. I do. I really do. More believe.

25 I been interviewed at Mayos’. If you all know it, it’s been paper-wide, and everything. And fine clinics of doctors everywhere. There’s nothing. They believe it. I—I’ve had doctors to come tell me, like at the interview there, said, “We don’t claim to be healers. We claim to assist nature. There’s only one healer; that’s God.”

26 How many read *Reader’s Digest*, of that little Donny Morton, that they signed to it, “was healed”? And, “The miracle of Donny Morton,” *Reader’s Digest*. So, that, that had me in on interview on that. That little boy been given up by Mayos’, Hopkins, and all of them. And the Lord Jesus healed him, made him well.

27 And Florence Nightingale, late Florence Nightingale's great-granddaughter, London, England. She was flown from Durban, South Africa.

28 And the thing has been misrepresented. Just like the . . . like a many times in . . .

29 And the Christianity is misrepresented to people. Christianity has been represented to people as a declaration of creed. Christianity is a living Being, Jesus Christ, the resurrected God, that's alive and among us now. Christianity is a Person, not a creed. "To know Him is Life." Not even know His Word; that isn't Life. "Know Him," and He is the Word.

30 A fellow said to me, not long ago, he said . . . I was just discussing about the . . . what we thought about a certain Scripture in the Bible. This fellow was quite a scholar. He said, "Well, you just don't know your Bible."

31 I said, "I know the Author real well." So, that's the main thing, if I know Him. He will take care of the rest of it. "To know Him is Life."

32 And, now, tomorrow morning, in the building here, there, my public relation man, Dr. Lee Vayle, is here. If there's questions in your mind, come, he'll answer it, do anything that he can, to help you. Dr. Vayle is here. I believe he is somewhere in the back the building now. Very fine scholar, and a very well-trained man for the job. So, if anybody has got a question, or anything, and instead of just trying to ask it now, in a public meeting like this, why, see Dr. Vayle. He'd be glad to talk over anything that—that you'd like to talk over with him. And then he has a service here, in the morning. And we'd be glad to—to meet the people here.

33 And, then, Sunday morning will be Sunday school, throughout the city. We do not—do not try to take Sunday, Sunday morning or Sunday afternoon, in the auditorium here, because it's—it's not right.

34 You see, the churches, your—your duty is at your—your church. And when the church is having services, that—that should be your place. And we don't want anyone to come out, when you got your own post of duty to attend. If your church is having revival, and we happen to get into the city where you're having revival, we don't mean to do that, not at all. We're here in Christian fellowship, tolerance, for good will towards all people, all churches. We do not . . .

35 I don't belong to any organization, at all. I don't belong to any organization. I—I just a Christian. And I, what influence I have, I just try to use it to—to honor Christ, and to bring sinners to repentance. And it's all that I know to do. Hoping, at that Day, and trusting that

He will say, "It was well done." And that's the words I want to say . . . hear Him say.

36 I've often wondered. I liked to heard Him when He stood and stretched His arms that day, and say, "Come unto Me, all ye that labour and heavy laden." Now, that was past. But, "Well done, My good and faithful servant," will be in the future. And, I, I'm living to hear that said.

37 And now, then, Sunday afternoon, we're going to pray for the sick. Sometimes people refer to that as healing services. Now, it isn't a healing service. It's prayer for the sick. See? We pray for the sick. And, usually, that's when the things take place, is when we pray for the sick.

38 I want every minister, throughout the country, around anywhere, that believes, to come, be sure to come Sunday afternoon, stand with us while we're praying for the sick. Regardless of what your denominational is, or whatever it is, we don't care about that. Surely, you have feeling for your people, and for the people that's God's people, and people who want to be healed.

39 Remember, when you're sick, your first duty is to see your doctor and see what he says. And then if he diagnoses the case of something that—that he cannot; science, science has not been able to reveal to him any help for you, then you have a right to come to God. He is the great Physician. And then . . .

40 And pray, and have prayer prayed over you. They do it, should do it, in every Christian church. Perhaps, they do here. I don't know. But most of the places, Christians pray for their sick. Presbyterians and many of them are having great healing campaigns throughout the north, and different parts of the country, praying for the sick, and having great success; Presbyterian, Lutheran, Methodist, many of them.

41 Their great revival started with healing campaigns. And so they got away from it, of course. The new group comes in, they, bunch of men gets together and divides It up the way they want to, and then there goes away from It, you see, get right back to that creed, like Pharisees and Sadducees of the time of the Lord Jesus.

42 But now, every minister is invited, Sunday afternoon, to come and be with me, and—and help me as we pray for the sick. Bring out your sick and afflicted.

43 Now, we're trying now to let people . . . to find sinners that doesn't know our Lord, that doesn't realize that He is not dead. He is living. He, He is not dead. He is alive, for evermore. And He said, "Because I live, you live also." What a promise, and what a consolation, when we see the time nearing!

44 All real Christians believe that the second Coming of Christ is near. How far away, we don't know. Did you see Alaska having a couple more earthquakes today? One of them, as hard as the first one was, only didn't shake it down. You know, Jesus said them kind of things would take place just before His Coming.

45 And, remember, these things that you're seeing happening here, the Word predicted they would be here, just the same as He predicted the earthquake. So, together, why can't we just put our hearts together, and knit it in God's Word, and believe with all of our hearts? All right.

46 Now, last night, we was . . . I took a text of Abraham, when he called the name of the Lord that appeared to him up there at the sacrifice of his son, where he was going to. The name was called *Jehovah-Jireh*, which is, "the Lord shall provide for Himself a sacrifice."

47 Now, tonight, I have a few Scriptures and notes, or two, wrote down here, that I'd like to leave—leave with you. Now, just before we do, let's pray just a moment, again.

48 Father, we pray that You will take Thy Word . . . "Thy Word is Truth." And the Bible said, Jesus speaking, said, "The Word is a Seed that a sower sowed." Now we realize that if a seed is a good seed, it's germinatized. And if that seed has been carried out, its plan in—in God's will, then it leaves a germinatized seed. And when Jesus was on earth, He was that Vine. And the seed that He sowed was His Word, and we know that it's germinatized by His Own Life.

49 And we know that a seed, when it falls in the right kind of ground; not upon rocks, with no root; nor in thorns and thistles, that would soon choke it out; but in good, rich, fertile faith. Every seed will bring forth of its kind.

50 And we know that every seed, or promise of God, will bring forth of its kind, what it promised, if it strikes the li- . . . right ground, the ground that's prepared, ready; all the—the rocks has been thrown out, and the roots, and the bitterness, and selfishness, and indifference, and jealousy, has all been grubbed out; that root of bitterness that springs up, that sometimes so spoils the thing that God is trying to do. We pray, God, that that won't be among us, but that the good Word will find good ground in these.

51 As we follow this great patriarch, Abraham, in the lesson tonight, may we find our position, knowing that we are children of Abraham, by faith in Christ. And, then, get glory to Thy Own Name and honor, for we ask it in Jesus Christ's Name. Amen.

52 We are going to kind of review back a little bit tonight, for the lesson of what we was speaking on last evening. That was, that,

we have found Abraham beginning, in Genesis the 12th chapter. Really, his name was spoke in the 11th chapter, when his father came down from Babylon and they dwelt in—in Ur and this. . . the land of the Chaldeans.

53 And then we find that, also, that God called Abraham, just an ordinary man by the name of Abram. He wasn't Abraham yet. And, and Sarah, "Sarai," Sarah wasn't Sarah yet. So we find out, *Sarai* and *Sarah* was two di- . . . was two different names. And *Abram* and *Abraham* was two different names.

54 Now we find that, in this, we brought him up last night, until the confirmation, that God confirmed to him the covenant, how He would prove to Abraham that He was going to keep His promise. That's found in this 15th chapter of Genesis. That how. . . And Abraham was called out in the evening, to take down, slay a calf or a young heifer, and a she goat, and a ram. And we got into that last night, how the two females and the male. And then the two doves, or pigeon and dove, which is the same family; and got the representation of that, that that always represented healing. Which, it never changed. Healing has always been by faith. But the atonement, of course, was divided from a animal life unto a human life.

55 Now, in the Old Testament, when the worshipper come with the blood. God only meets people under the shed Blood, the only place He ever did or ever will. He'll never meet you with your creed. He'll never meet you with your education. He'll meet you under the Blood; that is the only place. All Israel worshipped under the blood.

56 And we find there then, also, that we found (what?) back in the history of what, how a covenant was made by people, and we find out in the Orient type and different ways they make a covenant. And how we do today, by shaking hands, and so forth, and say, "Seal it!" And the Japanese throw salt on each other, for a covenant.

57 And—and traveling around the world, and you find much of the world still in the same condition it was back in them days, especially in the Orients and in the East. Your Bible becomes a new book if you ever go to the East, you'll never. . . back in Jerusalem, Palestine, back in there. You'll. . . The Bible, It's written in a. . . We're a English people over here, and the Western people, trying to understand an English book, so it's a very hard thing. If you go back there, you find out the marriage and everything, and just exactly the way they did it in the time of Christ. Many things there hasn't changed at all, in their customs and ways.

58 And now we, in this, we find that when they made this covenant in them days, they—they drew it out on a piece of sheepskin, or—or

leather. And then they killed an animal, and stood between the pieces. And cut it, this their covenant, or in two, their words; pulled it in two, like *that*. [Brother Branham tears a piece of paper in two—Ed.] And when they come together, *these* had to dovetail exactly the very same. Had to meet, piece by piece, so it could not be duplicated. So therefore we find then, that, in our lesson last night, we found that what God did to prove to Abraham His covenant.

⁵⁹ Now, Abraham, the promise was made to Abraham and his Seed after him. Not only Abraham, but his Seed. Now, now, the seed, natural seed of Abraham, was Isaac; but the spiritual Seed of Abraham's faith, was Christ. Not through Isaac, all the world was blessed; but through Christ, the Royal Seed, all the world was blessed, for He died for all people, all nations and all peoples.

⁶⁰ Now we see in this, also, in this covenant, that He showed there what He would do, how God would tear apart Christ Jesus. And the body was raised up and sets on the right hand of God and the Majesty on High, and the Spirit of Christ was brought down upon the earth.

⁶¹ Now if we had time, you could prove that. Anything, one part of the Scripture says, It goes all the way through the Bible. If It doesn't, then there's—there's something wrong. The Old was just a shadow of the New, foreshadowing It. Then, if you get the shadow, you can pretty well tell what the New is. So that's where He was, is and shall be.

⁶² Now this Spirit of Christ come back upon the Church, exactly fulfilled John 15 again, where He said, "I am the Vine, ye are the branches." And then again, John 14:12, "He that believeth in Me, the works that I do shall he do also," same works, same thing. On down through the Scripture! "If ye abide in Me, and My Word in you; ask what you will, it'll be given to you." Many things that Christ . . .

⁶³ "A little while and the world seeth Me no more. The *world*," there the Greek word *kosmos*, which means *world order*, "sees Me no more. Yet ye shall see Me, for I," *I* being a personal pronoun, "I'll be with you, even in you, to the end of the world," making Jesus Christ the same yesterday, today, and forever. He—He—He remains. He raised from the dead. "The world, the unbeliever, won't see Me." They won't recognize It. But the believer will recognize Him, because He's the same Jesus that He always was. He hasn't changed. "Same yesterday, today, and forever!"

⁶⁴ And now, and that Word, many people tries to make That like It's not inspired. Now, I want to say something here now, just come upon my mind.

65 And I do not believe that the pulpit is made for a place for jokes. This is no joking place. This is the sincerity. And as we see the Day of the Lord appearing, we should be that much more sincere.

66 But there was a—a story told me, some time ago, of a—a young fellow that . . . This was at Boston, and he went away. He had had a fine mother, at first, to begin the story, and the mother certainly knowed her boy had a calling in his life, to serve the Lord. And that would—that would help any mother, ought to, any real mother, to know that their son . . . that God has honored them with a child that's going to preach the Gospel. That ought to be an asset to any mother's life. And so the poor mother, trying to do everything she could, she sent him away to school, and to a seminary, to receive his—his BA.

67 And so while he was away, the mother took seriously sick. And so she, as any Christian would do, they called the doctor. And the doctor . . . She had a double pneumonia. And the doctor tried all he could do for her, to—to check the pneumonia, and there was nothing. He had give her drugs of—of sulphur, penicillin, and so forth, to—to kill the germ, and it didn't take effect. The mother got worse, constantly. So they sent word to her son, which was way down at Asbury, Kentucky, to Wilmore College, to come and vis- . . . see her because she was going to die. And then the next morning, when the boy was getting ready to leave, they received a telegram, "Your mother is much better. Wait for further call."

68 About a year later, the woman had the privilege of seeing her son. He returned home on vacation and time off of his school. And he said, "Mother, I heard that you got all right," after they had had a little time of fellowship, as son and mother would. Said, "I—I never did understand just what drug the doctor changed, to cause your—your conditions to improve so quickly."

69 And she said, "Son, it—it wasn't that." She said, "You know where that little mission is down the street here, them people down there that . . ."

Said, "Yes, I remember that."

70 Said, "There is a lady said that she felt led to come up here and ask me if the pastor could come pray for me. And so I told her it was all right." So said, "The pastor come up and read it out of the Bible, 'If any among you, sick, call the elders, and anoint them with oil; pray over them. The prayer of faith shall save the sick.'" And said, "You know, he read that out of the Scripture, and he prayed for me and anointed me with oil. And—and the next morning, I was so much better till the doctor let me sit up. In a couple days I was all right." Well, he said . . . Said, "Oh, praise the Lord!" She said, "Son, you ought to . . ."

⁷¹ He said, “Mother, you are beginning to act like those people.” Said, “Listen, mother.” Said, “We have learned up at the school that where he read there, the second Scripture he read was in Mark 16, where, ‘These signs shall follow them that believe. They’ll lay hands on the sick and they shall recover,’” said, “we learned up there at school that Mark 16, from the 9th verse on, is not inspired.” Said, “You see, those people don’t go to school, most of them down there. They’re uneducated, kind of an illiterate people.” Said, “They—they mean well, no doubt.” But said, “We learned at school that, from the 9th verse on, that was just added, perhaps by the Vatican or something, but,” said, “because that that part is not inspired.”

⁷² The little mother let out a great big, “Hallelujah!” And so she said. . .

He said, “Mother! Well, what makes you say that?”

⁷³ Said, “I was just thinking, son, if God could heal me with the uninspired Word, what really could He do with That is really inspired?”

⁷⁴ So—so such as the other promises. “Ask anything in My Name, I’ll do it.” “If you say to this mountain, ‘Be moved,’ and don’t doubt in your heart, but believe that what you have said will come to pass, you can have what you’ve said.” “When you pray, believe you receive what you ask for, and it shall be given to you.” See, It’s all inspired, every bit of it.

⁷⁵ When Morris Reidhead, a very fine scholar, come to my house, he received the baptism of the Holy Spirit; fell across a little coffee table in the house. He said to me, said, “Brother Branham, I understand that you was a—a . . . You’re a Baptist.”

⁷⁶ And I said, “Well, I just was ordained, the Missionary Baptist church, as a boy; I don’t belong to. . .”

⁷⁷ Said, “Well, what’s these Pentecostals you’re hanging around with?”

I said, “They’re just people like you and I.”

⁷⁸ He said, “Well, listen,” said, “do you think that’s the Holy Ghost what they got?”

I said, “Sure.”

He said, “Why all the kicking and stomping and hollering?”

⁷⁹ I said, “Well, they got to blow the steam out the whistle. If they don’t put it to use, make the wheels roll.” I said, “You just ever get—get them to learn what it’s all about, instead of just blowing it out that way. Put it to work, faith, out on the street, trying to get people in, into the Kingdom of God.”

80 And he said, "Well, I've seen them do all that." Said, "I'll tell you why I'm here." Said, "A fine boy from India," said, "he got his education and school." Said, "I, when I went to leave, take him to the plane, to put him on the plane, to start him back overseas, I said to him, I said, 'Son, now you got your education, going back to your people. . .'" I think he studied at . . . I don't. . . I think electronics.

81 He said then, said, when he started back, he said, "Why don't you re- . . . forsake that old dead prophet, Mohammed, and get a real resurrected Jesus Christ in your heart?"

And he said, "Sir, I want to ask you something."

82 Now remember, this is from one of the greatest Bible schools, fundamental schools, this guy was one of their teachers.

83 He said, "What could your Jesus do for me any more than my prophet can do?"

84 He said, "Well," he said, "my Jesus can give you Eternal Life."

85 He said, "My, the Koran promises the same thing." The Koran is the Mohammedan Bible, you know. Said, "It promises the same thing."

He said, "Well," he said, "yeah, I. . ."

86 Said, "You know, the Koran didn't promise nothing. Mohammed promised nothing but—but life after death." He said, "Jesus promised you teachers, that, 'These signs and wonders would follow.'" Said, "That's what Jesus said." And he said, "We're waiting to see that done, see you teachers produce it." Think of it!

87 He said to me, "Right then," he said, "I realized I hadn't met a overnight boy. And I know. . . One who knowed what he was talking about." He might play it off. But that's a good way to do it, let the enemy jump onto you one time like that and then you don't know where to go. See? So he said, "I realized that that wasn't an overnight boy."

88 And he said—he said, "Well, now look here. Jesus is raised from the dead."

89 He said, "Has He?" Said, "You've had two thousand years to prove it, and not hardly that two-thirds of the earth never heard of Him. Now what's the matter with you people?" He said, "Let Mohammed raise from the dead, and the whole world would know it in twenty-four hours." And that's right.

90 See, they got a horse standing at his grave. I've seen it there. They change guards about every four hours, expecting him to raise, yet. In type there, coming on a white horse, see, to conquer the world.

91 And so he said, “Let—let him raise from the dead, and the whole world will know it.”

92 He said, “Well, Jesus did raise from the dead.” He said, “Your prophet is in the grave.”

He said, “How do you know He raised from the dead?”

Teacher said, “He’s in my heart.”

He said, “Mohammed is in my heart, too, sir.”

He said, “But I have joy and peace.”

93 He said, “Sir, Mohammedanism can produce just as much psychology as Christianity can.” And they do. You ought to hear them shout and scream. That’s right. “Produce just as much psychology as Christianity can.” He said, “Well, what do you mean when you said that Jesus promised all these things to you?” Said, “I suppose you’re referring to Mark 16?”

He said, “Yes, that’s one of them. Not altogether, but that’s one.”

94 “Jesus said, the last Words He said to His Church, ‘Go ye into all the world, see, and preach the Gospel, and these signs shall follow the believer.’ How long? ‘All the world; every creature. If they lay their hands on the sick, they shall recover.’ The last Words He said, according to your Scripture.”

95 He said, “Well, you see,” said, “that’s just . . .” Said, “You see, that part isn’t inspired.” Said, “He really didn’t mean that. That wasn’t . . .”

96 He said, “It ain’t inspired?” Said, “What kind of a Book are you reading?” Said, “All the Koran is inspired.” Hum! It’s a defeat of the weakness of theology, a man-made theology that hasn’t got the—the Spirit to stand up and face the thing.

97 Like the Hebrew children said, “Our God is able to deliver us from this fiery furnace, but nevertheless we’ll not bow to this image.” We need people with courage. Man who has believed God has always been courageous and believed in the supernatural. Man who believe God!

98 Mr. Reidhead said, “I kicked the floor, Brother Branham, kicked the dust like *that*, and I couldn’t answer the man.” He said, “I purposed in my heart to come see you after that, and ask what this was all about.” And said, “Here I am.” He said, “If the Holy Ghost . . .”

99 Said, “Brother Branham, my mother sent me to school.” And said, “I, when I got my BA, I thought there is exactly . . .”

I said, “I know what you mean.”

100 Said, “Then one day I got my BA, I thought right there I’d find Christ. He wasn’t there when I got my Doctor’s Degree.” Said, “I’ve

got enough degrees, honorary degrees, to plaster your walls, and where is Christ in all of it?"

101 I said, "Who am I to say that the teachers are wrong? But that's not what we're talking about. It's the Person, Christ, that you must know."

102 Now the man is holding great campaigns everywhere. And Doctor Lee Vayle there, a good friend of mine, is a friend of his, also. And he's having great success, praying for the sick and holding great big campaigns and everything. It's because that man believed.

103 Now, see, the Spirit that was in Christ, the body, Jesus which was God, Emmanuel, the Holy Spirit, God, came down in Christ, and He was made "God with us." And then He was . . . That was to redeem us; His Blood shed.

104 Now, in the Old Testament, when the worshipper come and laid his hands upon his offering, and he cut the throat of the . . . the priest did, or sacrificed. The worshipper held the sacrifice with his hands, and feeling the—the tear of the flesh, and the little lamb dying; its little wool being bathed with his blood, all over the believer's hands, and so forth, has been caught in the charger, to be burnt over there at the altar. The believer realized that he ought to be the one dying for that sin, but the lamb was dying in his place. Now, but the life that was in that blood, could not come back on the worshipper, because it was the blood of an animal, which has no soul. But in . . . Therefore there was a remembrance of sin, continually.

105 But, now, Jesus being Emmanuel, then the Life of God was in Him, and that comes back; not only the Life of a man, but God Himself, in the form of the Holy Spirit, comes back and makes you sons and daughters of God. Then you are sons and daughters. And then when you feel the tear, and the misery and the punishment that Jesus went through, mocked of, His ministry called a devil's work, "Beelzebub," and made fun of, and scoffed at, by religious leaders, and turned down. "He came to His Own; His Own received Him not." And the things He went through with! And then to have sacrificed His life on the cross, to redeem that which God had foreknew. Redeem; bring it back to the place where it—it fell from. Then, God did that in order to send back the Holy Spirit upon the Church now, that It . . . the people, the believers. It's only for believers.

106 It isn't for unbelievers. They never will see it. They are dead, to begin with.

107 Look at those Pharisees when they seen Jesus perform the very sign that was supposed to be the Messianic sign.

108 Look at Peter, he believed it now. And Nathanael believed it right now. The woman at the well believed it; blind Bartimaeus. All those that received it, believe it.

109 But those leaders stood there and said, “It’s Beelzebub, an evil spirit, some kind of a hoax or a trick.”

110 Jesus said, “You say that against Me, I’ll forgive you,” the sacrifice hadn’t been made, “but when the Holy Ghost is come to do the same thing, one word against It will never be forgiven in this world nor in the world to come.”

111 Why could not they believe it? Jesus said “You are of your father the devil, and his works you’ll do.” That’s correct.

112 To believe the Word, is to receive the Word and let It become Life. Now, God showing there how He was confirming this covenant. It’s has to be that way. The Church! Not an organization, not a denomination; but the individual and God has to become the same Spirit. That’s God’s purpose, in the beginning.

113 Adam and Eve was the same spirit. The Bible said in Genesis, in 1:27, “In the image of God . . .” God is a Spirit. “In the image of God created He him; male and female created He them,” in the spirit form that was in God. And Adam was to take care of the—of the land, just like the Holy Spirit is supposed to lead the Church now. And, yet, man was not in flesh, and he was both masculine and also he was feminine, because it’s the same spirit.

114 Then God created man out of the dust of the earth, and made him in the form of animal. Which, we are now animal, we know. We’re—we’re mammal. And that’s the warm-blooded animal, and we are in that image of animal life.

115 And then God took a rib from Adam, not a . . . A woman is a by-product of a man, not exactly in the original creation. He took a rib. He separated the physical, and took the feminine spirit from Adam and put it in Eve. There was the man and the woman.

116 And when they get out of those places, they’re out of their right condition. There is a perversion somewhere. When a woman wants to be masculine, or a—or a—or a man wants to act feminine, there is something wrong somewhere. They’re out of their right conditions.

117 We notice it in Rebekah and—and Isaac, being own blood relation, see, but now that was typing Israel’s natural seed. But, by faith, Christ come on the scene, which is not in the natural.

118 Like the token was on, the blood on the door of the post, down in Egypt. No matter how much circumcised, how much covenant they

had, the token had to be shown or the covenant was annulled. Certainly. "When I see the blood, I'll pass over you."

¹¹⁹ Now the token is not the Blood; it is the Life that was in the Blood, the Holy Spirit. And that's the . . . I don't care how religious you are; unless you've received the Holy Ghost, you'll perish. That's the only way. There is not another Scripture to do anything, only that alone. "Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption," Ephesians 4:30.

¹²⁰ Notice now, we come back, then that shows that Adam and Eve were one, to begin with. Husband and wife is supposed to still be one.

¹²¹ Now, but when they separated, then, into the flesh, it was there that Eve fell. Fell! Why? To disbelieving the Word, every phase of It. Some people can take one part of the Word, but not the rest. It's all got to be there. See? See? She just doubted one phase of It. And if all this sickness and trouble we've had now come by one woman doubting one phase of It, how are we going to get back anything less than believing It all, and accepting It all? That was their . . . They was fortified by that Word. When they separated, in flesh, they fell. She fell, by the Word. She . . . Watch, what did she look for?

¹²² Just so many people today, they want a better, stylish way, a easier way. They don't want to confront the thing that's set before them. If they do, they're put out of their organization, put excommunicated, thought little of.

¹²³ Don't you know, that, "All men shall speak evil of you, falsely, for My sake. Rejoice and be exceedingly glad, for great is your reward in Heaven, for so persecuted they the prophets which were before you. And all that live godly in Christ Jesus shall suffer persecutions."

¹²⁴ Now what else do we want Him to say? Thousands of Words we could, Scriptures, pertaining to that, would run from Genesis to Revelation.

¹²⁵ That anything that we have today, began in Genesis. It's the seed chapter. All unbelief and everything started right here. The church started right there. Everything started there. It's like two vines growing, and one impersonating the other, and getting right up almost the same.

¹²⁶ Like Moab and also Moses. There come Israel, little, no denomination, no nation at all. And they had the same sacrifice here in Moab; a fine denomination, all their dignitaries come out, offered the same sacrifice. Trying to . . . Their bishop up there, Balaam, come down to curse that what God had blessed. They thought, "These renegade people! They don't even have a church home, as it was. They're just wanderers about."

127 And He said, "But they failed to hear that shout of the King in the camp. He failed to see that Divine healing go in there, by that serpent. And the smitten Rock, to give them life! The shout of the King in the camp!"

128 He failed to see That, that blinded bishop. But yet, fundamentally, he was just as right as Moses was; seven altars, seven sacrifice, even offered a ram, speaking of the coming of Christ.

129 But God don't need nobody to interpret Him. He is His Own interpreter. He makes the promise, then He brings it to pass, and that's interpretation of it. No one has to interpret it. God don't ask no one. "The Bible is of no private interpretation." Everybody trying to say It means *this, that*. Let God speak for Himself. He is the One that does it. He made the promise; He stands behind it. He does, to believers.

130 But unbelievers receive nothing. It's not for them. They're dead, to begin with. They never was even represented. There is nothing in them. They're dead hulls. You don't want to be like that.

"Be filled with the Spirit!"

131 Notice, He separated Eve and Adam, and she fell. Adam went with her. Now, "Adam was not deceived." Eve was deceived. But Adam, the first Adam, was God's son also. And he went out because of the love of Eve, to try to bring her back, 'cause he loved her.

132 Christ did the same thing, to redeem Her back. What to? The Word. What caused the fall? The Word, disbelieving the Word, all the Word. And Christ come that He might become one of us, His Life in us, to continue the Word. "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. The same yesterday, today, and forever." Same God! That's why He come, to do that.

133 Now we find, in the confirmation, redeem us back to Himself, redeem the wayward children that strayed out in these morgues; and come back to the Word again, back to the identified Word!

134 Now them Jews, when Jesus come, they could say, "We got the Word. We got the Word. *Here* is what Moses said. We are Moses' disciples." Jesus, only twelve years old, disputing with them. And then when . . . See, that's what man does to It.

135 But Jesus said, "If I do not the works of My Father, then don't believe Me. For, the works that the Father has given Me to do, they testify Who I am."

136 Who? Any man that's sent of God, God testifies to the works that He's ordained him to do. If it doesn't, the Scripture doesn't back it up, leave it alone.

137 Even in the Old Testament, they had a way of knowing whether it was true or not. They took them down, a dreamer, or—or prophesier, or ever who it was, they took them down to the Urim Thummim. That was a supernatural Light.

138 God always is supernatural, works in supernatural. As long as there is a God there, there is supernatural, if it's Jehovah God.

139 And, when, no matter how well the dream sound, if it didn't reflect upon that Urim Thummim, then it was wrong.

140 Now the old Aaronic priesthood is done away with, but still we've got a Urim Thummim. This is the revelation of Jesus Christ, reveals Him in this Word. And anything that's contrary to that Word is not God; contrary to It. But God speaks for Himself. He identifies Himself with His Word.

That's where Jesus defeated Satan. "It is written . . ."

141 Then here come Satan back, and flopped in again. He said, "Yes, it's also written . . ." But that time, when he come, he hit a—a heavy voltage. That time it singed his wings. He jumped off of there, then.

142 He said, "It's written, 'Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.' Get thee behind Me, Satan!" See?

143 Notice what happened. God has always identified Himself by His promised Word. Now if them Pharisees had looked right back, Moses said, "The Lord your God shall raise up a Prophet likened unto me." That was in the Scripture.

144 But no wonder Jesus thanked the Father, said, "I thank Thee, Father, Thou hast hid This from the eyes of the wise and prudent, revealed It to babes such as will learn."

145 When He said to Peter on that day, when they come down. When He said, "Who does man say I the Son of man am?"

146 "One of them said Thou art 'Elias,' and one said You're 'Moses,' and so forth."

He said, "But that's not the question. I asked you."

Said, "Thou art the Christ, the Son of the living God."

147 He said, "Blessed art thou Simon, son of Jonas, flesh and blood never revealed this to you. Never learned it in a seminary, nobody taught it to you, but it's a revelation." Oh, my! "Upon this rock I'll build My Church, and the gates of hell can't prevail against It," the revelation, or the identification of Jesus Christ.

He said, "If I do not the works of My Father, believe Me not."

148 Now let's journey on. We find Him . . . Now let's go to the 17th chapter. We find Him here in the 17th chapter, where He appeared to Abraham after the confirmation of this, showing what He was going to do.

149 And now, remember, the Spirit comes upon . . . And the Spirit that's in the Church, the real Church, true Church, God's Church, God's people; the Spirit that's in them, is on, the same Spirit is on Christ, with a promise, "The works that I do shall you also."

150 Remember, one time in the crucifixion, just before it, they put a rag around His face, and hit Him on the head, with a reed, said, "Now if You are the Son of God, it . . . You're—You're a prophet, they tell me. Prophecy, prophet!" They passed the stick, "Tell us who hit You." See that devil? See?

151 He said, "I understand that You're a great miracle performer. Turn these stones into bread. Let me see You do it. I'll—I'll—I'll believe You if You'll do it like that, turn these stones into bread. I'll believe. I'll do it."

152 A man told me not long ago, said, "If you can produce one person that's been healed, with a doctor's statement!"

153 I said, "Oh, mercy, man, shut up. Goodness sakes!" I said, "I'll bring doctors by the hundreds."

He said, "I got a thousand dollars waiting for you, if you do."

154 And I brought the doctors, with the cases. He said, "Well, the money is in . . ."

155 I said, "I want that money for a missionary offering." And he said . . . "Send somebody that believes the Gospel, overseas."

156 He said, "Well, let me take a little girl, and me and my brethren stand around, and we'll cut her hand, and then you heal it right here before us, and we'll believe you."

157 I said, "You need mental healing." That's exactly right. A man so possessed with the devil!

158 The same one said, "If Thou be the Son of God, if Thou be, come down off the cross." Oh, when the very Bible said He had to hang on the cross!

159 Caiaphas said, "He saved others; Hissself He cannot save." Not knowing that it, but the biggest compliment was ever paid Him. If He saved Hissself, He couldn't save others. He had to give Hissself.

160 Sure, He knew who hit Him, but He don't clown for the devil. God is not a clown. He don't clown for the devil. His works are sent to those that believe, not to be clowned by.

161 Notice, He appeared to him here when he was ninety and nine years old, and He appeared to him in the name of Almighty God. The name there, in the Hebrew, is *El Shaddai*.

162 Now, God has seven compound, redemptive names. We know that. And you cannot separate them from Christ. You can't separate them. Christ met every one of those compound, redemptive names. You believe that? [Congregation says, "Amen."—Ed.] He, do you believe He is Jehovah-Jireh, "the Lord's provided sacrifice"? ["Amen."] Then what about *Jehovah-Rapha*, "the Lord heals all thy diseases"? ["Amen."] And if that wasn't applied to Christ, then He wasn't Jehovah-Jireh. So you can't separate it, the whole thing is wound up, and there you are. He can't be Jehovah-Rapha without being Jehovah-Jireh, neither can He be Jehovah-Jireh without being Jehovah-Rapha. "He was wounded for our transgressions, with His stripes we were healed." There's no argument about That.

163 Now we find here, He appears in the name of *El Shaddai*, "the Almighty." The . . . Really, the word, the Hebrew word *shad*, s-h-a-d, some pronounce it "shade." *Shad* means "breast," like a woman's breast. And He appeared to him in the name of *El Shaddai*, which is in the plural, *breasted*. "I am the Breasted-God. Abraham, ninety-nine years old, walk before Me! Be perfect, believe My Word! Just keep on believing! I promised, at seventy-five; here it is, been—been twenty-four years now since I made you the promise." And what a—what a comfort it ought to have been to an old man, ninety-nine years old. And his strength all gone, and here God stand before him, said, "I'm *El Shaddai*. I am the Breasted-God." Amen. "Draw your strength from Me. I am your strength."

164 Like, like the New and Old Testament, Breasted-God. "I am the Breasted-God, draw your strength from Me."

165 Like a little baby when it's sick, fretting; sick, weak, it leans upon its mother's breast and nurses his strength back from the mother. In other words, "Abraham, you're nothing but a baby to Me." Ninety-nine years old, it hasn't been no time, his life.

166 Just remember, Jesus was crucified, like yesterday. One thousand years on earth—on earth, is just one day with God. See, just like He was crucified yesterday.

167 And notice, "I am *El Shaddai*. You are the little, weak baby. But lean upon My bosom, My promise, and nurse from Me your strength. I'm the creator that hung the heavens and earth, put the stars out yonder. Is anything too great for God? I'm *El Shaddai*, and you are My child. Though you are weak, and I'm letting you get that way just to see what you'll do about it. I'm going to make an example for people

hereafter, that man will believe My Word. I'll stand by It. No matter what it takes, how long, I'll do it. I'll stand by It. El Shaddai! Draw your strength from Me."

Oh, you say, "If I could believe . . ."

¹⁶⁸ He is still El Shaddai. He is still the Breasted-God, New and Old Testament. Just draw your strength from It, oh, everything you have need of. The baby, he is helpless, he has to pull his strength from his mother; that's the only way he can get his strength. That's the only way a believer can get his strength, is pull it from the Word of God. That's his strength, God's promises to him. Stand by and believe It!

¹⁶⁹ And not only is the little baby here represented when it's sick, it fretting, the mother can put it to her—her breast, and he goes to nursing its strength back; it's satisfied while it's a nursing.

¹⁷⁰ That's the way with the real child of God. No matter what the skeptic says, whatever it believes. If you truly believe It, Jesus can't lie. You are satisfied that It's revealed to you. You've got the promise, and nothing is going to stop it. "On this rock I build My Church," see, spiritual, revealed Word of Truth.

¹⁷¹ While waiting, resting in your faith, take God's promise. "I believe You, Lord. You promised to give me the baptism of the Spirit. I am resting in Your . . . in faith. My faith that I have in You, I'm drawing from my resource, for my resource, from—from . . . for my health, from Your resource, the Word.

¹⁷² "The man shall not live by bread alone, but out of the bosom of God shall he nurse his strength." Every Word that comes out of the mouth of God, shall he receive his strength as He comes from the—the mouth of God, the Word.

¹⁷³ Like Abraham, Abraham was resting. Now he had lived with Sarah since she was a—a little girl. It was his half sister, and he was living with her and married her. And, he, she had had . . . She was barren. She had no children. And here she is now, she is already . . . if he is ninety- . . . ninety-nine. She is eighty-nine, eighty-nine years old. "But, Abraham, rest in the faith of My Word. I'll promise you, I'd do it. I'm El Shaddai. I am the Breasted-God for My children that believe." If you don't want to nurse, well, then don't say no more about it, you see. But if you are a child, you are nursing, resting, every promise!

¹⁷⁴ Notice, real faith rests upon the solid rock of the promise of God's Word. It doesn't shift. The real faith is anchored.

¹⁷⁵ Like in the north star, the north star is a tie post to every shipmaster, the compass points him only to that north star. And God, the Word, is every Christian's north star, if you're lost, and the Holy Spirit is what

points you to It. It won't point to nothing else. All other isms, and so forth, and—and Christianity mixed up in it, whatever it may be; it's like the world, shifting, it changes those stars, but it can't change the north star. Neither can anything change the Word of God. Anchor to It, stay with It!

176 Now, real faith doesn't shift by creeds and man-made doctrines, and unbelief. It stays right with the Word, real faith in the Word.

177 And where can you put your faith on anything else but the Word? If God said it, hold your finger to It, That's true. It doesn't shift. It draws from God's breasted-Book, the Bible, His—His attributes, what He promised. What He promised, that's His Word. The Word produces Itself. It has to be a thought 'fore Word, then Word; then the Word is manifested, and that's where you draw your—your strength from. Believing! Believing! For the Creator . . . Believing, like He was, the Creator that made the world.

178 The New Testament said, back here, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." Same purpose. What was it? They were doubting God, and sickness and trouble set in. And he lifted up the serpent. For what? For their healing and for their forgiveness. That's what was. And brass represents Divine judgment; and Jesus was that serpent judged, of course, the brass term.

179 Now, after He had confirmed the covenant, or the covenant was made manifest to him, it gives faith to the true sons of God. The Word gives faith, the Breasted-One. It—it does something to them when the—the Word, or when the covenant is made manifest, gives faith to the true sons of God.

180 Now we know, we realize that, in this, He was called Elohim. The word also, in the translation here, means "Elohim." Just looked it up, be sure. Elohim! And *Elohim* is the "All-sufficient One." He is El Shaddai, Elohim, the Breasted-God, the All-Sufficient One. He needs nothing from nobody else. He is your all-sufficiency.

181 Notice, the same is testified here, I was noticing this afternoon while I was studying, in Job, Job. He is called "Elohim." And Job was ridiculed, made fun of; how, what a picture today. But Job was resting in Elohim's promise, "Though after the skin worms destroys this body, yet in my flesh shall I see God, whom I shall see for myself." Resting in Elohim, no matter what comes.

182 His wife come, said, "You look miserable, Job." And here come his comforters around, "Oh, you see what happened to you, old boy? I told you you were wrong, all the time. See what happened?" A lot of people like to throw off on people like that.

¹⁸³ Job was the best man of his day. The best man God had on earth was Job. He told Satan, “There is none like him.” Amen. “Have you considered him?”

¹⁸⁴ Satan said, “Yes, everything comes easy for him. Break that hedge and let me have him. I’ll make him curse You to Your face.” He done everything he could, but he couldn’t.

Job rested in that promise.

¹⁸⁵ The guys come by, and said, “Now, now where is all that God you was talking about? Uh-huh, look what, you—you believe Him to be this, look—look what’s going on now.”

¹⁸⁶ But he still rested in El Shaddai, even no matter if his boils was breaking him out and his life was as good as gone. He was sitting on an ash heap, scraping his boils.

His wife said, “You . . . Why don’t you curse God and die?”

Said, “Thou speakest like a foolish woman.” Oh, my!

¹⁸⁷ “The Lord gave, and the Lord taken away, blessed be the Name of the Lord. I trust in Elohim. Though He destroys this body, the skin worms eat it up, yet in my flesh shall I see God, whom I shall see for myself; mine eyes shall behold and not another.” He came forth, in Matthew 27, when the saints rose, come out and went in, but very . . . entered into the city. Very type of today, yet waiting, trusting in the promise.

¹⁸⁸ Notice after He appeared in this Name, the Name of Almighty God.

¹⁸⁹ Now, church, now we may get just a little bit of doctrine here, might be a little twisting to you. If you don’t believe it, that’s up to you. We’re just here, I’m just going to speak what I think. You got a right to think what you want to think.

¹⁹⁰ But, notice, but all these things were “types, shadows, and examples,” as the Bible said they was. They’re all that. And this is, God is dealing with Abraham in the journey, just like He’ll deal with Abraham’s royal Seed in the journey. Notice, He deal with the Jews the same way. It all started in there, in that promise of the covenant; all nations, all peoples.

¹⁹¹ Notice after the appearing in this Name of Almighty God. And it was revealed to him that He was the All-Sufficient One. He had no helpers; He didn’t need any, any secretaries. He was alone, God. He was God, alone. And He appeared to Abraham in this Name, and while He appeared to him in this Name, and Abraham recognized Who He was, He changed Abraham’s name. Now he’s come to the fulness of believing now. See where the Church has come? I hope you can read

between the lines. Come up to the place to where He's revealed to him Who He was, and then He changed Abraham's name so that the promise could be fulfilled.

Now you say, "There is nothing in a name."

¹⁹² Then why did He change Abraham's name from Abram to Abraham? Why did He change Jacob's name from *Jacob*, "supplanter," to *Israel*, "prince with God"? Why did He change Saul's name to Paul? Sure, his name, certainly, certainly does mean something. Certainly does. If you're not named right, God will change it, if He has called you. Yes, sir.

¹⁹³ Notice, He changed his name here now, from Abram to *Abraham*, which means, "father of nations," added the h-a-m, Abraham. So He did this so that the complete promise could be fulfilled. And the son now, that had been promised so long, could be seen, or, otherwise, be revealed, when He changed his name and after he recognized Who He was. He might have been, might have thought there was a party of them; but he recognized that He was Elohim, God alone. But, when he did that, then He changed his name. He said, "Now, Abraham, you're no more be called Abram, but *Abraham*, for, a 'father of nations,' I've made you." Abraham, now, he is in condition now. He is in condition after the revelation of Who He is. He is now in condition to see the son revealed.

¹⁹⁴ The Son is ready to come, to be revealed. Oh, children of Abraham!

¹⁹⁵ Notice, He changed His messenger's name, right at the end time. Just by, was ninety-nine, it's one year left, and He changed his name from Abram to Abraham. Changing his name, added the h-a-m, which means "father." He was to be a father, a father of a promise; father, promise.

¹⁹⁶ Oh, if you've got spiritual discernment, listen! After the revelation of His Name, of Who He was, He changed his name. Now after the revelation, now He struck the earth, "there is not a company of Gods; there is One," now it's time for the revelation for the Son that's been promised to be revealed to Abraham's royal Seed, of the promise.

¹⁹⁷ Look, He changed it from Wesley, Baptist, Presbyterian, Pentecostal. I don't know whether to say this or not. You don't have to believe it. But I hope you forgive me, for I don't want to hurt you.

¹⁹⁸ But, look, there has never been a messenger to the churches of—of God, throughout all the entire history of time, that ever had a leader, since the reformations, like the leader we got today, Billy Graham, right, 'cause he's went to all the world. See? And, notice, never have we had a man, any reformer. . . We take Sankey, Moody, Finney, Calvin, Knox, whoever it might be, Wesley, Luther, there hasn't been

a one with the name ending h-a-m, before. The only messenger we've ever had in the church ages, with the ending name of h-a-m; G-r-a-h-a-m, Graham.

¹⁹⁹ And Graham is six letters, and six is man's number, man's day; man was created, in—in Genesis 1:26, on the sixth day. But seven is God's number; seventh day, God rested. Not six, showing this G-r-a-h-a-m would be to the church that's in the world; but, A-b-r-a-h-a-m, Abraham is seven letters.

²⁰⁰ Say, "There's nothing in numbers." Then you don't know the numerics of your Bible. See? You're sure to get It wrong now. Certainly.

²⁰¹ God is "perfected" in *three's*, and "worshipped" in *seven's*, and "tempted" in *forty's*, and "jubilees" in *fifty's*, oh, whatever you want to do. All the math, the Bible runs in mathematics.

²⁰² Notice, the sixth is a messenger to be sent to the world. And, notice, seventh is God's number.

²⁰³ And notice at this time of the appearing now, or the revealing of the Son. When the . . . It's going to be revealed, the Son. They done already recognized His Name, knowed Who He was. He is El Shaddai, the Almighty, Elohim. But now we come down to the time of the promised Son is to reveal Himself. The Son, Isaac Himself that's been promised, is ready to come on the scene.

²⁰⁴ And He couldn't do it until He sent and changed his name from Abram to Abraham, because, "a father of nations, he was." Notice, *-ham*, h-a-m, "father, father of nations."

²⁰⁵ Look how fitting that is with Malachi 4, "Restore the Faith, back to the fathers," Abraham's Seed be restored back to the kind of Faith that father Abraham had, his royal Seed. Malachi 4 to be fulfilled, is to restore back the Faith that was once back there in the beginning, restore It back to the royal Seed of Abraham. It's a promise. It's exactly the promise. The Royal Seed is to be revealed, and by a . . . by the Royal Seed, which is the Royal Seed, of Christ. Christ is the Royal Seed. And the Seed is the Holy Spirit that's in the hearts of the people that believe in God, that hold His Word, and God working through them, carrying the same Message. "A little while and the world seeth Me no more, yet ye shall see Me; I'll be with you, even in you. And the works that I do, you'll do also." See, revealing it in the last days here, how it's supposed to come.

²⁰⁶ Now, watch the 18th chapter now. Immediately after the changed name, God appears, to reveal Himself in flesh. After the Name is made known, Who He is, God appears in flesh. Abraham, one hot day, just a

few weeks or months before Sodom was burned and Isaac come on the scene. And, notice, Abraham is setting out under his oak.

207 And Lot is down in Sodom, and they're enjoying the pleasures of the world. Yet, he is Pastor Lot, was probably had him a nice little congregation down there. Whatever he did, the Bible said, "The wickedness and sins of the—of the time vexed his righteous soul." So he must have had like a lot of modern Lots today, but he knowed he couldn't say nothing about it. So then notice, there he was.

208 But Abraham, after He had been revealed to him, now, Elohim was Who had been talking to him. Now he is setting under the oak, and here comes three man, walking like human beings. Watch the effect of the revelation, of Who God was, had upon Abraham, what it did to him. After his name was changed from Abram to Abraham, he seen three Man coming, and he called the three, One, "my Lord." Three of them, being One. Not so with number six, Lot; he seen two coming, and he said, "my lords." Abraham's vision and revelation showed him that He was the All-Sufficient Elohim. His Seed is to receive the same thing.

209 Notice how He revealed Himself, how He made Hisself known, whether he was right or not. Notice, to the true believing, what sign He did. What did He happen, to make him know that that was Elohim?

210 Now, he said, "my Lord." It's capital L-o-r-d. Any scholar, you know it; any scholar knows that's Elohim, the All-Sufficient One, Elohim.

A man said to me, one time, "You don't believe that was God?"

211 I said, "I sure do. Abraham said It was God. He talked to Him; he should know." Yeah.

212 "Oh," he said, "you mean God standing there eating that flesh of that calf, and—and drinking the milk from the cow, and eating corn bread, ever what you want to call it there?"

213 I said, "He did it. Why, you just don't know our God." Well, my, He could just . . . Why, He just reach over . . .

214 We're made out of sixteen elements; petroleum, cosmic light, and potash, and calcium, and so forth, just sixteen elements. He just caught it together, and breathed into it, and walked down in the earth. I'm so glad He's that sort of a Father. Though the skin worms destroys this body, yet He'll call you. He promised He'll do it. He is Elohim. Jerked another handful, and said, "Come here, Woodworm," or whatever it was, the Angels, "and come down. Let's go down and look at Sodom, see what's going on."

215 And Abraham, after the revelation, he seen it and he knowed that there was one God. And he seen it, and he said, "My Lord, come aside,

sit down, let me wash Your feet.” Now, he never said, “lord . . .” And, watch, it’s in the—it’s in the capital there. Anyone knows it. I got the Emphatic Diaglott. See, it’s capital L-o-r-d, “Lord,” Elohim, the All-Sufficient One. Said, “Let me fetch a little water and wash Your feet, and give You a morsel of bread, then You can go on Your way.”

216 Say, I’m getting too late here. I’d better hurry. I—I want to get over here, and I don’t know when I’m going to be able to. Just bear with me just a little bit longer, will you? [Congregation says, “Amen.”—Ed.]

217 Notice, Elohim, the All-Sufficient One, God. And He said. . . Watch what He did.

218 Now, two of Them begin, they kept looking down towards—towards Sodom.

219 And He said, “You think I’ll keep this a secret from Abraham?” He does nothing till He reveals it to His prophets. See, He makes them know it. And He said, “I’m not going to keep this, seeing he’s—he’s blessed of God and he’s going to inherit the earth, and so forth. His seed is going to be, otherwise, going to be father of many nations. I won’t keep it from him. I’m going to let him know.” And so He said, begin to reveal to him.

220 And He said, “Abraham,” not Abram. “Abraham, where is thy wife, S-a-r-a-h?” How did He know that? Well, just a day before that, he was Abram, day or two before that. And she was Sarai, and now she is Sarah. And he is Abraham. Said, “Abraham, where is your wife, Sarah?”

Abraham said, “She is in the tent, behind You.”

221 He said, “I’m going to visit you according to the time of life. And this son that’s been promised, is ready to come on the scene now. You’re going to have it.”

222 And Sarah, to herself, kind of laughed, said, “Me being old, and have pleasure with my lord again, and him old?” Something like that, so, ’cause she was—she was ninety, and he was a hundred. “And so now could I do that again?”

223 And the Angel, messenger, God in human flesh, said, “Why did she laugh?”

224 That was a confirmation. Why? Showed the revelation was right. Showed that what he had called Him, Elohim, was right. Because, He was the Word. That was the . . . In Hebrews, the 4th chapter, the 12th verse, said, “The Word of God is sharper than a two-edged sword, and discerns the thoughts and intents of the heart.” And when Abraham seen this, he was sure then he could call Him, “Elohim.” Elohim, He was the Word, “Same yesterday, today, and forever.”

225 Notice when Jesus, the royal Seed of Abraham, come on the scene, He revealed Himself to the natural seed of Abraham, in the same sign. And they called Him, “Beelzebub.” It blinded them, the unbelievers, blinded them and caused them to blaspheming, and sent them to hell. But it gave Eternal sight to the believers, that was ordained to Eternal Life.

226 Notice, Jesus promised that the . . . in the last days, just before the coming of the Son of man, that He would come and reveal Himself, when the days that the Son of man is being revealed, this royal Seed of Abraham would see the same sign. Now notice, when He said, that’s—that’s Saint Luke 17:28 and 30, “And as it was in the days of Sodom.” Now, Jesus said this. I’m not responsible for it. He . . . I’m responsible for telling it, saying what He said. But, Jesus said this, “As it was in the days of Sodom, so shall it be in the coming, at the coming of the Son of man,” now notice, “in the days that the Son of man is being revealed, when the Son of man is being revealed to His Church.”

227 Like to Abraham. He was God, He kept coming on down; confirmed the covenant, recognized Who He was, and his name changed. Notice, it changed just before He got on the hill, looking over Sodom, just before the promised Son came on.

228 Jesus said the same picture. Jesus was reading the same Bible that I’m reading and you’re reading. If you want to know what it was, go back and see what they were doing in the days of Sodom. Notice, not so much in the days of Noah (He told their immorals, how they was eating, drinking, marrying, given in marriage), but in Sodom.

229 Now there is “no more water,” God promised that by the rainbow sign. He give us a sign. He always gives signs. The rainbow . . . He ever remembers His signs. Always loyal to it through the years, never fails to give that rainbow sign. He always gives His signs. Notice.

230 And in that sign, He promised not to destroy the world “no more with water,” but He did say it would “burn.” And notice Jesus here saying, “As it was in the days of Sodom,” the Gentile world was going to be destroyed. Sodomites!

231 Now look at the morals of the nations. Look at the morals of a church, just like Lot. Look what’s down among them: a man, G-r-a-h-a-m, blasting them away, them politicians, to the church natural. Now on the church spiritual . . .

232 There is always three classes of people. That’s, believers, unbelievers, and make-believers. They have them in every crowd. If you felt the pressure I did, you’d know they was right here tonight. So then, so, you . . . and all three. Notice, there you are, there is always them three classes everywhere.

233 Now if you will see that it was to be the same thing when the Son of man was to be revealed to the royal Seed of Abraham, through Christ (Christ is the Royal Seed), when He is being revealed in the last days. Now, positionally, the world is setting exactly, because the Son that rose in the East sets in the West. "And it was a dismal day," made organizations, denominations, "but it shall be Light in the evening time," said the prophet Jeremiah. Now, and in the days when that Son, It comes out from behind the clouds of denomination, to reveal Himself, He said the world would be setting just like it was in the days of Sodom, and the Son of man would reveal Himself again to His people. Look how He revealed it to Isaac's seed; look how He going to reveal it to the royal Seed, the Bride Royal, the Queen. The Queen is the royal Seed.

234 As God brought a nation out of a nation, in Egypt, He is bringing a Church out of a church, or a Bride out of a church; Church out of church. And the remnant of the woman's Seed, that's what was left over, "there is weeping and howling and gnashing of teeth, 'cause they didn't have Oil in their lamps, Holy Spirit," always represented. There they are.

235 The position is setting right. And now look up on the hill. Now, the Church, Abraham; Lot; Sodomites. The world; the church; the Elect. The Church, the Bride, out of the church. We're sitting positionally right. The world is just in the right swing to it.

236 Perversion! Everything is perverted. That's, I'll tell you, everything is hybrid. They . . .

237 I come down, seen a big sign, said, "Hybrid corn." Why, it's no good. No. That ought to make you atheists jump. When God said, "Let every seed bring forth of its kind." And you can hybrid corn and make it a better looking corn, but you can't plant that back again; it ain't no life in it.

238 And that's the way we done the church. We've made it pretty, and decorated it with denominational tinsel, but it ain't got no Life in it. It can't produce that Bible evidence again. See? Can't produce the evidence of the resurrection of Christ. It's a hybrid affair.

239 Better dressed people, better paid, bigger denominations, richer, of the Laodicean Age, exactly. "Rich, have need of nothing; know not that you're miserable, wretched, blind, and poor, naked, and don't know it." If a man knowed he was naked, you could talk to him. But when he don't know it, that's a miserable shape, pitiful. Don't scorn the people, but have mercy. What if that was you in that condition? What if the Word wasn't revealed to you, what would you do? What

else would matter, if your eyes was so blind you couldn't see It? That's a miserable sight.

240 And just exactly, positionally. You can't lay a finger on it; there it sets, just what He said would take place. "These signs would be in the last days." See where they're sitting, just exactly.

241 Now watch, hybreeding. You know, if anything I . . . You take, like you take a—a—a—a donkey, and breed it to a horse, a mare, rather, and what do you get? You get a mule. But that mule cannot breed back again. See? God said, "Let every seed bring forth its kind." Now where's your evolution coming from? Your own's project has condemned what you said you believe. God said, "Let every seed bring forth of its kind." It can't breed back again. No, no. He is finished.

242 And I think a mule is one of the—the ignorantest things I ever seen. You can't teach him nothing. He'll sit there with them big long ears, you know, and he'll wait till the very dying minute to kick you, 'fore he dies. He just . . .

243 You can't teach him nothing. It reminds me . . . He'll sit there, and you go tell him things, reminds me of some people, claiming to be believers today. Big long ears, sit there, and, "The days of miracles is passed. Haw! Haw! Haw!" He don't know where he come from. He don't know nothing about It. Only thing he knows is some church creed.

244 But let me tell you, I've got respects for a thoroughbred. Boy, he can tell you his pedigreed. He can tell you who his papa was, who his mama was, who his grandmama, grandpapa was. He is pedigreed.

245 So is that pedigreed Christians, can run it right straight back to the Book of Acts and see where they come from, a pedigreed Christian, born of the same Spirit, the same thing, acting the same way.

246 With the same persecuters; donkeys and horses feeding together. That's right. There you are. You got to have it, though. This is a hybrid day.

247 I seen a piece in the *Reader's Digest*, not long ago, "Keep feeding women this hybrid meat and—and stuff, they can't have their babies. They've changing. They're getting bigger in the shoulders, and narrower in the hips." Why, it's, you know man always destroys himself by civilization.

248 Come back to God! Believe God. Come back to the original Seed. Come back and believe It. You've read my ta . . . you got my tapes, rather, I guess heard them, on: *The Original Seed*, and *The Bride Tree*, and those things, which is true. The Lord knows that.

249 How those things is foretold, months and months. You people, what you see here, is just minor, that you see taking place. Ask the people that's along, ask if one time it ever failed. Tells about people, earthquakes, things that's going to happen. The Holy Spirit tells us. Is that right? [Congregation says, "Amen."] There is man that's been . . . Sure. And of different people.

250 Like Marilyn Monroe, way before she was died. They said that she committed suicide. She did not do it. She died with a heart attack. Absolutely.

251 This man, this fighter. The Maginot Line in Germany. All those things, just thousands of things, perfectly on the dot, every time. It can't be nothing else but the Holy Spirit. See? See? He promised it.

252 He give seven things in 1933, would happen. And now every one of them has come to pass but two things, perfectly, just exactly. How that even President Kennedy would be taken in. It's right in there on my books right now, told thirty-three years ago, exactly. How that the Maginot Line would be built, eleven years before it built. How that Hitler would rise up, and—and Fascism, and—and Nazism, and all to bind in communism, and communism would destroy Catholicism. And it will, yes, no matter what they do. And showed, said there would be an Ecumenical Council, and how that all the churches would come together and would form the image called the Mark of the Beast. You see them right on the road, right now. Exactly right. It's got to happen, 'cause it's never failed to be.

253 Anybody that ever knows it, anybody, take them around the world, it's never failed one time. Months and years ahead of time, it's just perfectly right on the spot. It's God among you, people; God in us, the Holy Spirit. Notice, Jesus said that the royal Seed would be identified by the same thing, here in Luke the 17th chapter. "Oh, return, O dispersed, from your denominations, to your own."

254 Any of us can believe that God. . . If you believe in God, you know God heals the sick. That's no question. Why, if you don't believe that. . . You know, they said in them days, "Jehovah, we know He can heal, but He can't save." Now, "He can save, but He can't heal." See, just the same devil, same thing. He is both Saviour and healer. He is Jehovah-Jireh and Jehovah-Rapha.

255 Oh, return! Remember, He promised this position, of everything setting just the way it is now, that what would take place. He said it would happen, and it's got to happen.

256 Folks, I'm sorry. I've kept you late now. Let's bow our heads just a minute, I'm going to. . . I'll finish this up, maybe, tomorrow night. I

got about six more pages of notes here. Bow your heads just a moment. Be reverent, everybody.

257 You might disagree with me; you have a right to that. I've got a right to express what I think. I've had the Scripture. Now, no matter what I would say, if God doesn't back that up, then the Urim Thummim isn't working, then it's refused. No matter how good it sounds, and how real it sounds, the Urim Thummim has to show it. The seed has to come to life. If it doesn't, then it wasn't so.

258 Now, for healing, I've tried to tell you I'm not a healer. There is many man that call themselves healers. Then there's a lot of—of critics that call man healers, that, just to criticize. Their heart is not right with God. See? Anyone knows that no man can heal another. God heals the sickness. Let God call for your death, and pray all you want to, and the hospital give you an injection of fluid everyday, and you'll die just the same.

259 If I cut my hand tonight, and stand here with a cut hand, there isn't a medicine in the world can heal my hand. We ain't got a medicine that heals. No medicine heals. Any doctor will tell you that. It just keeps clean while God heals. It can't build tissue. If I cut my hand, and, "Oh," you say, "yes, Brother Branham, there is medicine to heal that." All right, I want to know what it is.

260 Let me show you. If I cut my hand and fell down dead here, a doctor could come and embalm my body and make me look natural for fifty years. Sew up my hand, and take me out there and give me a shot of penicillin, every day, and in fifty years from now that cut would be just like it was when it was made. If—if medicine was made to heal a cut, why don't it heal it? Any medicine will heal a cut in my hand, will heal a cut on this desk, would heal a cut in my coat. If it would heal a cut, it'll heal a cut no matter where it's at. "Well," you say, "why, medicine was made for human beings." Then why don't it heal? "Well," you say, "the life has gone out of you." Then there is something else besides the medicine heals.

261 It's life, sure, and life is God. Certainly, it is. Yet, some are sinners, are perverted with it, but yet you're in the image of God. And the life that you have that God gave it to you. You know that; no, because God is the healer. Life is the healer. You believe that, see. Seen so much done!

262 Now let's just accept Him, won't you? Before we do that, I wonder how many in here is convinced, before . . . If you're newcomers here, never been in here before, that you believe Him to be the Son of God? And by this, the Message tonight, the Word alone, before He even does anything, that you believe It, and you want me to remember you in

prayer, raise up your hand. Will you? Oh! God bless you. Oh, my! Three or four hundred hands. God bless you.

²⁶³ “Faith cometh by hearing, hearing of the Word.” The reason I said that, the Seed will find favor with God. I think now, instead of—of just calling a prayer line up here, I’ll just have you to pray.

²⁶⁴ Let me give you a Scripture, first. With what we do, it must be Scriptural. Got to be Scriptural! God won’t honor nothing else. God won’t honor a lie; you know that. You—you couldn’t attach that to Him. He don’t honor lies. He only honors His Word. But He promised, that, “My Word will not return to me void. It’ll accomplish that which It was purposed for.” And we see the Word that’s lotted today. No matter how much unbelief rises in the camp, God will honor His Word when He find faith to honor It by.

²⁶⁵ Now somewhere in the building, I want you to take this Scripture. Hebrews the 3rd chapter, I believe it is. The Bible said, that, “He’s a High Priest, right now, that can be touched by the feeling of our infirmities.”

²⁶⁶ And you that raised your hand, I want you, as soon as the service is getting to the close here, I want you to come up and stand around here and be prayed for, accept Christ as your Saviour. Take your way to one of some fine church around here. No matter where it’s at, somebody that preaches the Gospel, go to them and ask for Christian baptism. And the pastor will take you from there on. He is God’s man. He’s called to be God’s man, he’ll—he’ll take you from there on. Just, if I was here in this city, I’d belong to some of these churches here. I’d come to them, them that believe the Gospel. I’d be there. Certainly, I’d identify myself with them, for that’s what you need to do. And that’s what you need to do.

²⁶⁷ Now, if He’s a High Priest that can be touched by the feeling of our infirmities, now He’s the same yesterday, today, and forever, therefore He would have to act the same as He did yesterday.

²⁶⁸ Now watch, a little woman touched His garment, one time, and He turned around and knowed what she had, and told her her faith had saved her. And she felt, within herself; she never took any pains to prove it. She didn’t have to prove it.

²⁶⁹ You don’t prove things. You believe God. See? You don’t prove God, at all. You can’t prove, to save your life, there’s a God, just going out here and say, “Let me see Him.” See, you got to believe Him.

²⁷⁰ The whole armor of God is supernatural. Love, joy, faith, longsuffering, patience, meekness, see, all supernatural. We look at things that you can’t see with your natural eye.

271 And Christ is here tonight. He promised it. "Wherever two or three are gathered in My Name, there I am in the midst of them. There I am!" The "I" again, He is here. Now, "He's the same yesterday, today, and forever."

272 You pray, and say, "Lord Jesus, I am sick," or whatever you have need of. "I—I am needy, and I—I want You, dear God, to have mercy upon me, and heal me and make me well. And now if I have faith enough, Lord, to touch You . . . I—I know that Brother Branham don't know me. I'm a stranger. And I know he doesn't know me. Now, if—if that man has told me the Truth, which I believe it is, 'cause it comes right from Your Word. I've read It, I see It looks just perfectly right. Now confirm It. I claim to be a Seed of Abraham, through Christ, I claim to be the royal Seed, believing on Jesus Christ, the Royal Seed. And I believe to be part of His Bride, His Church that He's coming for. And I'm sick and needy. Please, Lord Jesus, let me touch Your garment. And con- . . . and confirm it to me by speaking through Brother Branham, as He promised it would be 'like it was in the days of Sodom.' Just let me . . . let him tell me what I'm thinking about, praying for, what I want, what my needs are, something about me." You do that, just do it.

273 Heavenly Father, now it's all in Your hands. Now this is all I can do, or any other man, can just say what You've said *Here*, the Truth. Now confirm it, Lord, to be the Truth. I have spoken of You. Speak that I have told the Truth. In the Name of Jesus Christ. Amen.

274 I want you just—just to believe, just have faith. Now don't no one move around. Just sit real reverent. I want you to imagine standing before you, in here somewhere, Christ, raised up from the dead; come right through the walls one time, eat bread, said, "Feel Me, I'm flesh and bones," and disappeared right before them. Now He—He promised that He would appear in the last days, in the form of human flesh again, in your flesh, like He did at the days of Sodom. God, which was Christ, manifested in flesh, now in His Church, His Bride. See, they're coming together. It's a uniting time. Churches are uniting, nations are uniting, and the Bride and Christ is uniting. See, it's uniting time.

275 Now just believe, simple. Don't try to get nervous and press something, 'cause you don't get nothing. Just—just humbly say, "Lord, I believe." Someone just do that. And now I . . .

276 How many is sitting before me, especially . . . Now, I know these man *here*, and these *here*. I know some sitting *here*. How about right *here*, just right in front of me? Let consecrate on this little group right in *here* somewhere. How many never seen Christ make Hisself known like

that, by . . . Let's see your hands, "Never did see it." I guess everybody has seen it. All right.

277 You pray now. Now just be reverent. I don't know that He will. I can't say that. It's up to Him. Will it make you believe, real strong? The Lord hears that. He knows all things.

278 The man sitting right there, suffering with a hernia. You believe that God will heal that hernia? You do? We are strangers to one another, I suppose, you and I. I don't know you. I've never seen you. But if that's what you was praying about, raise up your hand. If that's right, raise up your hand, this man sitting . . .

279 Do you believe that—do you believe that when Andrew had told Simon to come see that they had found the Messiah, and when he come up in the Presence of the Lord Jesus . . . ? Being that you're in contact with Something now, your prayer. See, He told him who he was. You believe God could tell me who you are? If you'll believe it, He can do it. Would that encourage you to believe with all your heart? Would it do the rest of you that way? [Congregation says, "Amen."—Ed.]

280 Now the man has put his hands up, that whatever was told him . . . I don't know; I'll have to run the tape, see. Whatever it was, was right. Is that right, sir? [The brother says, "Amen."—Ed.] All right. Whatever it was, is right.

Mr. Shepherd, believe with all your heart. "If thou canst believe."

281 Now that's no more than what He said, "Your name is Simon, son of Jonas." Now if you'll just believe, that's all that's necessary. See? Now what is it? He promised that. He gave that promise. That shows that He is here. Not just me; He is in you. He is in His Body of believers.

282 Little lady, weeping and praying, with your head down. Suffering with a cancer. If you won't fear, and will believe, God will make you well if you can believe it. She is going to miss it, sure. Mrs. Hood, believe with all your heart now, that Jesus Christ make you well, and you can have what you've asked for. Now you going to believe it with all your heart? Amen.

283 Sitting right next to you there is a lady that's got stomach trouble, heart trouble, complications. If you believe with all your heart, you can have your healing. Do you believe it with all your heart, will accept it? You do? All right.

284 That man there with hemorrhoids, do you believe that God can heal those hemorrhoids and make you well? Raise up.

285 What'd you think about it, sitting next to him there, with a hernia? Do you believe that God can heal that hernia and make you well?

286 The lady right next to your arm there, is suffering with headache. It's gone now. Hasn't it? See, your faith did it. That's all you have to do, is just believe.

287 Here is a lady here with diabetes. You believe God will make you well, lady, sitting there with diabetes? You believe God can tell me who you are? You do it? Mrs. Robinson. That's your name.

288 Put your hand over on him there for that hernia, maybe God will make him well, too. If you believe it! Will you do it? All right, sir.

289 The lady sitting next to you, lay your hand on her, sir, she's got neuritis. Do you believe that God will heal the neuritis and make you well? You do, you can have your healing, too. You've got to believe it.

290 Now that's confirmation. God made the promise, now how many believes that Christ is here? You believe it? Now, all of you that want, in His Presence now, that wants mercy from Him, that wants mercy on your soul, and you want to accept Him now while you're right in His Presence, identified. Now I. . .

291 A man might come in here with nail scars in his hands, and thorn prints and say, "I am the Lord." Any old hypocrite can do that. But, the Life! The Lord Jesus' body is sitting at the right hand of the Majesty; when He comes, time is no more, when that body returns to the earth. But His Spirit is here, His Life is giving evidence of Him being here. See? "I'll be with you, even in you, to the end of the world."

292 And you want mercy from Him now, will you just stand for a word of prayer? All over the building, you that . . . wherever you are, would you stand? God bless you, way back in there. That's right, just keep standing. Just stand on your feet, that's all I want you to do. Just stand up a minute, for prayer. If you'll stand for Him! If you're ashamed of Him now, He'll be ashamed of you before the Father; and if you're—if you're willing to confess Him now, He'll confess you before the Father. "I now want to accept Christ as my Saviour. I want Him to fill me with His Spirit right now. I want Him." Just remain standing just a moment, for prayer, if you will. Stand up. That's right. I want . . . I feel led to do this, making the al- . . . This is an altar call. Stand up. We have no altar to come to; your heart is the altar. Just pull back all the unbelief, and know that He's here now. Stand up on your feet, you who wants to accept Christ right now, in the Divine Presence that you feel, that's vindicated now.

Now let us bow our heads.

293 Lord Jesus, they are Yours. You said, "No man can come to Me except My Father draws him." And now according to science, they could not even raise their hand; the law of gravitation says our hands must hang down. But there's a life in them, and that life was brought

near to Eternal Life, Christ. And they made a decision in their heart, that they're through with the world. And they raise their hands and stood on their feet, defying the law of gravity, that there is a life in there. So do we defy the law of the world and unbelief!

²⁹⁴ In the Name of Jesus Christ, they are Yours. They're love-gifts of the Gospel. They're memorials of the Message, tonight, and the . . . Your great Presence with us. Put their names upon the Lamb's Book of Life, There, Lord. We pray that—that each one of them will be There, as Your children, Your beloved.

²⁹⁵ Fill them with the Holy Spirit of God, into their hearts. May their lives be so charged with the Power of Almighty God, that humility and love and kindness and gentleness will flow from them, and a zeal to see others saved, that was once in their condition. Grant it, Lord.

²⁹⁶ Only thing that we can do, Lord, is to believe. And they stood as a memorial of their belief. And now with my faith and their faith, together, we lay it upon Your altar, by faith. And they are the sacrifice that's laying there, waiting for the sacrificed Son of God to accept them into His Kingdom. Grant it, Lord. Just now may they be Yours, in the Name of Jesus Christ.

²⁹⁷ Now you that believe on Him with all your heart, that's standing, raise up your hand, say, "I believe Him. I accept Him right now as my Redeemer, and I seek the baptism of the Holy Spirit." Raise your hand. God bless you.

Now you may be seated.

²⁹⁸ And I want you to make your way to some church, now, right away.

²⁹⁹ Tomorrow night we're going to have a—a meeting for the baptism of the Holy Spirit, tomorrow night, right here at the building. Now, there is a lot of fanaticism they call the baptism of the Holy Ghost, but that don't mean that there isn't a real Holy Ghost. There's a real genuine Holy Spirit of God, just the same. And I believe that He'll meet with us here tomorrow night.

³⁰⁰ Now, how many in the building is convinced that we're at the end time? [Congregation says, "Amen."—Ed.] How many convinced that this is the Truth, the Word is supposed to be this way in the last days? Raise your hand. ["Amen."] How many of you is believers? Wave your hands. ["Amen."] All right. Jesus said these Words, "These signs shall follow them that believe, if you're a believer."

³⁰¹ Now how many is needy of Christ in your body? Raise up your hands. All right, you believers that's setting next to them, lay your hands on one another. And the way you pray in your church, that's the way you pray here. Don't you pray for yourself. You pray for them;

they are praying for you. And the Bible said, “They shall lay hands on the sick, they shall recover.” Now you pray the way you do, and with a promise.

³⁰² Lord Jesus, they are Yours. Receive them into Your Kingdom. And heal each one, Lord; and these handkerchiefs. In the Name of the Lord Jesus Christ, grant it, Lord. Satan has lost his hold. May the Power of Almighty God heal every one.



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