
THE GOD WHO IS RICH IN MERCY



You may be seated. I was . . . or packed away, coming in and seeing Brother Moore and all of them here on the platform, the friends that I have known for so many years. It's certainly a privilege to see them here tonight. I feel kind of small to stand here and speak with such theologians behind me, and maybe they will correct me when I'm wrong. I hope so.

² We are very happy tonight to have a certain person here, Sister Rose. We was coming down. . . I was with Brother Shores and his assistant, today, for a little lunch. And on the road down, Brother Williams said that Sister Rose was very sick. And we went in to see her just a moment, knelt down. And she had a high fever, and really sick. Just a few words of prayer, and the Lord spoke to us, and said, "She is going to be healed." Said, "She'll be there tomorrow night," they say. And here she is tonight, sitting right here. That's right.

³ Sister Rose, stand up just a minute, so that they . . . We are thankful to the Lord. She was bedfast. She said, "The—the devil just beat me out of everything. I come over here and had a breakdown with this," some kind of a throat disease, and so forth. But the Lord has brought her through, so to that we're happy. Thanking the dear Lord!

⁴ Now we've been having wonderful times. And tomorrow night, now, we go over to the—the Ramada. And don't forget now, it won't be here tomorrow night, it'll be at the Ramada. And the convention begins the next night. Have to put up with me one more night, you know.

⁵ So last night I—I went so far off of scale, I kind of made a little promise to myself that, the first of the year, that I just going to cut them Messages down from three or four, five hours, to maybe along about thirty or forty minutes. And as I told you last night, my wife commented me Sunday, said, "You did real well." So—so then, of course, I had to come along last night and ruin it, see. But I was fifty-five minutes, instead of thirty, last night.

⁶ Coming down, tonight, Billy said, "What are you going to speak on?"

⁷ I said, "Well, I got a few little notes wrote out here, and some Scriptures. I don't know, some of them, four or five different Messages." I said, "I feel when I get down there, and see what's going on."

⁸ Said, "You promised to pray for all them sick people."

I said, "Yes, sir. How many cards you got?"

Said, "Two hundred."

I said, "I better start on them, tonight."

⁹ And he said, "Now remember, you only get fifteen minutes to speak." Said, "You took the rest of it up last night." We'll have to hurry up, won't I?

¹⁰ Well, we made a promise to you, that we would pray for those people who had prayer cards, and we are—we are obligated to a promise, of course. We can't bring them all through these lines, and neither could I be able to call them individually, out in the audience. Even though the Holy Spirit would give it to me, I—I just can't stand to do it. It's just too much on me. And, but we're all acquainted with those things. We know that God is still God. It isn't that that heals. It's that that only builds faith, to let us know that—that we're in His Presence.

¹¹ And we're going, tonight, to pray for all those sick people, every one of them that's got those prayer cards, to be prayed for. And then tomorrow night, over at the Ramada, we'll try to give out some more and start praying for them over there, 'cause I still have tomorrow night. And I think I have one night of the convention, maybe a breakfast also. It depends on how things come out.

¹² There is some, one of the speakers that never showed up; hasn't as yet, I don't think. Brother Humburg, or is that . . . [A brother says, "Amburgy."—Ed.] Amburgy, Amburgy, Kash Amburgy. So I—I get it all wrong, that's that German name. I—I guess that's German. So I may have to kind of pinch-hit, as we call it, excuse the expression, for him.

¹³ So we been having a wonderful time in the Lord, though. To all of you, if there be some strangers here tonight, we're sure glad to have you in, and trust that the Lord will bless you. I pray that there won't be any sick people in the building when we leave tonight, that our Lord will come down in His great power and will heal all that is sick and afflicted.

¹⁴ Here some time ago, I used to take the individuals in on special interviews, some of the hard cases that we couldn't get through. Then it built up so fast, till it got to be, the Lord kept blessing it, till we got three or four hundred waiting, and so then people get their feelings hurt because they would wait. Maybe, on that much time, you would have to wait maybe a year or two, so to get in to it, see, just in between the meetings, to take them on the interviews. And we'd just sit and wait on the Lord until He told us just exactly the case.

¹⁵ There is no doubt there is people sitting here tonight that's been on them special interviews. Is there? Let's see you raise your hands. On the special interviews. Yes, there sits, so, and know that's right. We just wait to see what the Lord would say, what that case. . . And then I had

to stop that here some time ago. I told Billy that we couldn't have any more private interviews.

16 See, I—I—I just passed twenty-five, recently, second time, and way up towards the third time. And so as you get a little older, why, you don't, you . . . somehow you can't keep up like you used to. Your steps shorten. And—and, course, Brother Moore don't know anything about that yet. He . . . I think we are somewhere around the same age.

17 But a lot of water has went down the river since you and I, and Brother Brown come here the first time, with Brother Outlaw and Brother Garcia, and Brother Fuller. I wonder if them men would be in here tonight? Brother Garcia, Brother Fuller, Brother Outlaw, are they here? Raise up your hands if you are. Yes, there is Brother Fuller, I believe, if I'm not mistaken. Brother Outlaw over here. Brother Garcia, I—I believe though that he left Phoenix. I think that's right. He—he left Phoenix, and he is over in California. Well, it was certainly grand days, and I still believe the same Message I had then, "Jesus Christ the same yesterday, today, and forever." I guess that's been about . . . Well, Becky was a baby. That's about nineteen years.

18 And now she is a big, old, fat, ugly girl sitting out there somewhere, nineteen years old. Where are you, Becky? Boy, she will get me for that. I remember packing her in on my arm. I'd sure have a job doing that tonight.

19 Remember over at Brother Garcia's church one night, she was a little bitty fellow. And I said, "We have an international meeting tonight." I said, "I'm speaking to the Spanish." And I said, "My wife here is a German." I said, "I'm an Irishman." And I said, "And my little girl is an Indian," and that was Becky.

20 So when I went out the back door, there was a little Mexican girl out there, said, "Brother Branham!"

Said, "Yes, honey, what do you want?"

Said, "Don't you think your baby is a bit pale, to be an Indian?" She is a blond, you know.

And I said, "Just an Indian in action."

21 Well, we're thankful, that, to be here again tonight. Now before we approach the Word, let's approach Him, for He is the Word. When the Word is made manifest, that's Him in you.

22 As we had last night on *The Seed Of Discrepancy*, did you appreciate that, the Lord blessing? I—I certainly appreciated bringing the Message to you. And we see what the seeds are.

23 Now is there a special request tonight, just something special? Maybe some of you all that's going to be in this prayer line, say, "God,

be merciful. When I come to be prayed for, let my faith rise up to meet the conditions.” And—and maybe somebody has got a loved one, sick, and something. Would you just raise your hand so God would just look down and say . . . Now if that . . . You don’t know how that makes me feel to look there. Just look at the need in here! Minister brothers, just look at that. See? Now, if it makes me feel that way, what does it do to our Father? Certainly.

Now let us pray.

²⁴ Dear Jesus, we are approaching now the great Throne of mercy, through this all-sufficient Name. “For there is no other Name given among men whereby we must be saved, but only this Name of the Lord Jesus.” And we’re coming in His Name. And we pray, Heavenly Father, that You will receive us, tonight, as Your believing children. And forgive our unbelief, Lord. Help it tonight, that it may be that we will completely believe every Word of God tonight, for all the things that we have need of.

²⁵ You know what’s beneath these hands that’s been raised up; there is sickness, some of them may be domestic troubles, some of them financial troubles, some of them are weary, maybe some backslid, some sinner. Whatever the need is, Thou art more than a match for any enemy. So we pray, Lord, that—that tonight, that we will recognize that our enemies, every one, has been defeated, even to death itself. And that we are more than conquerors in Him Who—Who loved us and gave Himself for us, has washed us in His Blood.

²⁶ We pray, Lord, that all unbelief, all doubt, all flustration, all that’s unlike God, will flee from us tonight, that the Holy Ghost might have the right of way in our hearts. May He speak to us in a mysterious ways. May He speak to us in His Power. May He resurrect those that are—are spiritually dead, bring back health to those who are sick and afflicted, lift up the feeble knees, the wearied hands that’s hanging down. And may there be a time of rejoicing.

²⁷ May it break forth tonight, Lord, to leave this place to the Ramada Inn, and start one of the greatest conventions that’s ever been held in this city. Lord, while we’re assembled together and pray! You said, “If the people that are called by My Name, shall assemble themselves together and pray, then I’ll hear from Heaven.” God, we pray that this will be so, tonight.

²⁸ Now, Father, as we read the Word, no one can interpret It but You, You are Your Own interpreter, and we pray that You will interpret to us the things that we read tonight. For we ask it in Jesus’ Name. Amen.

29 Now if many of you like to just mark down Scriptures that a minister reads. And I would like for you to, tonight, if you would, to turn to Ephesians.

30 And I was speaking last Sunday on the Ephesians, how that the Book of Joshua was the Ephesians of the Old Testament, and how it was a Book of redemption.

31 And redemption has two different parts: “come out of” and “entering into.” First, you have to come out. Some people wants to bring the world in with them; but you got to come out of the world, to enter into Christ. You have to come out of unbelief, to enter into faith. There cannot be one thing in your way. To really have genuine faith, you must absolutely leave everything that’s contrary to the Word of God, behind, to enter into faith.

32 And that was the Book of the Ephesians of the Old Testament, Joshua. Where, Moses represented the law, could not save no one; but grace could, and here *Joshua* is the same word like Jesus, “Jehovah-saviour.”

33 And now then, we find out that we have come to another Ephesians, another Ephesus now. Where, that, in our intellectual denominations and so forth, and all of our educational programs has come to its—its Jordan, then we must have an—an Ephesians again. We must have an exodus, to “come out” and to “go into,” for the Rapture.

34 Now we’re going to read tonight from the 2nd chapter of Ephesians. I was just saying that so you could get to the—the spot, or turn to the chapter.

You, and you hath he quickened, who were dead in trespasses and sin:

Wherein in times past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedient:

Among whom also we all had our conversations in times past in the lusts of the flesh, fulfilling the desire of the flesh and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sin, has He quickened us together with Him, or, quickened us together with Christ, (by grace are ye saved;)

35 I want to take from there a few, or part of the verse, “but God,”
The God Who Is Rich In Mercy.

36 I want you to notice here of the prophet, apostle, rather, Paul, who—who, how he made mention of this, how, “You has He quickened, who were once dead. You hath He quickened, who were once dead, dead in sin and trespasses; walking after the things of the world, the desire of the flesh, and fulfilling the desire of the mind. Has . . .”

37 What caused this change, you see? And what caused it, “from one time being dead,” to quicken? *Quickened* means “made alive.” There was a change, from death unto Life. There is no other, there is no other thing that could happen to any person, so great, as to change him from death to Life. A man, if he was dying, physically, and could be healed physically, that would be a great thing, but nothing so great as when he is spiritually dead and God has quickened him to Life.

38 “You once, in times past, dead.” You were dead. Even many here tonight, one time, can look back and know that you were dead. But now why aren’t you dead tonight, as you were then? You deserve to be that way, because you was a sinner, “but God Who is rich in mercy.” That’s the—that’s the thing, “God Who was rich.” All these things that we were, “but God”! That made the change right there, “God Who is rich in mercy”!

39 Oh, I’m so glad for that, that He being rich in mercy. If He was just rich in money, if He was just rich in materials, which He is, but yet the greatest thing is being rich in mercy. Oh, what a great word that is, how that we were once dead.

40 And we was speaking the other night on how the seed must die. And everything around that germ of life must not only die, but rot. If it doesn’t rot, it cannot live. And *rot* is, “completely done away with; it’s finished.” And until we get to the place that our own ideas and our own thinking is completely gone and it’s rotted away from us, then the germ of life can begin to live.

41 Now—now we might, I might inject just a little bit of doctrine here, that I don’t. . . If you don’t believe it, all right. That’s just okay. I do believe it. I believe that—that a man, when he is born in this world, that when you’re a little baby, born into the world, you could not have been here without being the foreknowledge of God, because He is infinite and He knows all things. And when that little baby is born into the world, there is something in that baby. If he is ever going to have Life, there is a little something in there, in that child then, that he comes to, sooner or later. That little seed is in him. Now if you’ll take . . . The Scriptures plainly declare that.

42 Now if you’ve got Eternal Life tonight, if we have Eternal Life, then we always were, because there is only one form of Eternal Life.

We always were. And the reason we were, because we are a part of God. And God is the only thing that's Eternal.

43 And like as Melchisedec received tithes from Abraham, and it was lotted to his great-grandson, Levi, who was yet in the loins of Abraham; paid tithes, for he was yet in the loins of Abraham when he met Melchisedec. I want to speak on that over at the other place, one morning. *Who Is This Melchisedec?* Now notice that. Way back, God knew this boy coming down. He knowed all things.

44 Now we are a part of God. You always was. You don't remember it, because you were only an attribute in God. You were only in His thinking. Your very name, if it ever was on the Book of Life, it was put there before the foundation of the world. He knew what you were.

45 I'm only saying this, not to mix up doctrine, but to straighten it out, that we might get away from this fear and scare. You don't know who you are. You are not going to be, but now you are the sons of God. See, you always were the sons of God. See?

46 For when God had you in His thinking at the beginning, you have to be, some part of you, your Life that's in you now, had to be with God before there. Well, when He, before He even become material here on earth, before there was anything, but God, you were one of His attributes. He knowed what your name would be. He knowed the color of hair you would have. He knowed all about you. The only thing happened is when you, being a sinner . . .

47 Many of you can—can fellowship with me on this thought. When you was a little boy, or a little girl, you would walk around and there would be certain things that would just, where it wouldn't bother the other kids, it seemed like there was something in you that cried out. There was God somewhere, yet you were a sinner. You remember that? Certainly. Now what was that? That was that little form of Life in you then.

48 And then after a while, you heard the Gospel. Maybe you went to church, you picked out *this* and *that*, and went from denomination to denomination. But one day, you being part of God, you had to be part of the Word. And when you heard the Word, you know where you come from, you knowed what was the Truth. You were always, the seed was in you always. The Word seen the Word that was in you, that was before the foundation of the world, saw the Word and you come to It.

49 Like my little eagle story, of how the little eagle was hatched out under a hen. And the little fellow walked with the chickens, he, the hen clucked, and he didn't understand her clucking. And—and the little chickens, their diet they had in the barnyard, he—he didn't understand that, how that they did that. But there was something in him, seemed

to be different from what that chicken was, because at the beginning he was a eagle. That's right. One day his mama come hunting him, and, when he heard that scream of the eagle, it was different from the cluck of the hen.

⁵⁰ And that's the way it is with every born-again believer. You can hear all the theology you want to, and all the man-made discrepancy; but when that Word flashes out there, then there is something takes a hold, you come to It. "You who were once dead in sin (that life) has He quickened." There has to be a Life there to quicken to, first. God, by His foreknowledge, knowed all things. And we were predestinated to be sons and daughters of God. "Ye who were once dead in sin and trespasses, wherein we all had our times past, but hath He quickened."

⁵¹ Look at Paul, when Paul was a great theologian. But when he come face to face with that Word, Jesus, it quickened. He come to Life right quick, because he was ordained to be that. The . . . He was part of the Word; and when the Word saw the Word, it was his nature. All the clucking of the hens, in the orthodox churches, didn't have no effect upon him; he had saw the Word. It was part of him. He was an eagle. He wasn't a chicken; he was just in the barnyard with them. But he was a eagle, to begin with.

⁵² I heard a similar little story, I hope it don't sound sacrilegious, about a little duck being born under a hen, one time. He couldn't understand. A funny-looking little fellow, odd guy, and he couldn't understand the dust and everything. They were playing in the barnyard. But one day the old hen led the little brood out behind the barn, and he got a smell of water. Well, he took out towards that water as hard as he could go. Why? He had never been on a pond before. He had never been in the water. But he was a duck, to begin with. Only thing he had to do was come to himself.

⁵³ That's the same thing the believer is. There is something in him, that, when he meets God face to face, he comes to himself. That seed is in him, and it's quickened. My, that's right, and he flies away from the things of the world. They become dead to him. My, I remember, we all had our life, in the past, in those things of the world. But once we got a hold of that real Thing, something that quickened us, a little seed that come to Life, then all the things of the world rotted right there. We had no more desire of it.

⁵⁴ "He that's born of God, doth not commit sin. The worshipper once purged has no more conscience of sin, no more desire to sin." The sin question is over. You become a part of God, in Christ. Christ died to redeem you.

55 Now just think of all that we would have been if it hadn't been for God. But God, in His rich mercy, how He has redeemed us tonight! Where would we have been tonight if it hadn't been for God's rich mercy upon us?

56 Once the world was so sinful, that man had caused corruption to come upon the earth until it even grieved God that He ever made man. The whole head was a putrefied sore, the whole body, and God even grieved that He ever made a man. So He said, "I will destroy man who I have created." He will destroy them because he has nothing but just a bunch of corruption.

57 And the whole human race would have been wiped out at that time, but God, rich in mercy, would not let the innocent perish with the guilty. And He went away and made a provided way for the ones that wanted to come in, that wanted to do what was right. He, made a way of mercy for those who desired mercy, and He prepared an ark. In other words, He put some wings on His eagles, that they could fly above the judgment, and not drown with the chickens. But He—He made a way of an escape, in the days of Noah. This caused Him to do that, to provide it, because He was rich in mercy.

58 But after He has provided a way for people and then they refuse it, now, the reason they refuse it is because there is nothing in there to receive it. There is nothing to receive it. My mother used to say, "You cannot get blood from a turnip, because there is no blood in a turnip." So if there is no form of Life in there to receive It, then It cannot be received.

59 That's the reason the Pharisees could look right in the face of Jesus, and call Him, "Beelzebub," because there was nothing in them to receive Him. "But all the Father has given Me," He said, "will come to Me." There—there is some way it's going to be presented.

60 You can talk to people sometime on the streets, talk to them about the Lord, they laugh right in your face. Well, we're supposed to do it, anyhow. But listen, "There is no man can come to Me except My Father draws him first." God has to do the drawing. There has to be a Life. "And all that He has given Me, will come to Me."

61 He made a provision for those who wants to be redeemed. He made a provision for those who wants to be healed. And then because that He did this, makes Him rich in mercy, as He has always been rich in mercy. It must be, if you refuse This, there is nothing left but the Judgment, because sin must be judged.

62 Pharaoh, when he went into the—the sea, as an impersonator, seeing that he could go in like Moses did. Moses with his army, and Pharaoh with his army, both of them should have perished in the sea,

looked like. But God, rich in mercy, made a way of escape for the Hebrew children, (why?) because they were following in the line of duty, they were following in the Word.

⁶³ Now that's the only way to obtain mercy, is to follow the instructions that God has give us to follow in. That's the only way He can show mercy, is when we follow what He said do.

⁶⁴ As the little debate not long ago, with a minister that said that I was teaching an apostolic Doctrine in this day. I believe I spoke of it a night or two ago, or sometime, about how he said, "You're trying to inject, into this age, an apostolic Doctrine." He said, "The apostolic age ceased, with the apostles."

And I asked him, "Well, do you believe the Word?"

He said, "Yes."

⁶⁵ I said, "Revelation 22:18 says, that, 'Whosoever shall take one Word out of This, or add one word to It,' not just two words; one Word, take one Word out."

Said, "I believe that."

⁶⁶ I said, "Then I can tell you where the apostolic age was given, the apostolic Blessings was given to the Church; now you tell me where God taken it out of the Church, by the Word. You can't do it; it's not there." I said, "Now remember, that Peter, on the Day of Pentecost, he was the—the introducer of the apostolic age. And he told them all to, 'Repent, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. 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.'"

⁶⁷ Now if you want to listen to the clucking of some denominational hen, and live back out there in the things of the world, then it goes to show that there is something wrong. Because, That is the Word. "Whosoever will, may come." And if you've got a will, you should come. But if you haven't no will, then you're in a sad condition. But if you've got a will to come, come follow God's formula!

⁶⁸ And He never fails to fulfill what He promised. I once was young, and now I'm old, I've never seen Him fail in His Word. Because, He can do anything but fail. He cannot fail. God cannot. It's impossible for God to fail, and remain God. He has to, to do that.

⁶⁹ Now Pharaoh's army tried to impersonate, because they wasn't called and they had not that Life. Into the . . . The promise wasn't given to Pharaoh. The promise wasn't give him for a promised land.

⁷⁰ And an impersonator, trying to follow a real believer who is called to such, only makes a mockery out of it. That's what's the matter with

our religious system today, is too many people trying to impersonate the Holy Spirit, too many people trying to impersonate the baptism, too many people trying to impersonate the apostolic age. It's for believers, and that alone. God has made a way, rich in mercy, that His children would not perish. He has made a way for them.

⁷¹ Now, Pharaoh trying to pursue on, he drowned in the very waters that saved Moses and his group. Now, Moses did not drown, because God is rich in mercy to them who are following His provided way. Amen.

⁷² Can you see what I mean? That, tonight, people who don't believe in Divine healing, people who do not believe in the baptism of the Holy Ghost, how can they receive anything? God is rich in mercy to those who will follow after Him; not after a creed, but after God.

⁷³ God is the Word, and It was made flesh and dwelt among us, now, that He might bring forth the other attributes of God. The body, Jesus, was the body of God, an attribute. Moses seen Him pass, the back part of Him; no man had seen His face. But now we seen Him, we have beheld Him, see Him as the Sacrifice. Now, see, He was an attribute of God, being displayed, the Word. That's what He was.

⁷⁴ And when any believer comes to God, he becomes God's attribute of His Word, he is used to manifest the Word that's promised for that day. See? That's right. God, rich in mercy, has never left us without a testimony. He is rich in mercy.

⁷⁵ We find now that God was so merciful to Moses out there in that dead sea, out in the Red Sea out there, rather. Then when He said here, in Exodus 19:4, He said, "I carried you away on eagles' wings, brought you to Myself. Carried them on eagles' wings, and brought you to Myself!" There was other men in the middle of that sea out there, also, trying to impersonate. But what? "He carried them on eagles' wings."

⁷⁶ Now God always likens His prophets to eagles. And what was it? Moses was His messenger. And they were following Moses, and that was the eagles' wings that they were carried on, because he was packing God's message. And the people followed that. They were following God as they followed Moses with His message of deliverance. And the Bible said that, "He, they perished not with them who believed not." Cause, God was rich in mercy to them, because they were following His commandments. God wants us to follow His commandments.

⁷⁷ We could say the same about Korah and about Dathan and their gang of unbelieving people, as they tried to impersonate. They tried to inflict something into God's program. They didn't like a one-man program. They didn't like that. They had to have something to do. Korah said, "Why, there is more holy men than you, Moses. You

act like you're the only beach on the . . . or the only pebble on the beach, rather." And said, "I—I . . . you oughtn't to do that. And there is more men here."

⁷⁸ And Moses knowed that he was to carry those children over into the promised land, because the promise was given to him. And he must pack them to the promised land.

⁷⁹ And, today, the Holy Spirit is here to vindicate God's Word, and that's the eagle wing that we're supposed to ride on; not some man-made theology. But we are to ride upon the wings of the eagle, to the promised Land.

⁸⁰ And here they was going to get a bunch of chickens out there, Korah thought, you know, to come around, impersonate this, the eagle. And when they did, God said, "Separate yourself from them," and He swallowed up the world. He would have swallowed up the whole thing, the whole creation, but God was rich in mercy to those who are trying to follow His Word. Always, God rich in mercy. Many of them come over on the side with Moses, and God opened up the earth and swallowed up the unbeliever. He, the—the unbeliever, will always perish.

⁸¹ Those who did not believe, though they come out and walked for a while, but, they, Jesus said, "They are, every one, dead." *Dead* is "annihilation." They are dead. Just think of them. They come out, seen the miracles of God, seen the great hand of God, enjoyed the manna; and got out there and listened to a man named Balaam, that perverted the way of God, by his teaching contrary to the Word, "We are all brethren, so let's just all get together."

⁸² That's another Balaam system rising up, today, "Let's all get together." It will not work. Let's walk with the Eagle, Jehovah Eagle. You are eaglets.

⁸³ There's only three saved out of the entire group; Moses, Caleb, and Joshua. The rest of them perished in the wilderness; Jesus said so, in Saint John the 6th chapter. God, in mercy, would not let them perish, because, with the rest of the unbelievers. They all died right there in the wilderness, and they are dead. God saved Moses and the eagle believers, because that they had respect to His Word.

⁸⁴ And today, friend, the only way that we can ever have favor with God; God is rich in mercy, today, but we've got to respect what He said about it. You just can't take what somebody else said. You've got to take what God said. He said, "Let every man's word be a lie, and Mine true."

⁸⁵ Today we are told that, "All you have to do," in many places, "is join church, have a creed, or something like that; or say a prayer, or

put your name on a book, or be sprinkled or baptized a certain way, or something like that. That's all you have to do." But that's wrong.

⁸⁶ To be an eagle of God, you've got to follow the Word, day by day. You've got to continue, feed upon the Word.

⁸⁷ Now we find them, after this time, murmuring again, weakened in faith, after God had showed mercy to them. And we find them murmuring with God, and, when they did, they were dying with snake bites. Well, they deserved it. They certainly did. Anybody that would mistake God's Word and do these things that they did, they deserved to die. Every one of them desire, deserved to die in the wilderness.

⁸⁸ But when they were so sick that even doctor Moses and none of them could do anything about it, and they were dying by the thousands; but God, rich in mercy, He made a way of escape for those who would believe Him. He made an antidote for it, by setting up a brass serpent. God in His rich . . . God made a way of escape so His believing children could be healed.

⁸⁹ God is interested in everything that's wrong, everything that you anticipate in. Every walk of life, God is interested in you. You are His child, and He is rich in mercy. He wants to do for you.

⁹⁰ The people sinned later, by taking this same thing that God had made an atonement for them, by the brass serpent, which represented sin already judged, and they idolized that gift. And that sinned again. "God will not share His glory with nobody." Therefore, we can't have no two, three, four gods. There is only one God. He'll not share His glory with anything else. He is God, alone, see; so as the heathens have many gods. We have the one God, and He will not share His glory with another, neither will He let anything be an idol in front of Him. Even though He had made an atonement for the people, and it was God's Word, it was right; but when they become to idolizing that, then they got in trouble.

⁹¹ Now that's just the same thing, I think, that's happened to our church ages. God sent us the message of Martin Luther with his message, John Wesley, the pentecostal message, but what did we do with it? The very same thing that they did with that brass serpent, we idolized it, "I belong to *this*, and I belong to *that*." You see, you belong to something without the sincerity that's connected with genuine godly worship of the Word.

⁹² What happened? The Bible, we are told in the Bible, that, "The prophet took that idol and destroyed it." Hallelujah!

⁹³ What we need on the scene today is a prophet that will destroy the idol of denominations, that thinks they're going into Heaven upon belonging to some creed or a denomination; needs to be destroyed and

burnt up, thrown away. God is full of mercy. He is rich in mercy. In the day that when we would have all been in that chaos of darkness out there, but God, rich in mercy, has sent us the real genuine Holy Ghost, with His Own interpretation to It, right here in the building every night. God, rich in His mercy, how wonderful we find Him to be! Yes, sir.

⁹⁴ Now all they thought they could do was to just go to this snake, or this little thing that God had made out there, had Moses to make and hang on a pole, and they could be healed without any sincerity. They just stood and looked at it. And they got to idolizing it, and God sent a prophet along and destroyed it.

⁹⁵ Now, all that refused to look at that serpent in the wilderness, they perished. Now God makes a way, but if you refuse to look at it, if you will sit across the street, if you will hold onto some creed and refuse to look straight into the Word and see whether It's right or not; all that refused to look, they perished. And God is a never-changing God. And all who refused to look, perished. So is it today, the same thing.

⁹⁶ Then the people sinned later, and as they've always did, and made the idol out of—out of it, making it a—a—a . . . get, trying to get healing without sincerity, and they “belonged to something,” and the way we do today. And now we see then, the difference of it, was, that God . . .

⁹⁷ It was a good atonement and a good sign for that time. That time, it was all right. But it was just to be for that time, for that journey. That's all it will work for, *that* journey.

⁹⁸ And the message that Martin Luther brought, of justification, was all right for Luther's age. That's as far as it went.

⁹⁹ Sanctification was fine in Wesley's age. That's as far as it went.

¹⁰⁰ Then we come into the pentecostal age. And the restoration of the gifts is a very fine thing, it was fine in the age, but we are going beyond that now. We are beyond that, just as sure as there is a world. We've got to become beyond this thing, because we have done the same thing with it that they did before, make an idol out of it. “I belong to *this* order of it, I belong to *that* order of it.”

¹⁰¹ God will send somebody that will smash the thing and tear it to pieces, and confirm His Word, the full Word. Notice. Praise be to God! Now we see that that's true. God, rich in His mercy!

¹⁰² Then when the prophet destroyed this, it left them without any sign of healing, of an atonement, because their idol was destroyed. But God, rich in mercy, made them another one. And what did He do, that? He troubled water at the pool at the temple, and many come and was healed, by stepping into this water. Jesus came down to this same pool, and saw a man that had been laying there for a number of years, waiting

for the troubling of the water. See God, rich in mercy! Although they idolized that thing, although the prophet had to tear it up, God made another way for them, 'cause He's rich in mercy. He wants them to be healed, and He made a way for their healing.

¹⁰³ Now, then that went on, the world become more sinful and more sinful, all the time. And finally the world got so sinful that God could have destroyed it, He said in Malachi 4, "unless I come and to smite the earth with a curse." He could have done it; just the question.

¹⁰⁴ But then God, rich in mercy, He sent forth a Saviour, Jesus Christ. He sent forth Jesus to be both Saviour and healer. For He said, "As Moses lifted up the brass serpent in the wilderness, so must the Son of man be lifted up," for the same purpose. He, the atonement, that's what we have claim upon, nothing but the atonement. What Jesus purchased by His Blood, that's what we have claims upon. And the Bible said, "He was wounded for our transgressions, He was bruised for our iniquity, the chastisement of our peace was upon Him; and with His stripes we were healed." That's what we can claim, because that's what the atonement, that we stand for, ordered for us. God, rich in mercy!

¹⁰⁵ This was to be an Eternal atonement, because He came Himself. God came Himself, in the form of sinful flesh, to make a—a—a—an Eternal atonement; and suffered in the flesh, and made the atonement; and returned back in the form of the Holy Ghost, to confirm that atonement. Where no brass serpent or no trouble's water could do it, it all pointed to that perfect Atonement. God, rich in His mercy, has did this.

¹⁰⁶ Now, today, being it's the day that we are living in, we have come through these church ages and explained everything away from That. Our theologians of the day has far lost that side of It. They explain It all away, to some other day, some other age, some other something, way back, from long ago. And Divine healing was just about played out, hardly found anybody who would believe it. They made fun of it. Not no more than about twenty years ago, they were making fun of it. The Pentecostals had practically got away from it. They started in the early days, but they got away from it.

¹⁰⁷ Look how they did. Now they got denominational wild, running out to make them each a creed, and so forth. Except, instead of accepting Light, as Light come in; they organized and made themselves creeds, each one coming around, making himself a doctrine and staying in that doctrine. And then they got so much took away till the Holy Spirit couldn't get into the church. They just become another idol like a brass serpent, it become a—an idolatry. Every fellow said, "I am belong

to *this*, and I belong to *that*.” It was an idolatry. What a mess we were in, at the end time.

¹⁰⁸ But God, rich in His mercy, has sent back the Holy Spirit upon us, and vindicating His Word tonight as He promised He would do. God promised He would do these things. Look what He did!

¹⁰⁹ Look what He did, how now we can see how He promised each age a certain thing to happen. And we find out that it happened just exactly like it, that He said that He would do, because He is rich in His mercy, to always have mercy to fulfill every Word that He has promised. He has to do it, and always, in order to stay God. Always He does this, His Word always comes to pass in Its season. His seed that He has sowed into the earth. What did He do? He put it here in the Word, and that’s a seed. And every time the age comes along, that seed ripens up, and then a reformation comes forth. And He promised it, and it does that.

¹¹⁰ Now we did not deserve these things. We did not deserve these blessings of God, because we had went out after the things of the world, went in the error of Cain. Cain, building a nice altar and a nice church, and putting flowers upon it, and thought that’s exactly what it was, “It was a bunch of apples or pears, or pomegranates, or whatever it was,” that his father and mother had eat in the garden of Eden, that run them out. And so he offered that back to God, and God rejected it.

¹¹¹ “But Abel by faith offered unto God a more excellent sacrifice than Cain.”

¹¹² And, today, the Bible said in Jude, that, “They have run in the way of Cain; perished in the gainsaying of Korah.” See, “run in the way of Cain,” building altars, building churches, denominations, making it flowery, big, more members than the rest of them; taking in things, anything that come along and that jumped up-and-down, or shook hands, or was baptized a certain way, or spoke in tongues, or run through the floor, they put their name on the book. That’s right. And then turn on the real Truth that be preached, and deny It. How can it be so? Notice what a mess we were in! Notice.

¹¹³ And the Bible said, “And they went in the way of Balaam, and perished in the gainsaying of Korah.” Perished in the gainsaying! What was the gainsaying of Korah? “Why, you think you’re the only holy man? Why, God’s. . . All of us are holy. The whole church is all right. Every. . . All of us get together, that’s what we ought to do.” That’s where they perished, that. And we truly deserved it. We deserved to be that.

¹¹⁴ But God, rich in mercy, has pulled us out of that chaos and let us see it before the thing hits here. Rich in His mercy, and sent us back a revival of Divine healing, and the coming again of the Power of God.

According to history, no revival ever lasted over three years. This revival carried for fifteen years, it's been a burning fires, around and around the world. Why, because we deserved it? God, rich in His mercy, not because we desired it or because we deserved it, rather. Just think of what it's done!

¹¹⁵ I think of one of your sisters right here in Phoenix, that many of you know, Mrs. Hattie Waldrop, she had cancer of the heart. And she was in the prayer line up here when Brother Moore and I were here the first time, about fifteen, eighteen years ago. And she was dying, with cancer of the heart, and she should have been dead a long time ago. But God, rich in mercy, sent His Power upon her. And He saved her life, and she is living today. God rich in mercy!

¹¹⁶ Congressman Upshaw, a great man. I think he was the president, or something, of the—of the Baptist, Southern Baptist Convention, at one time, or vice-president or something. He had done all. He was a good man. He did all that he knowed how to do. He had went to every doctor. Nobody could do nothing for him. He was bound down. Ministers had prayed for him. He had had a gallon of oil poured on his head, anointing, of different ministers everywhere.

¹¹⁷ One night, Los Angeles, California, walking up to the pulpit, look at a bunch of wheel chairs about twice, three times, to what's sitting there, all up-and-down the aisles, back and forth. And then there laid over there a cot with a little colored girl in it, little Negro girl, and her—her mother was sitting by her. And my brother had bringing the prayer line up.

¹¹⁸ And I was looking, knowing not what was going on. And I seen a doctor, with tortoise-shell glasses, operating on a little negro girl, for a throat condition, and she paralyzed. And I looked around, I thought, "Where is the child at?" I couldn't see her.

¹¹⁹ After a while, way down there, no hope, lovely little girl about seven or eight years old, to be paralyzed the rest of her life. And there was her mother down there on her knees, praying. Then I said, "This doctor operated on your little girl," and described.

She said, "That's right, sir."

¹²⁰ Then she tried to get the baby to the platform. They told her not to do it. They tried to quieten her down. About time they got her quiet, I thought, "Well, we'll get a chance to pray for her." In a few minutes . . . Maybe people right here was there that night.

¹²¹ And I was looking out over the audience, I seen that little girl going down, looked like through a—a little narrow road, with a doll in her arms, rocking that doll. No matter how much the doctor said that she was going to be paralyzed the rest of her life; God, rich in mercy, sent

down the Holy Spirit, by a vision, and that little girl got up out of there, and she and her mother took hold of hands and walked down through that aisle, praising God.

¹²² Way back there sat an old man, Congressman Upshaw, many of you knows his testimony. He had been a good man, tried all of his life, sixty-six years an invalid in a wheel chair, pushed in bed; crutches under his arms, that he walked with, never no more to walk normal. And there he sat there, looking on that. And all of a sudden, I looked out and saw a vision. Here he come, walking down across the top of that audience, bowing his head, could walk as good as anybody. I didn't know who the man was.

¹²³ I said, "There is a great man sitting back there. He fell off of a wagon when he was a little boy, onto a hay frame, and hurt his back. They bored holes in the floor, to keep the vibration, when the people walked, from striking on his back." I said, "He becomes a great man, and he keeps growing greater. He is sitting in a great circle at the White House."

¹²⁴ And then this man come and told me, said, "That's Congressman Upshaw. Did you ever hear him?"

I said, "Never heard of him."

¹²⁵ And so he run a little extension mike back there and they was talking, back and forth.

¹²⁶ Then I started to look around, and I seen the old Congressman coming, walking towards me, in a vision, just as perfect and normal as he could be. God, rich in mercy, pulled him from that wheel chair, and he walked without crutches till the day he died. God rich in mercy! When doctors had failed, when science had failed, when everything else had failed, God was rich in mercy to Congressman Upshaw.

¹²⁷ I think of myself. As a little old boy, I remember as . . . People call me today, "a woman-hater." The reason it was, is because I seen so much immorality out of women when I was a kid. I hated them. And I don't do that now, because I know there is some good ones. But I remember how it was so bad, so immoral. And I thought, "My, I—I'll never be around where people is at. I have no education, so I won't get any."

¹²⁸ And a little old kid sitting there, not even a shirt on, with my coat pinned up like *this*, with a safety pin, and it real hot. And the teacher said, "William, aren't you hot with that coat on?"

¹²⁹ I said, "No, ma'am, I'm a little bit chilly." And she made me go over to the stove and put some wood in the stove, and I liked to have burnt up. And I—I didn't have no shirt that whole season through.

130 And I thought, “If I could ever get the money, some time that I could get a little, get me a thirty-thirty rifle,” I’d come out West here and live out here and hunt, for the rest of my life. I didn’t want nothing to do with people. Just stay away, because they didn’t like me, and—and I’d just stay away from them.

131 And then every time I’d go downtown, to talk to anybody, see some fellows on the street, I knew. I’d say, “Hello there, John, Jim! How are you?”

“Oh, hello.”

132 See, they didn’t want to talk to me, didn’t want nothing to do with me, because of my daddy and them that made whiskey. And I—I didn’t do that. It wasn’t nothing I done. And I would have been that type.

133 But now I said to my wife, not long ago, “My wall is plastered with the best guns that can be bought.” Oh, and I think of them old dirty clothes. Tonight I got two or three good suits. And no friends? I have to hide out in the wilderness, to keep away from people. What’s the matter, is it because of my personality, is it because of my education? No. God, rich in mercy, saw me in that condition and He saved me.

134 I remember being led by the arms, as a blind man. I could not see. Everything in front of me was a blur; I would be blind the rest of my life. But God, rich in mercy, restored back my sight. I’m fifty-five years old, and still got good sight. God, rich in mercy, is the only thing that I can say.

135 Once the church had no provided way of healing. They had one, but they turned it down. But God, rich in mercy, has sent them a gift of Divine healing. That is the Holy Spirit among us, confirming the Word with signs following. God rich in mercy!

136 I have two or three pages here of these notes, but I ain’t going to try to strike them, because I’m—I’m conscious that it’s almost time to start that prayer line. But God rich in His mercy!

137 Many of you here tonight, the doctors turned you down. There is people sitting in them wheel chairs, they’ll probably never come out of there. They are there to stay. Some of them, paralyzed in different ways, they (would never) couldn’t come out, there is no way for them to come out. But God, rich in His mercy, has provided an atonement. Don’t turn it down. Receive it. There is men out there with heart trouble, there is people with cancers, that the doctors can do nothing with. You are hopeless, helpless, in this world.

138 But God, rich in His mercy, has sent down the Holy Ghost, and is right here now to confirm the Word, to prove that He’s the same yesterday, today, and forever. Because we deserve it? Because God is

rich in His mercy! Amen. Now that's the One, that's the Person, It's that Lord Jesus. He is not dead, but He has risen from the dead, and He is alive for evermore.

¹³⁹ He's the same yesterday, today, and forever, still just as rich in His mercy as He was to the woman that had a blood issue. And she started through the crowd. There was no hopes for her, the doctors had done all they could do. She had a blood issue. She was dying. And she touched the Master's garment. God, rich in mercy, turned around and told her of her condition. And she was healed of this blood issue.

¹⁴⁰ A little, foul prostitute went up to a well one day, to get some water. No hope. She had been excommunicated from the virgins, from around the people, her life was no good. And she thought, "What's the use of trying? I'm turned out, there is nothing left for me." But she looked, standing over on the side, or sitting by the side of the well, and there was a Man sitting there Who told her all things that she has ever done, God rich in His mercy.

¹⁴¹ That same God, tonight, is just as rich in His mercy, and just the same as He was in them days. God rich. [Blank spot on tape—Ed.]

¹⁴² I think we have two hundred prayer cards out here, or what we've called out in two hundred. We're going to call them and let the people line up. We're going to pray for them.

¹⁴³ But before we do it, that there be some newcomers here, to get away from all superstitions. This is not a superstition. It is the manifestation of a promise of God. It depends on what you're looking at. No virtue in any man. There is no power in no man. But we as believers have authority; not power, but authority.

¹⁴⁴ Someone asked me, not long ago, said, "Brother Branham, you believe you got power to do this?"

¹⁴⁵ I said, "I ain't got no power, at all, but I've got authority." Every believer has it. If you refuse it, you'll stay where you're at. But if you'll accept it, it'll do the exceeding abundance, because God is rich in His mercy.

¹⁴⁶ Take a little policeman standing out here on the street, his clothes hanging half off of him, he is so skinny. The cap has got his ears pulled down. And he walk out there where cars are coming down that street, at fifty miles an hour, three hundred horse power motors in it. He hasn't got the power to stop a bicycle. That's right. But just let him blow that whistle and hold up that hand, and watch the brakes squeak. He hasn't got power, but he has got authority. The whole city is behind him.

¹⁴⁷ And when a man or a woman, I don't care what condition you're in, you've got the authority of God, by a promise, because He is rich

and promised to do the exceedingly abundantly. “If you say to this mountain, ‘be moved,’ and don’t doubt in your heart, but believe that what you’ve said will come to pass, you can have what you’ve said.” You got no power, but you got authority.

¹⁴⁸ Remember when He told me back there, said, “You’ll be able to reveal the secrets of the hearts.” For He . . . You remember that, many of you Phoenix people? He promised it. What He promises, He does.

¹⁴⁹ Now there is some of you here that hasn’t got prayer cards, and no doubt. How many is sick and don’t have prayer cards, raise up your hands? Sure. All right. If you want to know, not authority . . . not power, but the authority of the Word, “The things that I do, shall you also.”

¹⁵⁰ Jesus promised, in Luke 17:30, that just before His Coming, there would be like the time of Moses . . . or Noah, “When they were eating and drinking, and given in marriage; and knew not till the day that Noah entered into the ark.” He said there would be that time. Then He said also, “As it was in the days of Lot,” and said, “this will take place in that day when the Son of man shall be revealed, when the Son of man is revealed in the last days.”

¹⁵¹ Now look what He, how the Son of man revealed Himself in the person of this Angel, which was the Son of man. Absolutely. Abraham called Him, “Elohim.” He was the Son of man, revealed Himself just before the Gentile world was burned. How did He do it? To the believer. To the make-believer, He sent two preachers down to preach to them. But to the real believer, He stood with His back to the tent, and He said, “Abraham.” He was Abram the day . . . a few days before, that. But now he is Abraham. “Where is thy wife, Sarah?”

¹⁵² Said, “She is in the tent, behind You.”

¹⁵³ Said, “I’m going to keep My promise to you. I’m going to visit you.”

¹⁵⁴ Oh, Abraham was a hundred years old, and Sarah was ninety; but God, rich in mercy, kept His promise. It brought the baby, ’cause God is merciful, and He full of mercy. He is rich in mercy. He keeps His promise.

¹⁵⁵ Notice, with His back turned to the tent, Sarah laughed and said, “How could these things be? I’m old. How can I have pleasure with my husband, as a young married woman? Why, he is a hundred years old. Our family relationship has ceased, many, many years ago. How could this be?” And she laughed about it.

¹⁵⁶ And the Angel with . . . the Son of man with His back turned to the—to the tent, said, “Why did Sarah laugh, say, ‘How can these things be?’”

157 What was it? Jesus said, in Saint Luke 17:30, that, "In the days like it was in the days of Lot," same situation, before the Gentile world is burned up, He said, "the Son of man will reveal Himself in that day." He made the promise, that Malachi 4 promised us it would say. A Message would come forth that would restore the people back to the original pentecostal Message, and with the same blessings they had on the day of . . . What is it? It's a two-winged eagle, both New and Old Testament, flopping its promises together, of God, to fulfill what the promises of the Bible said it would do. Amen.

158 God, rich in mercy, would not let His people go out in this denominational, "rich in goods and things of the world," Laodicean Church Age, but He would make a way of escape. Believe it, people. God bless you. Amen. God rich in mercy! The mercies of God, that's the only thing that I desire. Not His righteousness, not His law; but His mercy is what I call for. God be merciful to me. We all have that feeling.

159 I was watching. There is a little woman sitting out here on the end of the seat. Do you have a prayer card out there, lady? You don't. Let me show you God is rich in mercy. You've been real nervous here lately, haven't you? Real bad, and your eyes has gotten worse. Isn't that right? That's right. Now they're going to change. God, rich in His mercy, by asking you if you would believe this. Now you have no prayer card, you have nothing; but you don't need it. See, it's grace that's bestowed to you.

160 There sits a little bitty fellow sitting right there in front, with kind of a . . . sitting right out here. He is suffering with a growth on his body. It's just recently come on there, recently. Isn't that right, sir? That's right. You don't know what it is. You're scared of it. That's right. It was caused from a bruise, wasn't it? Have you a prayer card? You don't have no prayer card. You don't need one. God rich in His mercy!

161 Oh, brother, sister, believe God! Don't doubt Him. Believe Him! That's right.

162 Here sits a man, gray suit, glasses on. Look at here, sir. Do you believe? God is rich in His mercy. You're sitting there with a hernia. Do you believe that God can heal that hernia and make you well? Sitting right here on the end of the seat, looking at me. If you believe that God can heal that hernia, God will do that to you if you'll accept it. Do you believe it? Will you accept it? All right. You can have it if you'll just believe it, have mercy. Yes, sir.

163 Here is a lady sitting out here, she is suffering with poor circulation in her body. But if she will believe, God will heal her, if she believes it. I believe she is going to miss it, as sure as anything. Have mercy, is my prayer. I could faintly see the woman's . . . Mrs. Riley, do you believe

that God can heal that poor circulation? If you will, receive it! Amen. Just believe. God is good, isn't He, Stella? Yeah. That's right. I never seen the woman in my life. But, God, in His mercy!

164 Here sits another woman, sitting right back behind there, right in the back, looking right at me. She, also, she has got poor circulation, too. She was thinking about it just then. I never seen the woman in my life. Being that this other woman had the same thing, look at me. Do you believe me to be God's prophet, or His servant? You also have heart trouble. If that's right, raise up your hand. You don't have it now. God, rich in His mercy, is showing forth that He is alive here in the building tonight. God rich in His mercy! Amen.

165 Could there be, how many sinners and backsliders would stand to your feet, and say, "God, rich in His mercy, be merciful to me"? Stand to your feet. I'll pray for you, if you believe that He want . . . you want mercy now. God bless you. God bless you. God bless you, you. Backslider, raise to your feet. God rich in His mercy! Are you—you . . .

166 Surely you've not gotten so numb, in this condition, that you can't see that that's the very promise of the hour. Surely you ain't got so wrapped up in denomination, and other things, that you can't see that this is the promise of the hour, God rich in mercy.

167 Ever who you was, that stood up, I'm going to pray just in a minute. I want you to make your way to some good full Gospel church and—and be—and be baptized in Christian baptism, God give you the Holy Ghost.

168 Is there another will stand to your feet, and say, "Me, I want to be remembered. God, in Your mercy, remember me. I haven't lived like I should. Maybe . . ."? God bless you, lady. And God bless you. God bless you. God bless you. God bless you. That's right. "God, rich in His mercy, have mercy on me." God bless you, sister. Is there . . .

169 How many more is in here, say, "I'll stand. I want God to know that I want mercy. I haven't lived right. I have lived *this* way and *that* way. I've been up and down, but I want His mercy." God bless you, brother. Someone else, say, "God rich in His mercy!" God bless you, sister. God bless you, sister. That's right. God rich in His mercy! God bless you, too. God bless you back there. God sees you. Just stand to your feet.

170 Say, "Does it do any good, Brother Branham?" Sure. Stand up and see how much different it is.

171 If you are really sincere in your heart, God is rich in mercy. "He is not willing that any should perish, but that all might come to repentance." God rich in His mercy! O God, have mercy on us.

¹⁷² Now how many in here now, that's holding those prayer cards? What were they? A's and B's, wasn't it? A's and B's. All the people that's got prayer card A's, stand over on *this* side, and prayer card B will stand up behind them.

¹⁷³ I wonder if there is some ministers here that would like to anticipate in helping me. If they are, would like to come up, I would be glad to have your—your assistance here, for we will be glad to pray, and pray—pray with you.

¹⁷⁴ This, the Bible said, “These signs shall follow them that believe.” Yes, sir. “In My Name they shall cast out devils, they shall speak with new tongues.” Have we done it? By the grace of God; not us, but God rich in mercy to keep His Word. God!

¹⁷⁵ Now, the wheel chairs, if you want to put them right down here in the front; we'll pray for them right here, won't have to pull them up through that, all that aisle there. Let, all right, let them come right up here. We'll certainly pray for it, every one of us. God rich in His mercy!

¹⁷⁶ Would you stand to the right-hand side now, for a few minutes? Did Brother Brown come with you? [A brother says, “Coming tomorrow.”—Ed.] Coming tomorrow. I—I—I was in hopes he would be here. Where, where is Brother Outlaw, where is Brother Fuller? Some of them people that was up here with me when I first come, let's come back. You remember these old-fashion prayer lines, when we used to stand there till you would have to hold me on one side, and somebody on the other, I'd get so weak?

¹⁷⁷ How many has been in them meetings way back in the beginning? Look at here. You remember back there, I told you that the Lord Jesus told me that, if I'd be sincere, that these things would take place. Is that right? We never had such as that in that day. But it happened, because God is rich in His mercy, and loyal to His promise. Amen! Trying to quit, and I can't. Amen! Praise God! Hallelujah! “Oh, I'm so glad I'm one of them!” Amen. Oh, my!

There are people almost everywhere,
Whose hearts are all on flame
With the Fire that fell on Pentecost,
That cleansed and made them clean;
Oh, It's burning now within my heart,
Oh, glory to His Name!
I'm so glad that I can say I'm one of them.

¹⁷⁸ Oh, me, a wretched, miserable, poor blinded wretch, as I was; and now by His mercy, His rich mercy, I can see the Kingdom of God in sight. Amen. How beautiful is His Commandments!

179 Stand right over, my brother, on your crutch. If you can't get up, all right, stand right here, we'll come right down and pray for you.

180 And now let the A's and B's, of prayer cards, get lined up over on the other side there, and we're going to pray for them.

181 Minister brothers, you are certainly, if you believe in laying hands on the sick, you come right here and stand with me on this platform. We are going to pray for the sick.

182 Now to you people that's standing in that line, if you can believe the Presence of God is here, that the Holy Spirit is in our midst now, doing just exactly what He said He would do. If I had power to heal you, I would certainly do it. If I had any way of healing you, I would certainly do it. I do not have it. I . . . God has give a little gift.

183 I'm not much of a preacher. I don't have education enough to be qualified as a preacher, what is called a preacher in these days, when the—when the experiences must be a theological experience, and it must have certain doctor's degree, and so forth. I can't qualify for that. But God, seeing my heart, and know that I want to do something for Him, I want to appreciate it.

184 A man said to me the other day, said, "I think you're just a fine man, Mr. Branham, but I believe you're sincerely wrong. You're all out of the will. Do you know you'll be condemned at the end?"

185 And I said, "Look, I want to tell you something. I'm going to say that you—that you would be right, just to say for the argument's sake. If I am wrong, which I—I don't believe I am; but if I was wrong, and I knowed right now that I was going to live to be a hundred years old, and He was going to condemn me at the end of the road, and tell me, 'You don't deserve to come into My Heaven, William Branham. Get out into outer darkness.' You know what? I would serve Him every day of my life until I went, anyhow. For I have received so much of His unmerited blessings, that He is more than life to me. He is everything that I . . ."

186 All that I am, all that I ever could hope to be, I have derived from His grace and mercy. I was wretched, miserable, poor, blind; but by grace He has healed me, and I am strong and healthy, by the grace of God. I have good eyesight. I have eat, drink, have whatever I have need of. He never promised to supply my wants; my needs.

187 And if I am cast away at that day, and I knowed . . . I cannot see where I would be. But if I knew that I was wrong, and God has chose me to be wrong, I would want to stay wrong, and because that I want to do His will. It's, I love Him till I want His will to be done. Now, that's a big statement, but I hope you get it in the way, the spirit I said it in. See, I want to do His will. I ask Him for something some time, He shakes His head "no," I just rejoice so much about that as I can if

He said “yes.” Because, we always ought to ask, “Thy will be done.” His noes is just as . . . if that’s His will, that’s just . . . It’s a whole lot better than His yeses, if it’s His will to do it. That’s when you really love Him. Amen.

¹⁸⁸ I get to talking about Him, I just can’t stop. Oh, He is so real, so real to me! Friends, He’s—He’s all that I am, all that I ever could be, all that I ever expect to be, is grounded in Christ Jesus, His Word.

¹⁸⁹ I’m thankful tonight for the witness of the Holy Spirit, for the Message. I know it might, some might disagree with It, but as I have told you, I am duty bound to a Message. A sign went forth, and God does not send a sign just to show that He is God. A Message, a Voice always follows the sign. Anyone knows that.

¹⁹⁰ Jesus come with signs and wonders. He was a great Man when He was doing signs and wonders, but when He begin to sit down and to begin to bring the Message, “I and My Father are One,” oh, my, that was wrong to them. See? But the Voice had to follow the sign.

¹⁹¹ Moses was given two signs, and each sign had a voice. That’s right. I preached on it here some time ago, somewhere, on, *The Voice Of The Sign*. It must have a— a Voice of the sign. It’s a changing. Always it’s that way. If it isn’t, then it didn’t come from God.

¹⁹² If a man comes out with an odd peculiar ministry, that’s found in the Bible to be the Truth, and that man stays right in that same old denominational doctrine, forget it. Nothing to it! God don’t do a thing like that. That thing, that’s rotten manna that’s got termites in it, or wiggletails, or whatever you want to call it, from forty, fifty years ago, still trying to eat that old manna that fell way back years ago. And the children of Israel, on their journey, new manna fell every night. That’s right, you couldn’t keep it over.

¹⁹³ We don’t live over some other age gone by. We’re eating new Manna, fresh Manna out of Heaven, in our journey as we go on.

Let’s bow our heads now.

¹⁹⁴ Lord God, You are so real, Your Presence. I think of grace, Lord. We—we have just seen You do so many things! We’ve heard You speak with tongues, see You interpret it, through Your people. O God, to see You heal the sick, open up the eyes of the blind, make the lame to walk, the deaf to hear, the dumb to talk, what a great and mighty God You are!

¹⁹⁵ And then to see that You promised this in the last days. Though we have many carnal impersonations, yet it only declares that there is a real God, somewhere, that really is true. And I pray, Heavenly

Father, tonight, that we will become so God-conscious that we see that You're here.

¹⁹⁶ And these people in the line, when they go through this line, Lord . . . for we're doing this because, that we made a promise to them. And You said, "These signs shall follow them that believe."

¹⁹⁷ Here is minister brothers standing here, men that You have chosen, before the foundation of the world, to be what they are tonight. You knew, before there was a world, that we would stand here tonight, because You are infinite.

¹⁹⁸ So we pray, Heavenly Father, tonight, that as these sick people, crippled, blind, lame, cancer-ridden, whatever it might be, that passes through this line, may they realize that the very God that knows the secret of the heart will heal them, if they will just only accept it, only look and understand.

¹⁹⁹ The man that looked upon the brass serpent just as a priest . . . piece of brass, he never would be healed, because he didn't have understanding of what it was.

²⁰⁰ And today, Lord, the same. If they look upon a gift, to think of it might be able to help them, they don't have understanding. It's on the vindication of the Presence of God that's here to heal. Grant it, Father. May it be done, in Jesus' Name. Amen.

²⁰¹ I want the little pianist, if she will, man or woman, whoever it might be, to go over there and play this song, "The great Physician now is near, the sympathizing Jesus," if she will, wherever the pianist is. Now that's . . .

²⁰² I remember one of my first healing service, Fort Wayne, Indiana. A little Amish girl sitting, playing that piano, "The great Physician now is near, the sympathizing Jesus." A little baby was brought to me on the platform, it was crippled. And while I was praying for that baby, it jumped out of my arms and run down across the platform. The mother fainted. The grandmother threw up her handkerchief, begin to cry.

²⁰³ And this little Amish girl now, not knowing nothing about anything about Pentecostals, because she belonged to the Amish church; but she was playing. Her long hair fell down; she raised in the Spirit and begin to sing in unknown tongues, and the . . . and with the harmony of that song. And them piano keys moved up-and-down, playing, "The great Physician now is near, the sympathizing Jesus." Amen! He is the same yesterday, today, and forever.

²⁰⁴ Now let us pray now as . . . Now let's everybody out there pray. You people coming through the line, when we lay hands upon you,

remember, Jesus said, "If you would believe it, you would be well." You believe it? Now let's all sing now.

The great Physician now is near,
The sympathizing Jesus;
He speaks . . .

Let's just close our eyes now as we sing.

. . . hearts to cheer,
Oh, hear the Voice of Jesus.
Sweetest note in seraph song,
Sweetest Name on mortal tongue,
Sweetest . . . (Father God, move upon the people
now) . . . sung,
O Jesus, blessed Jesus.
The great . . .

²⁰⁵ Now as you walk through now, He is here. Take my word, or you believe it yourself, He is here. Everybody in prayer out there now for the people. [Brother Branham prays for the sick, Brother Borders continues singing *The Great Physician*. Blank spot on tape—Ed.]

O Lord, I believe, O Lord, I believe;
All things are possible, O Lord, I believe.

²⁰⁶ All that believe, raise your hand like *this*, say, "I believe." [Congregation says, "I believe."—Ed.]

²⁰⁷ Here sits a man sitting here. The reason I was extant; talking, he is dying with cancer. He is on this crutch. There is no way in the world for the man to live, outside of God. He has got cancer all through the bowels, and he is going to die if it isn't for the mercy of God. And I wish I could just . . . [Blank spot on tape—Ed.] . . . word of encouragement to this man.

²⁰⁸ You, you know the doctors can do nothing for you now. You're beyond that, see. And you're . . . You only got one chance, and that is in Christ, see. And, brother, you . . . I'll die one day, too. You'll have to go, if Jesus tarries. I've got to meet you over there, stand there at the Judgment Bar. And this night . . .

²⁰⁹ You know, like in television, television has picked up that every time we even move our finger, anything, it's on record. Every word we say, is on record. Now, see, television has proven that. Now, television doesn't manufacture a picture, it only channels that wave into the television. See, it doesn't make it. There was television when Adam walked on earth, there was television when—when Moses come through the Red Sea, there was television when Elijah was on Mount Carmel, see, but they just now discovered it. See? And now everywhere I . . .

210 Every move we make, and every sound, it's playing a record that will meet us at the Judgment. Every move we make has got to meet us there. I've got to answer for the words that I say to you, as a minister. I've got to do it, because God will hold me responsible to it.

211 Now if I could, I'd make you well; 'cause you just got a little time, if not for God. Now, I've come down and prayed over you, all I knowed how to do. Brother, anything in the world, I could do for a man sitting there in that condition, I would do it.

212 And let me ask you, see. You—you—you are already healed, because Jesus said you was. See, "By His stripes we were healed." Now if you could, from the bottom of your heart, accept that, you'll not die now, but you'll live.

213 Now, see, now we know that television is coming through this room. We know that. We don't see it. We can't see it, our eyes are not made, our senses can't pick it up. It takes a manufactured tube, or whatever it is, crystal, to pick that up.

214 So is God present. We don't see Him, but we know He is here. Jesus Christ is the same. Look, He just declared Himself, how He makes Hissself. Now, as far as healing, if He was standing right here now, He could do no more for you, see, not another thing. If the Son of God was standing right here, which He is, He is here, but He couldn't do no more for you, because He has already identified Himself here. See? And He is here right now, just the same, to heal you and make you well.

215 And that little lady there told me, said, "You asked the blessing, and prophesied or something," over her, that she would have a baby, sitting in that wheel chair. And she did, she had her baby.

216 And now the little lady sitting here. Now she had a goiter operation, and it paralyzed her. Well, we just see so much of them things happen. Now, little, sister, I know you're a genuine Christian. Why God has let you sit there, I don't know. I believe, maybe, it's because that you have. . . Faith, you—you're trying to have faith, to get out of there, see; but now look, let's just not try to have it, let's just have it now, see, we just—we just going to be there. That's all there is to it, it's going to start right now, and we're going to get well. And you people out there in those chairs, what, or—or whatever you are, just remember that Christ is present.

217 Now you say, "Is there somebody, do you see my picture is coming through." Oh, yes.

218 Even the Words of Jesus Christ, that He spoke when He was here on earth, is passing right through this room. It never dies. How many knows that's scientifically the truth? Well, what is it? Then


the Spirit picks up that Word that's been written, and makes It manifest. Oh, glory!

²¹⁹ He is here. He is right here now, the Lord. We just . . . We have seen so much, He's done so much, till we just kind of, you know, just kind of stumble over it. If we would realize, not just some mythical something, some theological term; but the evidence that He promised He would show Himself in this day, here He is declaring it right here before us right now. What a wonderful thing! Isn't that wonderful?

²²⁰ Now you believe. Will you believe it? Believe you're not going to die. You're going to live, and you are going to honor God. You're going to honor God. Have you ever been baptized? You're a Christian, are you? And you're a Christian. Well, you want to live for the honor of God. Then go live, my brother. In the Name of Jesus Christ, live!

²²¹ And, sister, you want to walk for the glory of God, and take care of your baby; then walk, sister, in the Name of Jesus Christ!

²²² You, every one of you, do the same, in the Name of Jesus Christ! Don't forget this Westward Ho Motel here tonight, the Presence of God identified here. He is no respecter of person. He only wants you to believe. Do you believe Him now? Amen. God bless you.

²²³ Let us bow our heads now. I don't know who they've chose, to—to dismiss. Brother Mushegian here, come right here, brother. He is going to dismiss in prayer. God bless you. 

THE GOD WHO IS RICH IN MERCY

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