
JEHOVAH-JIREH ³



Bow our heads just a moment for prayer.

And he called the name of the place Jehovah-jireh: as it is . . . seen . . . In the mount of the LORD till . . . this day.

² Our Heavenly Father, we are grateful tonight to be have this privilege of assembling together in the Name of the Lord Jesus, to worship Him in the Spirit of His resurrection. And we're so grateful to You, for what You have already done for us, by identifying Yourself by the Word among us, and by the resurrection. And our hopes are built so high, Lord, because we know that—that the God we serve is not some historical god, but a present-tense God, the One that's raised from the dead, and has proven to be the God that was with Moses, and with Abraham, and all the apostles, and still the same God. Then our . . . We join in with Eddie Perronet, as he said, "My hopes is built on nothing less but Jesus' Blood and righteousness." So, we thank Thee for this great comfort and consolation that we have.

³ Father, tonight, if there be one here among us, tonight, that doesn't have this great hope, may this be the hour that that one great Eternal Truth will be revealed to them, Father, that they'll know that the reason they're here on earth is not just to—to work. And that's one of the reasons, of course. But the main reason is to become a son or daughter of God. And may that be finished, tonight. Grant it, Lord.

⁴ Bless us now as we fellowship around Thy Word. Thy Word is the Truth. And may the great Holy Spirit take the Word of God and divide It to us as we have need, for we ask it in Jesus' Name. Amen.

May be seated.

⁵ Thank you for the opportunity to come back again tonight, and to face you fine people again with this glorious Gospel. We have announced that, now, tomorrow morning the Sunday school, the joint and cooperating pastors are having a joint Sunday school right here. I think that's really nice. And many of them has taken the seats out of their churches and brought them here for the people, and it's a certainly a fine loyal deed for the people to do a thing.

⁶ We're thankful to God for the good weather that He has give us. They predicted we'd have storms and things, all the time. But He has kept the storms back, and we haven't had one bit of trouble. We're grateful for that.

⁷ And now, tonight was given. . . We been having just regular evangelistic services. And if there's any strangers with us . . . We haven't

stressed too much on—on sinners coming to Christ. And I took a text last Thursday night, and I've never got to it yet. We just talking about Abraham, and we've never got to the text yet, of *Jehovah-Jireh*. So we are trying to finish that up tonight. And we are trusting that the Lord will save every unsaved person, and fill everyone that's not filled with the Holy Spirit, tonight.

⁸ Now think of it real close while we're here. And while we're—while we're talking, open your heart so the Holy Spirit can talk on the inside to you. What are we doing here, anyhow? Just think that over. What, what has your life been? What are you here for? Is God. . . Are you in such a condition that God can get all—all that He put you here for, out of you? If not, then let's settle that tonight, friends. It's a. . .

⁹ I—I got some friends sticking around here, from my church. Some of the. . . One of the trustees, I know, and two or three of the brethren. I just recognized a new family setting here, tonight, the Palmer's from over here somewhere, drive several hundred miles every—every Sunday I speak up in Indiana. And Mr. Welch Evans and his family is here somewhere. I don't know just where. I. . . Today, I been studying, practically all day long, and I could hear their voices out there on the outside. And I—I knew they were around.

¹⁰ Now, tomorrow, tomorrow at two. [Someone says, "Two."—Ed.] At two o'clock, tomorrow, the entire service tomorrow afternoon is given over to the sick, for the prayer for the sick. Now, many people refer to it as a healing service. Well, we don't exactly like to refer to it like that. Because, let's call it a faith service. So, if our faith can come to that spot, after Him identified among us, and knows everything that's in our heart, and has proved it to us, see, that He is alive, and confirmed it by the Scripture.

¹¹ Did you notice how He backed up every Word, by His living Presence? [Congregation says, "Amen."—Ed.] See? See? See? Now, that shows that you don't have to just think we're just trying to say something that's some kind of a mythical something. What this Bible has promised, that's the Truth. See? Now every Word is true.

¹² Now, I may not have faith enough to make every Word of It act, but I certainly wouldn't stand way of anybody that did have that faith. Enoch had faith enough, one day, to take an afternoon stroll with God, and just kept on walking, went up Home without dying. Now, I think the Church has got to come to that, to a Rapturing faith. I may not have that faith just now, but I sure wouldn't stand in the way of somebody that did have that faith.

¹³ So, we trust that God will give us great faith, and, tomorrow that there will not be a feeble person left in the building, when they come

through for prayer. We'll just believe that. And now if we'll believe it! Now, I've seen that so many times!

14 I've seen the time where twenty-five thousand, just think now, not twenty-five hundred, twenty-five thousand outstanding healings taking place with one prayer: Durban, South Africa. They loaded, I don't know how many big vans, that you . . . Two of them would fill up this whole thing in *here*, take what put in there, big British van, six and eight wheels on them, like that, just van after van, coming down, with clubs and wheel chairs, or what they call wheel chairs, little things they pack the sick with. And bring them down through the jungle. And the lion would get after them, they'd shin them up a tree. And then coming on to the meeting. And then to see just, on the platform, a boy.

15 The first one that come on the platform was a—was a woman. And she was marked Mohammed, with a red dot between her eyes. And I ask her if she spoke English. And she said, "Just a little."

And I said, "I see you're a Mohammedan, Mohammedan."

She said, "Yes."

16 I said, "What do you come to me, as a Christian? Why don't you go to your priest?"

She said, "I believe that you can help me."

17 And I said, "Well, I cannot help you, unless, you believe on Jesus Christ."

And she said, "Well, I have seen the services."

18 Just there three days. We had about, nearly two hundred thousand setting then, at the place. So then they had them fenced off, 'cause they was having tribal wars, too.

19 And I said, "Well, now, you have to believe on Jesus Christ." And I said, "Did you ever read the—the New Testament?"

She said, "I have."

20 I said, "What did you think of the Message I just give, about Him being the same yesterday, today, and forever?"

She said, "I believe it."

21 And I said, "Then if the Lord Jesus was alive today, He's already healed you. As far as His suffering, it's already secured. But you'd have to have faith. And if He was here, He would know who you were. He'd know what you've done. He'd know all about you. You believe that?"

She said, "Yes, sir."

22 I said, "If He will reveal that, do you believe He, then, He'd be the Son of God, and is raised from the dead, and is ever living here now? His Spirit in me, and with these other Christians?"

She said, "I believe it."

²³ I said, "What you're here for . . . Your husband is a short, heavy-set man. He wears a black mustache. Two weeks ago, you was at a doctor. Here is your name." I couldn't write, couldn't say it. I had to spell it. It was a Mohammedan name.

She said, "That's right."

²⁴ And I said, "Then, and your husband waited in the hall. He was wearing a gray suit and a tan hat." I said, "The doctor was kind of a tall man, thin, wore great horn-shell glasses. He gave you a female examination, and found you had a cyst on the ovary."

She said, "That's the truth."

I said, "You accept Jesus as your Saviour?"

She said, "Jesus Christ be my Saviour."

Next was a little cross-eyed boy.

²⁵ And they'd only just let the missionaries go, get one or two out of each tribe. You couldn't hold them, no way at all. So, they had hundreds and hundreds of the militia trying to hold them, and they couldn't do it.

²⁶ And so then this little, cross-eyed boy, they set him up on the platform, about the distance of *that*.

²⁷ And up on the platform, those great big Calla lilies. You sisters here, that like flowers! Some of those Calla lilies there are eighteen inches across; yellow, white, beautiful. And they had it. They're just wild. Had bouquets setting around.

²⁸ And I was talking. They set the little boy up. The missionary set him up. And the little fellow was cross-eyed. He just had his dinner.

²⁹ Sometimes their—their diets is very funny. He had . . . They take a little quill and pluck a cow's veins, in what they call a—a bucket. It's a little sack, sewed together skin, and let the—the blood, hot blood, run in there. Then milk a little milk in it, and churn it, it makes a—a delicious lollipop.

You wouldn't want one of them, would you, honey? No.

³⁰ So that, but, he, that's what he had been eating. And his little eyes were crossed. I said, "Now, anybody can see, will know what's wrong with the child. His eyes is crossed. If I could help that baby," I said, "I'd certainly do it. But I—I can't help it, no more than anybody else." I said, "If a doctor could, why, if he wouldn't do it, then he'd be something severely out of the heart of the doctor, if he could help it." I said, "Don't think they'd have any way of doing at this time."

³¹ I said, "But, now, the Lord can reveal to me about the baby." And then, It said, "The baby, his father and mother is a thin pair." That

was . . . She was a Zulu, and they're usually heavy. I said, "This is them setting right out here now. Their name is *such-and-such*." And I said, then, "The baby was born with cross eyes. Cause, the mother . . . They come from a . . . They believe Christian, because on the inside of the little, thatch hut, there's a picture of Christ, hangs to the right-hand side of the wall."

32 And I said, "And the baby, as soon as the mother showed the baby to the father, it was cross-eyed." The father and mother stood up, to vindicate that was right. I looked back at the little baby, his eyes as straight mine.

33 So I said, "Now, you see, the Lord," I said, "I haven't been in ten feet of the baby, the baby is healed."

Just passed it on through. And I called for the next one.

34 And then when it did, I heard a commotion. Dr. Bosworth and Dr. Ern Baxter, managers of mine, in the meeting, they was fussing with somebody, and I . . . making such a commotion. This guy was trying to get on the platform, or trying to get up there. And there was several doctors, medical doctors setting there. So this medical doctor, he—he said, he was talking. He said, "I want to talk to him about that baby."

I turned around, I said, "What's the matter, doctor?"

Said, "How did you know I was a doctor?"

35 And I said, "You are a doctor. You're . . . You was raised up, in England. You're a British doctor." And told him where he was schooled.

36 He said, "Now, Mr. Branham, I can understand where mental telepathy could—could read my mind."

I said, "I'm not reading your mind, doctor."

37 And he said, "But what I can't understand . . ." Said, "I believe that there is God. And I know that that lily can't live there without God," said, "'cause it's got a life in it." He said, "But is He tangible? I set that baby on the platform. I examined it. Its eyes was crossed right there. And here is the baby now with straight eyes. What did it, Mr. Branham?"

I said, "Jesus Christ."

38 And he said, he said, "Well, now look," he said, "I believe in God." He said, "But I want to ask you a question, as a minister now. Did you hypnotize that baby?"

39 I said, "Mister, and you mean the—the British Medical Association give you license to practice medicine, and know no more about

hypnotism than that? If hypnotism will straightened the babies eyes, you ought to be practicing hypnotism.” See?

And he said, “Well, tell me what done it.”

I said, “Jesus Christ.”

He said, “Look,” said, “I believe. I said God is in that lily.”

40 And Mr. Bosworth said, “Now, you’re going to start a riot here.” Cause, they had segregation, too, there, you know.

41 And so I said, “You’re going. . .” Then, tribal war. I said, “You’re going to start a riot now. Don’t do that.” I said, “You’re taking too much time for that baby.”

42 And I said, “Here is what you have to do. The baby was standing there. You put it on the platform. Its own faith, and the mother’s faith, by telling it that, healed the baby. Its eyes were crossed there, it never touched me, or been around me, or anything else. I never even no more than looked and seen the baby, looked back to the congregation, saw the vision, told what it was, and looked back, the baby’s eyes was straight.”

43 And he walked up under that big webbed mike. He said, “I accept Jesus Christ as my Saviour.” See?

44 When I was leaving Durban, he jumped over the fence, where many, about ten, twenty thousand people was out there to say good-bye, and. . . Or, leaving (not Durban, I’m sorry) Johannesburg. And he jumped out, and grabbed me around the waist, like *this*, and told me that he had give up his practice in the city, and is turning into the mission field, as a medical missionary to the people. And while he talking to me, he started speaking in other tongues, as he was talking to me. That’s true, a medical doctor, Anglican, Anglican.

45 The next down there was a little boy, or young man. He. . . I won’t have time to go into it. It’s. . . He was so, he—he had to walk on his hands and feet, like. They had a chain around his neck, like a dog.

46 And I said, “My, you. . .” That poor fellow, if anybody could help him, and wouldn’t do it, it would be a very cruel-hearted person. I said, “Of course, now, I can’t heal him, anyone knows that. I cannot heal him. I can only just say if the Lord will show me what’s happened, or what caused it, or something. Because healing is already purchased.”

47 Now, I want you people here, that’s sick, to realize that. Healing is already purchased. You’re already healed. It’s just a lack of faith. All things are possible to them that will believe. You just got to believe that now.

48 And so then we find that this little. . . this fellow here, I—I said, “Bring him up here.”

49 And they was leading him by a chain. And he thought, now, sometimes the tribes want to do a clown for the tourists. And they do a little dance, you know, a little tribal dance, to get coins from the tourists. And he thought I wanted him to do a dance. The boy wasn't even mentally right. And, yeah, I couldn't say in this mixed crowd, 'cause they wear no clothes, you know. Their women, men, and all, are naked. So they—they just . . . maybe a clout, or something. But he was on his hands and feet, and it was just terrible. So then I . . . They held him by the chain, like *that*, and brought him up; had it around his neck, leading him. And he was trying, going, "A-ba-ba-ba." I tried to make him understand that wasn't what I wanted. I . . .

50 "Zulus interpreter," I said, "now say the words. Tell him to stand still and just believe."

51 And he looked up at me like *that*. And—and I said, "Now, the boy is . . . He's been that way since a little bitty fellow." I said, "What he's really . . . What he's thinking of now, it's his brother. His brother was either riding on a yellow dog, or a goat. He got throwed." And I said, "He crippled himself. He walks on two clubs." And I said, "Now, I see the young man is healed. He, he has throwed away his crutches."

52 About that time, it take twenty minutes to get them quiet. The boy was setting about three city blocks out there, down in *that* way. Here he come, with clubs up over his hands, just running as hard as he could go. He was healed, way down *there*, when that Zulu interpreter. Fifteen different interpreters standing over there. You say a word, have to wait till it goes through the interpreters. Here he come, with the clubs over his head, like *that*. He was healed.

53 And—and then I—I looked around. Then I noticed, again, looking at him, I seen him standing up. That's the vision. Nothing is going to stop that. No. It's already finished then, see; just waiting for the word.

54 Now, look. This coming Monday I'll be fifty-five years old. It's my birthday. And I have seen visions since a little boy. I have never seen one of them fail. And I'll ask anybody if they ever seen one, that was told, ever fail. It can't fail. It's God.

55 So, then I seen it. Then I thought, "Here is my chance now to get the . . . to—to get my altar call. And I seen him standing up. I knew he was going to be healed then, 'cause, see, it's already showed. It has to be that way. It's what the vision says. It's exactly what's right.

56 How many knows that those things are true? This, for the strangers to see. [Congregation says, "Amen."—Ed.] It's true. Never, there is no failing to it. God has always made it right.

57 I thought, "Here is my time for altar call." I said, "Now, this boy here, I cannot heal him. But if the power of God has showed me a

vision, then it's going to be healed now. Now, if he isn't healed, then I'm a false prophet. But if he is healed, how many of you out there will receive Christ as personal Saviour?" There was, I guess, there was ten thousand Mohammedans there.

⁵⁸ I just talked, a few days before that, to an intellectual man. Said, "That blessed trophy!" You know, they come from the old Medes-o-Persians. They don't change or alter. You can't change one of them guys.

⁵⁹ So, and there they were, setting there. One of the Mohammedan women had just accepted Christ, and that influenced them. And Mahatma Gandhi's son was there.

⁶⁰ So, there was—there was this boy. And so I said, "Stand up on your feet. Jesus Christ makes you well." Well, he still tried to go, "Ug-ug-ug," like that. I walked over and took the chain in my hand. I said, "Stand up. Jesus Christ makes you well."

⁶¹ Now, here is the Bible. And if you all know then what has happened in these last few nights, I'd be daresn't to say anything that would be wrong, in this.

⁶² There, that boy was afflicted like that, walked, his back swayed way in, like a sway-back horse. His hands and feet; his hands was just as callused as his feet, from walking. For the first time in his life, stood on his feet. The tears dropped off of his black belly, like *that*, just run down, like. Not only was he healed, but in his normal mind. See?

⁶³ I seen, I said, "Now to all of you that will believe, let them believe now while I'll pray. I want to know how many here," I said, "will accept Christ as Saviour?" And it looked like ocean. And they registered thirty thousand blanket natives, that didn't know right from left hand, come to Christ.

⁶⁴ I remember speaking at a Kiwanis, not long ago. And then I remember the fellow that ordained me in the Missionary Baptist church, that always made fun. I said, "What the Bap- . . . What you call fanaticism, see, won more souls to Christ in one hour, than the tens of thousands of dollars that the Baptist church has put in missionaries over there.

⁶⁵ What did we find them? Over there, tagged like a Christian, like *this*, and packing an idol in their arm. "If Amoyah . . ." *Amoyah* means "an unseen force," like the wind. "If it fails, *this* won't." That's the strength of it. And there I seen thirty thousand blanket natives give their life to Christ.

⁶⁶ And going to the tribes out in there, winning their other friends to Christ. And I made one prayer for the entire group. And about four

hours from then, Sidney Smith, the mayor of Durban, Sidney Smith, mayor of Durban, South Africa, called me on the phone. Which, had been a woman that had died, the night before that, and been called on, to pray. And she was at the meeting, alive. And so, then, that was Sidney Smith's relation, and he was all thrilled.

67 And then when this, he said, "Go to your window and look, coming down the street." And there come those big vans, just piled full. And the natives that had been in those cots and stretchers, that morning, was walking behind, with their hands up, weeping, singing in their native tongue, "Only believe. All things are possible." And no more war among them, just row after row coming down there. The trucks going like that, and the police escorts, and rickshaw had to run everywhere, like that. *Only Believe.*

68 Now, if blanket natives who doesn't know right from left hand can accept that, what about us? See? You know why? They've never been indocumated with any kind of doctrine. See?

69 We've had everybody. Dr. *So-and-so* says, "It's fanaticism." This other one says, "It's telepathy." This says, "There's nothing to it." This says, "It's a devil." You don't know what to believe. That's the reason it's hard. The hardest place to have healing services is in U.S.A. That's right.

70 There, they over there, they don't know nothing about. They haven't heard nothing. You tell them. They're just like a child. They accept it and believe it, away they go.

71 The Lord help us now. Now, just one more time to pray. We can't pray too much, that's one thing. Bible said, "I would that men pray everywhere, lifting up holy hands."

72 Receive us, Lord, into Your fellowship here, as we commit ourself to You, the fellowship of Your Word, for You are the Word. We ask in Jesus' Name, speak to hearts. Amen.

73 We're left Abraham last night in . . . We started with him, and over in the 22nd chapter of Genesis, where he was offering up his only son, a type of God giving His Son. We started back then, dropped back to pick him up again, his life, and we've never got away from it yet. We left him, last night, over about the 16th or 17th chapter. I believe, the 15th chapter is where we left him at. And we're going to try to finish it up tonight, 'cause I got a message just for Divine healing, the Lord willing, for tomorrow afternoon.

74 And now every pastor is invited. Bring your congregation. Come here and stand with them for prayer.

75 Now we realize that sometimes that Jesus did things, and He does things sometimes. . . You say, “Why would He permit these things then, Brother Branham? Why would He permit these things to be?” Sometimes it’s done to try your faith, many times. We. . . And He does things strange. Why don’t He just walk out and say, “I am *This*, and I am *That*.” He didn’t do that in the first place. See, He does it to try your faith.

76 Look, the priests thought that probably He would come down and speak to Caiaphas, a high priest. But how was He born? In a manger. And was absolutely rejected by His Own people and His denominations of them days.

77 Now we find, one time, Jesus speaking. I’d just like to watch one little quotation here I’d like to make. Jesus has a great crowd around Him, and it looked like there was too many, so watch what He said. “Except you eat the flesh of the Son of man, and drink His Blood, you have no Life.” Now what do you think that a medical doctor, or any intellectual person, would think when they heard of a Man that had a name of being an illegitimate child and a more like a renegade to the people of that day, stand up and make a—a quotation like that, “Except you eat My flesh and drink My Blood”?

78 Why, they would say, “That Man is a human vampire. Why, my! ‘Drink a Man’s Blood, and eat His flesh’? You congregation get away from such a crazy Man.”

79 He never explained it. He never explained it. He didn’t have to explain it. That’s right. He just wanted to see what kind of faith they had.

80 See, you, if you believe, you believe, I don’t care what anybody says. If I prayed for five thousand people tonight, and all five thousand died tonight, in the morning I’d still be praying for the sick. See? It’s what God says, is what counts. It ain’t what people does. See?

81 And, God, He—He said, “And except you eat the flesh of the Son of man, and drink His Blood, you have no Life in you.”

82 Well, my, that people, that intellectual group, why, why, they said, “Get away from that Man. He’s mad. He’s a wild man. Why, He’s a human vampire, ‘eat’ that Man’s body.” Now, He never explained it.

83 Now He had seventy ordained preachers with Him. He thought He had a little too much crowd there, so the—the crowd walked away from Him. So He had the ordained ministers sitting there, that He sent them out, seventy of them. He said, “What will you say when you see the Son of man ascending up into Heaven from whence He came?” Now, He never explained it.

84 And them preachers said, “This man ascending up into Heaven from whence He came? Why, we know Him. We know His mother. We’ve been to the stable where He was born. We seen the cradle He was rocked in. We fish with Him. We’re laying out here on the banks with Him. And this Son of man ‘ascend up from whence He come’? He come from Bethlehem. Where is this, ‘coming up’? That’s too much for us.” And they walked away from Him. He never explained it. He never.

85 He didn’t have to explain anything. God don’t have to explain nothing. He is God. He just does it, ’cause He promised it. He don’t explain it.

86 Then His only twelve was left. And He turned around and looked at them, said, “I’ve chose twelve of you, and one of you is a devil.” He said, “Do you want to go, too?”

87 Then Peter said those great words, “To whom would we go, Lord? For we are sure that Thou has the Word of Life.” They had seen It so clearly a vindicated; no matter what the priests said, what anybody else said. They knew right there, that, that He had the Word of Life. Said, “You have the Word of Life.”

88 And now we notice, no matter what the others done, how they walked away, those disciples were predestinated, they were ordained to Eternal Life. No, they couldn’t explain It, they couldn’t explain It no more than the rest of them could. But there was something in them, that—that representation in Heaven. A thought that God had of them before the foundation of the world, had manifested itself here, and they were connected with God and was sure that was God’s promise vindicated, and nothing is going to change it from them. That’s real, genuine Christianity.

89 Today, people are something on the order like they was in the days when the disciples was out on the ocean. And one night a storm came up, and there wasn’t nothing; all hopes was gone, that they ever be saved. And they seen Him come, walking on the—the—the water. Now their ship was water-logged, and the sails was broke, and the oars was gone, and they were holding one another, screaming. And they looked out there and seen Him come, walking on the water, and was scared of Him. Their only hope, and they were afraid of the only thing that could save them. If that ain’t a true picture today, again! They—they thought it looked spooky. You know, they said they cried out, for fear, “Is a spirit!” It looked too like spiritual. That’s the same thing it is today.

90 But if you’ll just do like they did when they cried out; they heard that voice coming, “Fear not. It is I. Be not afraid. Be of a good courage.”

91 And if you'll just watch the Word of promise for this day, you'll hear that same voice speaking through the Word, "It's Me. I promised to do this in the last days. Fear not. Don't be scared. Put your trust in Me, the Son of God," Who He is. Believe it now.

92 We left Abraham in the Presence of Elohim, last night, where he . . . we brought him down through the promises. And now the last promise before the coming of the son, we find out that a Man came up; dressed like a man, eat like a man, talked like a man; and Abraham looked upon Him and addressed Him as Elohim, "Elohim." Two had went down to Sodom, to preach down there. And we likened that setting to today. You all remember the story where we left it. Just perfectly the same thing as Jesus predicted it would be, that, "as it was in the days of Sodom," the same thing sets in the same position tonight. And if . . .

93 Today I was sitting there, and I was wondering, and I wondered all about this. They heard another earthquake taking place down there, and they said, "Shaking the countries again." And I thought, what is this? You know, it was done on Good Friday. You know, nineteen hundred years ago, on Good Friday, the church rejected Jesus Christ, and an earthquake shook the world all over. And they've rejected Him again, in the Laodicean Age, as the Bible said they would do, had Him on the outside.

94 And this ecumenical move of the Council of Churches is exactly what they're doing. They're forfeiting all their evangelical teachings and things. "How can two walk together unless they be agreed?" Well, you can't do it.

95 That won't work with real, genuine Christians. They'll never receive it. No, sir. A born-again Christian will never go in a trap like that. It's just like putting a duck in a—in a cage. They know he's headed for the slaughter. You'll never drive him into that. So we . . . A real born-again Christian will stay away from that.

96 Now Abraham was standing there and talking to a Man that had His back turned to the tent where Sarah was. And Abram's . . . Abraham's name, a day or two before that, was Abram; and Sarai, and now it's Sarah, to Abraham. And He addressed Abraham in his fatherly, priestly name. "Abraham, where is Sarah (*princess*) thy wife?"

He said, "She is in the tent, behind You."

97 He said, "I'm going to visit you according to the promise, the time of life," in other words, "another month. And I'm going to visit you as I've promised."

98 Been waiting for twenty-five years now for this promised child; not staggering of unbelief at the Word of God, but was strong, giving praise to God. Watch this now.

99 And then Sarah, inside the tent, if we'd put it in street expression, kind of laughed up her sleeve, said, "Me, an old woman, ninety years old, and have—have pleasure with my lord, my husband, him out there a hundred years old?" Ceased to be as husband and wife; many, many years.

100 And—and the Man, with His back turned to the tent, said, "Why did Sarah question that, saying in her heart these things?" See? And that way Abraham recognized Who was speaking to him. That was Elohim, exactly. His sign proved His claim. Said, "I will visit you." Why did He say, "I"? How did He call him Abraham? When, He was the One that give him the name. In a symbol, not in the presence of a man; showing exactly what would take place. Give him His vindicated authority and the promised Word, that this Man that was talking to him was God, Elohim.

101 Now we find out, in Hebrews the 4th chapter and the 12th verse, as I've quoted it twice, already, the last couple nights, that, the Bible said, "The Word of God discerns the thoughts that's in the heart, the secrets of the heart."

102 And when Jesus could look upon the congregation and discern their thoughts, and told the woman how many husbands she had, told Nathanael where he was, that was the vindication that He was that Messiah, God, Emmanuel, because He was the Word.

103 That's the way the prophets were. The prophets were considered gods. You understand that. Jesus said so, Himself. Said, "How can you condemn Me? When, you call those who the Word of God come to, you call them 'gods'. And how you condemn Me, when I say, 'I'm the Son of God'? And if I do not the works of My Father, then don't believe it."

104 He was the vindicated Word of God for that age. Now if He had come with the sign of Moses, it wouldn't have worked. If Moses would come with Noah's sign, it wasn't prophesied that for that day.

105 And all these clergies, and theologies, and high schools, and schools, and educated ministers; which is fine, we nothing against it, but that's not the Message of the hour. That was for that gloomy day.

106 "It shall be Light in the evening time." He promised these things. I've read it over and over, out of the Word. Exactly as it was then, He said it will be again. I could tie it with every Scripture in the Bible, and show you that it's the Truth.

107 Now, His claims there was vindicated when He said who, Sarah, what she did behind Him. Now notice, He promised, next month she will conceive, “according to the time of life,” He said.

108 Now notice, the path of Abraham was a type of the royal Seed now. If you notice, Abraham, the promise was to him and to his children after him. And then his children was, first, the natural seed, and then the royal Seed which was Christ. The first seed, which was by sex, come Isaac; but without sex, come Jesus, the Royal Seed.

109 Now that, the Blood, see, we are saved by Blood. “And without the shedding of blood, there is no remission.”

110 Notice, Jesus was not Jew. Jesus was not Gentile. Jesus was God. He wasn’t, He couldn’t be Jew or Gentile. Look, the male sex produces the hemoglobin, which is the blood cell. The germ is in the blood cell.

111 I hear you people here, a lot of you . . . I was riding around the other day, watching your—your farmers, and you have chickens. Now, a hen can lay an egg, an old mother bird can lay an egg; but if she hasn’t been with that mate, it’ll never hatch. Yet, she can lay the egg, for the egg is in the—in the . . . by the female. But, the blood, and the life is in the blood.

112 So, therefore, His life was a created life, not germitized from some man.

113 And then the egg wasn’t Mary, ’cause if the egg was Mary . . . As most Protestants believe, and Catholic, too, that the egg was Mary, now the . . . was Mary’s egg, making Him human. No, if the blood cell was God, so was the egg God, because Mary could not produce that egg down . . . You know, you understand what I’m talking about. He . . . She could not do that without a sensation. So, with—with the sensation, what do you make God doing then? Be sex again. See?

114 So both egg and blood cell was God. Amen. That’s . . . Believe that, and you’ll have faith to walk forward. We’re not saved by Jewish blood, or by Gentile blood. We’re saved by the Blood of God, Himself, a created Blood cell.

115 As I said, take these old mother birds. It’s coming springtime. I was noticing the other day, how they’re taking straw and going up and making their nests. Now she can get up there and make a nest, and lay a nest full of eggs; and sit on them, and hover them, and be so loyal to them eggs until she—she would get so poor she can’t fly off the nest, to get her something to eat. But if she hasn’t been with the male bird, they’ll never hatch. They’re not fertile. You know that. They’ll lay in the nest, and rot.

116 And that's the way of some of our churches. We just got a nest full of rotten eggs. They don't have no faith of Abraham. It's time to clean the nest and start back, get in contact; not with some organization, some theological seminary. But get in contact with the mate, Christ Jesus, Who brings the fertility to the Spirit of Life that's in you. He is the One that makes you believe It. Clean out the nest and start over again. You pat them on the back and take them in, and make them deacons, and married four or five times, and everything. What the world we coming to, anyhow? Send them off to seminary and inject some of that embalming fluid into them, and bring them back.

117 And here the other day, on an estimation, showed that ninety-nine percent of the Protestant preachers throughout the nation, don't believe in the literal Second Coming of Christ. Eighty-seven percent deny the virgin birth. Think of that. What of our children going to face out yonder?

118 God, get us back to the Faith again that was once delivered to the saints.

119 Abraham, watch his path as he comes up, he typed exactly with the church. All that Abraham did, has . . . We've watched the church. If we had the week or two here, to be here, I could show you, step by step. The church has made the same path. The last sign was God, the promised Word speaking to him, in human flesh. The last promise before the Gentile world was destroyed, which was Sodom and Gomorrah. Now think, Abraham, before, had . . . God had appeared to him in many symbols, and lights, and forms, and signs, but never had God come to him as a human being and spoke in an audible voice, like a human being, out of a human being. And, remember, the promise is just now ready to be fulfilled, the Sodom is going to be burned, the last message is on.

120 And there goes the church normal, the church denominal, rather. There, there goes a modern Billy Graham down in there, to jerk them out.

121 There is the Church Elected, not in Sodom; called out, separated. They get a messenger. Notice, the Abraham group got the Message. And now what was it? God, that had been talking to him all along, in symbols and forms, and everything, come right up. And now He manifests Himself right here in human flesh, and discerns the thought that's in Sarah's heart, behind Him. And Abraham said, "It's Elohim, the All-Sufficient One." Remember, immediately after that, Sodom was burned. Think of it.

122 The church may be getting its last sign. See, we've . . . You've shouted, you've had justification by Luther; sanctification by Wesley,

great time, shouting, rejoicing; speaking in tongues, interpretation of tongues, Divine healing. But where we at now? God speaking right among us, through us, audible, just like He did there. And He promised to do it. That's the thing. It ain't something we made up. The Bible said so. Jesus said He would do it, make Hissself again.

¹²³ Notice, and immediately after this, Abraham pleaded for Lot. And He said if He can even find ten people, He would spare it. But He couldn't even find that, the messengers down there. They rejected the messengers.

¹²⁴ Like Billy Graham's breakfast, when he was in our city, in Louisville, Kentucky. I was at his breakfast. He said, "I go into a city," he said, "I . . ." He held up the Bible. He's a great believer in the Bible. He said, "I go into a city and I have a—a campaign, I have thirty thousand converts, or decisions." He said, "And I'll go back, six months from there, I can't find thirty." And he said, "Paul went into a city and made one convert, and when he come back, a year later, that convert had made converts, converts times converts, till he had hundreds of converts by that one." He said, "Now what's the matter?" He said, "You bunch of lazy preachers." He said, "You sit with your feet up on the desk, and don't go out and visit those people."

¹²⁵ Now who am I, an illiterate person like me, to contradict the great evangelist? But I'd liked to have said one word to him. "Billy, what preacher took Paul's convert." See?

¹²⁶ It was because Paul took him deep enough, that Christ come into him and he was a living Fire, on down to the living Presence. Not some intellectual move, or some joiner, or get some note signed, or pledge he'll come to church. Take him on to the baptism of the Holy Ghost, and then he'll—he'll be on Fire, he'll bring forth children. How can you do it when he is sterile? He can't have children unless he has got Life himself. And that's the only way that anything can re-proclamate itself, is by the germ. And the germ is the Holy Spirit that was in Christ, is in the believer.

¹²⁷ Now we notice, God's last sign to Abraham, literally, was God, the Word. Remember, God the promised Word that had been promised him all along, spoke to him in human flesh. A Man standing there, talking to him, discerning the thoughts that was in Sarah's heart; and her, back behind Him, in a tent. That was the last sign. Notice now. He had before had appeared to him, in many symbols, and so forth, such as lights, and—and fire, and so forth, appeared to him, but now notice. And immediately . . .

¹²⁸ I want you to notice what happened to the old couple. Now I hope you don't count me a erratic. And—and if you don't believe

this, just leave it alone, just, see. But I just want to tell you what I think happened.

129 Did you notice now, how is Sarah going to have this baby? Now she's a hundred years old. Now somebody say, "Well, it was different then." The Bible said her womb was dead, and the Bible said they were both well-stricken in age.

130 But He is doing to Sarah and Abraham, coming along this a way, just like He promised to do to their Seed. And He's done it! I can prove that, just exactly the steps that Abraham took. Now look where he's at here now when this God come and talked to him, in human flesh, made Hissself known to him. Immediately now . . .

131 How is Sarah going to have this baby? Now Abraham had lived with her, and perhaps he was . . . It said, "His body was as good as dead." The Bible said it was. "His body now dead. Sarah's womb dead. But he staggered not. Yet, he believed it." Now look, if Sarah . . .

132 I'm in a mixed audience, and you forgive me, sisters. And you'd listen to your doctor; and I'm your brother. But now notice. Sarah, at ninety years old, is too old to go in labor. That heart wouldn't stand it. You know that. And another thing, her milk veins was dried up. They didn't have the health and hygiene bottles in them days. See, had to be a wet mother. Notice. So how is He going to do it? How is she going to have this baby? Her womb is dead. She is dead in her body, herself, and Abraham is dead.

133 You know what He done? He changed them. He turned them back to a young man and a young woman. I can prove that. He made them a young man and a young woman, turned them back young again. Oh, what a wonderful promise!

You say, "Oh, Brother Branham!"

134 Well, just wait just a minute. Don't. . . Just hold on. This may hurt just a little bit, to legalist, but I—I want you to see this now just for a minute. Now we're just teaching like a Sunday school lesson on this. He turned them back to a young man and woman again, about twenty years old.

135 Abraham, now look, he is old. His whiskers hanging way down. His body as good as dead. His little, old flabby arms. Sarah, little shawl over her shoulder and a little bitty cap, a little grandma hobbling along on a stick.

136 I can see the next morning. Why, Abraham with a big hump in his back, white hair hanging down. And Sarah said, "Abraham, darling, why, your—your beard has turned black." "Why, Sarah, them pretty eyes is shining just like they always did. Your cheeks has got rose in

them.” Before the sun went down the next night, she was back to a young woman, and he was to a young man.

You say, “Nonsense, Brother Branham!”

¹³⁷ Oh, yes, it was, too. See now a wonderful promise and type for the royal Seed of Abraham, immediately coming. Remember, is it a promise? Yes, we’ll be changed. They were changed back to a young man and woman, just showing exactly what the Church, the royal Seed, is going to be done.

You say, “Is that a promise?”

¹³⁸ First Thessalonians 4:17, “The trumpet of God shall sound, and we shall be changed in a moment, in the twinkling of an eye, be caught up together.” Why? Her body, their bodies, had to be changed to receive the son. And our mortal, vile bodies will have to be changed, to receive the Son, ’cause we’ll be caught up. We’ll have to be a different body from this, for we’ll be caught up in the air, to meet Him. Amen. Doesn’t con- . . . Just right with the Scriptures, you see. They were changed. If we ever meet the Lord in the air, we can’t meet Him with this kind of a body, ’cause we’re earthbound. But we’re going to receive one, hallelujah, that’ll go up in the Rapture.

¹³⁹ And the beauty part of it, is it’s so close at hand. We see all the signs sitting right. Won’t be long now, one of these mornings there will be a change. See?

¹⁴⁰ But, remember, it’ll only come to that royal Seed alone. The coming of Jesus will be so secret, the rest of the people will know nothing about it. Do you know, they probably won’t be too many. “As it was in the days of Noah, wherein eight souls were saved by water, so shall it be in the coming of the Son of man.” “Strait is the gate and narrow is the way, but few they will be that find it.” You say there will be millions there; yeah, all through the ages, redeemed, sure. But, that Rapturing place, where we’re standing now!

¹⁴¹ What will take place one of these days? They’re going to say, “Now, you know, here we are over in the Tribulation period. I thought that the Church was to be raptured up before the Tribulation period.” That’s the Truth. Not the church; the Bride. The church goes through the Tribulation period, but not the Bride. No, sir. She is redeemed. She has nothing to be purified by. She is already pure. The Holy Spirit has come into Her and purified Her, and took away all the filth and gaum of the world, and She believes that Word and become part of It. That’s right. Without the Holy Spirit, nothing doing. It’s the Bride comes out of the church. And there, she, that’s called “the remnant of the woman’s seed,” is left to go through the Tribulation period.

142 You know, one time after all the Scriptures, Isaiah, Malachi 3, and Isaiah 40, prophesying of the coming of John the Baptist, John came just exactly in line with them Scriptures. And even the disciples come to Jesus and said, “Why say the Scribes, the Scriptures, that the Elias must first come?”

143 He said, “He has already come, and you didn’t know it. He has come, and they did to him just exactly what it was supposed to do, and you didn’t know it.”

144 Now, that might be one of these days, you could say, “What about the Rapture?”

145 “It’s already passed, and you didn’t know it.” “There will be two in the bed; one will be taken, one left.” You know, there is about several hundred people disappear on earth, every day, anyhow, you know. They can’t make out for it.

146 And just think of it, the sadness, that people will go right on preaching, and believing they’re getting saved.

147 And Noah entered into the ark, and the door shut behind him, with the hand of God. The sun come up, and went down, seven days before anything happened. And the people went right on preaching, right on making fun, and everything else, not knowing that their only mercy they ever had was closed off from them.

148 Think, ministers will still be educating preachers and setting them out, and things like that a going on, just the church moving on; and completely without mercy, without anything, cut off completely; the Rapture is gone. “Let him that’s filthy be filthy still,” Scripture says that. “Already come and you didn’t know it.” Think about that, tonight, friends, and watch what’s going on.

149 There is not nothing in the world can comfort you now but the Word of God. See? There is no other hopes; your nation, nowhere else.

150 We’re worm-eaten to the core. You know that. Communism has worm-eaten the thing. It’s suppose . . . It’s got to be that way. You ain’t going to stop it. The Bible said it was going to be that way, so you just ain’t going to stop it. That’s all.

Get ready for the Rapture. That’s the only thing to do.

151 Thessalonians, the—the First Thessalonians 4:17 said that, “We’ll be changed,” like Abraham was, “and caught up,” a different body. Now, Abraham, their old bodies had to be changed. So will ours have to be changed, to fulfill the promise. We’ll have to be changed. Now, you say, these old bodies. I want to . . .

152 I was speaking at a Kiwanis, here some time ago. And a—and a doctor came out, afterwards, and he said, “Mr. Branham,” said, “I

appreciate your talk, but,” said, “you know, I can’t believe that—that—that, anything, unless it can be scientifically proved, about that virgin birth and things like that, and about being God.”

¹⁵³ I said, “Well, you’ll never believe Him, ’cause you can’t scientifically prove God. You got to believe Him by faith, by faith.”

He said, “Well, I don’t believe anything that’s not scientific.”

I said, “Are you a married man?”

He said, “Yes, sir.”

I said, “Do you love your wife?”

He said, “I sure do.”

¹⁵⁴ I said, “Scientifically show me what love is then. I want to buy some, if you can tell me what drugstore sells it. I really need it.” I said, “I. . .” See, just a simple thing.

¹⁵⁵ I said, “I’ll ask you a question. Now, here, are we made from the dust of the earth?”

He said, “Yes, sir.”

¹⁵⁶ I said, “We receive that dust by eating the food that comes from the earth, and it is plant life, and so forth.”

¹⁵⁷ You see, you can only live by dead substance. See? If you live, something has to die so you can live, physically. If you eat potatoes, it died. If you eat beef, the cow died. If you eat pork, the hog died. If you eat the greens, it died. It’s a form of life. And you only live, natural, by—by substance of something dead. Dead substance! Now doesn’t it only stand to reason, friend, that you can only Eternally live by the substance of something that died for you? Christ died, yea, rose again, to vindicate His Deity. Notice now.

¹⁵⁸ I said, “Doctor, if I eat food then, every time that I eat food, it goes into my body and it makes blood cells.”

He said, “That’s right.”

“Then every time I eat, I renew my life.”

He said, “That’s correctly, new blood cells.”

¹⁵⁹ I said, “I want to ask you something then. When I was sixteen years old, I ate corn and beans and potatoes and meat, just like I do now. And every time I eat, I got bigger and stronger. And then when I got to be about twenty-two years old, every human being, no matter how much you eat, how well you eat, you get older and weaker. Now if I’m pouring water out of *this* cup, into *this* one, and I pour it half full; and then I just keep on pouring, after half full; and instead of coming up, it goes down. Scientifically prove to me how that’s done. See? How is it that

I'm eating the same food, renewing my life every day, according to . . . Proves it, scientifically proves I'm renewing my life when I take in new blood cells, same kind of blood I took when I was sixteen years old. But why is it, after I got about twenty something, then no more how much I eat, I'm going down, getting older and older and older, and drawing right on down all the time? Instead of filling me up, like it did then, now it's taking me down." It's an appointment. That's what it is.

¹⁶⁰ But God made a picture, and He got you when you was about twenty something years old, if nothing didn't interfere like the little cripple boy sitting here. It's just like a—a stalk of corn started up, and something lays over it and makes it grow crooked; if you can move that crooked thing that made it do that, the stalk will straighten up. She's got to. That's all. Notice, if nothing interferes with it, there you are, fine young lady, fine young man. You and your husband standing together, modern Adam and Eve from the beginning. God said, "There they are. Now death you—you get after them. You can start taking them, but you can't fully take them till I call." Now what is it? It's the negative picture. Oh, my! See?

¹⁶¹ That's exactly what He done to Sarah and Abraham. He wiped away the old age. Old age is sign of death. And they'll be no signs of death in Heaven. See, all memory of death will be taken away, and there'll be no old age. We'll all be young. It's just a picture that God has drawn in your youth. And now God taken and set Abraham and Sarah right back to that good young age again, so there we are.

¹⁶² And another proof I want to show you now. I—I don't . . . I feel that isn't going over too good. I just have to . . . You don't believe that. Well, let me ask you. Let me show you something. Let me show you that they did do it. Now watch.

¹⁶³ Look where they was, on the map, when God appeared to them, up there by Sodom. Immediately after that they took nearly a three-hundred-mile trip down to Gerar. That's quite a trip for an old man and woman. Here is this old man now, with his whiskers hanging way down, on his stick. Here is little grandma, you know, the little bonnet on, shuffling along behind him, making little four- or five-inch steps as she goes.

¹⁶⁴ And then, the trouble of it was, when they got down to Gerar, there was Abimelech, a king was hunting for a sweetheart. And all those fine women he had down there, the Philistine girls; when he saw Sarah, he fell in love with her, wanted to make her his wife. Is that right? [Congregation says, "Amen."—Ed.] Ha-ha! Oh!

165 Oh, brother, the Bible is just like a love letter. You have to read between the lines, see what It means. God said, “He hid It from the eyes of the wise and prudent, and revealed It to babes such as would learn.”

166 When I’m out in the missions, my wife writes me a letter. And I love her, and she loves me. And she say, “Dear Bill, tonight I just put the children to bed. I’ve worked today.” I see what she is reading, what she is writing. But, see, I so love her, I can read right between the lines. I know what she’s talking about. She don’t have to tell me. I know, ’cause I can read between the lines.

167 That’s the way it is with God, when not trying to study from some newspaper standpoint, some theological standpoint, but fall in love with Him. Get down and really get Him in your heart, “the love of God shed abroad in their heart by the Holy Ghost,” then go to reading the Bible and you’ll see It coming right out between the lines. See, you know what He is saying. He never said that right out in the Word. Jesus thanked the Father because that He had “hid those things from the eyes of the wise and prudent.” Now, no one else could read my wife’s letters like that, ’cause I love her that way, see, and that’s the way she writes to me. That’s the way God writes to you. It’s between the lines, you read It.

168 Here she is now, Sarah, sure, went down there. Could you imagine little grandma, you know? And all them pretty girls down there in—the Philistine company, in country Gerar. And here is Abimelech there, he’s a fine-looking young king, and he wants to get him a sweetheart, so he looks all around. They’re pretty, and everything. But he sees grandma coming, you know, shaking, nervous, coming along, he said, “That’s the one I’ve waited for. That’s her!” Said, “Oh!”

169 And Abraham said, “I pray thee, Sarah, you show this kindness to me. You are fair to look upon, you know.” Said, “When you get down there, you say I—I’m your brother, and I’ll say that you are my sister. Cause, if you don’t, they’ll kill me and take you.”

170 See, you couldn’t have two wives at the same time then, see, so then we . . . She couldn’t have two husbands, rather, at the same time. One of these days, I’m going to preach on that. Then, you talk about *The Serpent’s Seed* stirring something up, you wait till this comes out. What—what, now? Remember.

171 Then we find that when seen that coming, little old grandma like that, Abimelech fell in love with her, and went and took her to be his wife.

Think of that. See where He’d turned them back? Sure, He had to.

172 This Bible, love-letter, is something God writes to us. "He has hid It from the eyes of the wise and prudent, and He'll reveal It to babes such as would learn." He hide . . .

173 He hid His coming. He hid Jesus from the Pharisees, them students of the Scripture. We ain't got nothing like them today. No matter how student they was, they didn't recognize Him. He was hid. The Bible said He was.

174 And, you know, the Bible said the clergy of this day would be hid the same way. "Heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are right. Having a . . ."

You say, "That's communists." No, no.

175 "Having a form of godliness, but denying the Power thereof; from such turn away." See? That's right. "This is the sort that goes from house to house, and leads silly women laden with divers lusts," so forth. Notice.

176 Now we find Abraham down there. And Abimelech comes over, said, "That's the one I've waited on, all time." So he had his girls to come get her and take her out there, and, oh, maybe fix her all up, and make her look like some queen of some sort. And that night . . .

177 I want you to notice here God's grace to His prophet. This might choke just a little bit, but it's the Truth. No matter what It looks like, you look at this what the Bible said.

178 Now I can see Abimelech, he thinks, "Tomorrow I'll marry this beautiful Hebrew girl. And she is over in the chambers over there now, and my maids are perfuming her and making her hair pretty, and fixing all up." Now could you imagine an old ninety-year-old woman getting fixed up like that, to marry a young king? So we find out, as they get this beautiful Hebrew girl all fixed up, and he takes his bath and—and lays down, and stretches out his feet, after saying his prayers, and laid down, said, "Oh, my!"

179 Now could you imagine Abraham doing a trick like that, a man that would say a thing like that about his wife? Talk about a coward! Abraham did that. And there he is sitting out there now, after doing a thing like that. Notice.

180 And Abimelech, that night the Lord appeared to him, in a dream, and said, "You're just as good as a dead man." Said, "You've got another man's wife."

181 He said, "Lord, You know the integrity of my heart." Said, "I—I . . . She told me that was her—her brother, and he told me that was his sister."

182 He said, “I know the integrity of your heart, that’s the reason I kept you from sinning against Me. See? But that, her husband, is My prophet.” Look at His grace to His prophet, though he was in the wrong. See? Said, “He is My prophet. I’ll not hear your prayers. You go take him his wife back, and let him pray for you. If you don’t, your whole nation is gone,” every womb was closed. Think of that. That’s exactly what He said. And Abimelech was a good man, and feared God. Yes, sir.

183 But you see what the grace of God does? There set His prophet out there, that give his wife over to be married to another man, even looking for the promise of the child, and things like that, and the grace of God stays with that Word regardless of what it is. That’s right.

184 “Her husband is My prophet. And I’ll not hear your prayer. No matter how righteous, and how good, and how smart you are; unless he prays for you, you’re a dead man.” So he took and restored Sarah back. Oh, my!

185 Then Isaac come on the scene. Now in closing, quickly now I want to get you something. Isaac come on the scene and then the promise was fulfilled.

186 Now after Isaac come, the little boy had got about twelve years old, so forth, God made a double test of Abraham. After He had already tested him, for twenty-five years now, then He made a double test. Now He said, “Abraham, I want you to take this son now, your only son, and take him up to a mountain that I’ll show you here in this vision, and I want you to take him up there and offer him up for a sacrifice.”

187 And He said he never—never refused to do it. He just got up, the next morning after the Lord spoke to him, saddled up the little mules and took some wood and stuff, and clave it, and took off with the mules. He traveled three days, and then he got to the place, he looked off in the far distant, after traveling three days. Now here is where Abraham was, and three-days journey. And when man then didn’t have gasoline feet like we have today, and any ordinary man can walk twenty-five miles a day. See? Where did he get to, back in those wilderness?

188 And he said, “Now you wait here.” I like this of Abraham. He said to the servants, said, “You wait here with the mules, and I and my son will go yonder to worship, and we shall return.”

189 How is he going to do it, when he went up there to kill him? God told him, said, “Go up there and take his life.”

190 But what did the Bible say, in Romans 4? “Abraham knew that he had received him as one from the dead, and was fully persuaded that God was able to raise him up from the dead, from where he received him as a figure.” See?

Said, "You wait here."

¹⁹¹ How it's going to do, I can't tell you. Can you think of that sister with the baby in your arms, and mother sitting in the wheel chair, a little boy there, over here a daddy? I don't know how He is going to do it. I just don't know how He is going to do it. But He is going to do it because He promised He would, on the basis you would believe it. He does it to others. See?

¹⁹² "This boy and I, the lad and I, will return. See, you wait here, and we'll go worship."

¹⁹³ And he put the wood on little Isaac, a type of Christ packing His cross. Got to the top of the mountain. And little Isaac got suspicious, and he said, "Father?"

He said, "Here I am, my son."

¹⁹⁴ He said, "Why, here is the altar, here is the fire, here is the wood, but where is the lamb for a sacrifice?"

¹⁹⁵ Listen at these words now coming from Abraham's lips. "My son, God will provide for Himself a lamb for the sacrifice." That means, "God's provided sacrifice," *Jehovah-Jireh*. The Lord-provided lamb.

¹⁹⁶ And when he bound his hands and laid him up on the—on the altar, imagine what a time that was now. After waiting for him for twenty-five years, and God made him, having him destroy the only thing that he had testified about all through the years. He was a reproach among the people, laughing at him. And here God says, "Destroy the very thing that's going to give you the only hope you can, that My Word is going to be fulfilled in you. I give you the boy. He's twelve years old. They've all recognized him, still made you a father of nations, but go kill your boy." Could you imagine that?

¹⁹⁷ God just showing us. No matter what anybody says, or anything contrary to that Word, refuse to look at it. Real Seed of Abraham believes That.

"Destroy that son."

¹⁹⁸ And Abraham laid him upon there. You can imagine, taking his little curly hair and rolling it back out of his face. And his little brown eyes looking up like *that*, and his little lips quivering. See that big-bladed knife come out of his father's. . . Think of a father. Laid his little head back, and pulled his throat back so he could stab him through the throat with this knife. Oh, in obedience to God! No matter what it looked like, he said, "I received him as one from the dead. God is able to raise him up." Raised back the knife and started.

¹⁹⁹ And the Holy Spirit caught his hand, said, "Abraham, Abraham!"

He said, "Here am I."

²⁰⁰ He said, "Stay your hand." Said, "I know that you love Me and trust Me now, seeing that you wouldn't even . . . You would give Me your only son."

²⁰¹ And just about that time, they was a ram hooked by its horns, in the wilderness, behind him.

²⁰² I want to ask you something, brother, sister. Where did that ram come from? Look, you're back there, three-days journey from civilization, in the wilderness, where there is lions, jackals, and all kinds of wild dogs and beasts, and things back there would kill that ram right now. And, look, he is way up on top of the mountain where there is no water. And he had picked up rocks all around there, making this altar, and the ram wasn't there. But when God needed one, there it was. And it wasn't a vision. He stabbed it and the blood run out of it. It died. God spoke it into existence this minute, and Abraham took it out of existence the next minute. See? *Jehovah-Jireh*, "The Lord will provide for Himself a lamb."

²⁰³ The impossible for the ram to be there. If anybody knows about sheep in a jungle, in a wilderness like that, in there where all the wild animals and savage things back in there would kill that ram right now. It couldn't existed back there. And here, up on top the mountain where there's no water, no grass or nothing up there, and he wasn't there a few minutes before that. And just at the moment that God needed that ram, there it was; He spoke it into existence.

²⁰⁴ Just like He had appeared to him down there. Elohim, He needed a body, He needed a body to come down to earth in, so He just gathered up the cosmic light and the petroleums, and so forth, and stepped into it. See, He is God.

²⁰⁵ That's the way He'll do you, after you're no more than a spoonful of ashes in the dust. He'll still speak, and you'll be there. He'll call your name, and you'll answer. The Seed of Abraham, what a . . . that promise fulfilled.

²⁰⁶ Notice, it was a ram. Now if you got just a minute longer, I'd like to explain this. You know, the other night I left it alone. I've never even explained it to my church. Remember when He confirmed that sacrifice, confirmed that covenant to him; taking a she goat, took a heifer (she calf), and split them in two, and took a ram. Now, remember, when the royal Seed of His faith, remember, it wasn't a she, it was a He. It was a He, the promise is fulfilled. Notice, a ram, he; He, to meet the Word. He is the Word, that Ram, not a she. They were offered first, remember, Genesis 15, the she's; they was the first one down; then he took a ram. Ram was the last. He, Ram, the provided

Word; not the she goat, the organization, the church. See? Not the she, the church; but He, the Ram. Amen. That's the reason He was born in April.

207 Not in December as the Roman church put it, the sun-god's birthday, and put it with His, up there on twenty-fifth of December, when their circuses was going on, if you've have took the—the . . . studied the history of the church. And you understand that they put that up there, make it . . . It was the sun-god's birthday, the solar, when it stops almost still. There is no change in it for five days, from December the twentieth to the twenty-fifth. They put the Son of God and the sun-god's birthday the same, compromising Christianity with paganism, made it December. He couldn't have been born on December the twenty-fifth, why, it's snow-bound mountains up there in Judaea.

208 He was born like all lambs are. He was born in springtime. And He had to be born under the ram, because He was a Ram, and the ram was April. Exactly. He was born under that ram. That's what He was. He was God's Ram. That was Him up there that took Isaac's place. Amen. Don't you see it?

209 There it is, show here plainly, the royal-Seed Bride will not be called by the she, church, denominational she-goat sacrifice. No. But by Him, the manifested Word of the Ram, for He is the Word and the Ram, then. Not called, He said, not called by *her* name, but, "Called by *His* Name. He would take a people out of the Gentiles," not for her name, but, "for His Name," would bear His Name. Oh, my! What are you afraid of it for, then? A Gentile would bear His Name, the Ram; not her name, the church. Not she; but He! Hallelujah!

210 The royal Seed would see It. Can't you see Malachi 4 coming to pass? "Restore back to the original Faith, the Word of God!" Surely you people can see that. We won't have to make it any plainer. Let that denomination go. Man, get back to that Word. And the Voice of the last day, and the sign of the last day, is to swing the people back to the original Faith, Malachi 4 said so, back to the Word.

211 And He was the Word, not her; Him, amen, the Name of the Lord Jesus; the vindicated Word now by the promise, the Word that promised.

212 Saint John 14:12, "Works that I do, shall you also." Malachi 4, the same thing it said there. Also, Luke 17 tells us, that, in the last days the manifestation of the world will be set just exactly in order, "like it was in the days of Sodom," and God would come down, manifested in human flesh, and would know the secrets of the hearts. Hmm, hmm.

Jesus said that thing, and it'd take place, "in the days when the Son of man is being revealed," at the end of the world.

See, it's not the church, "Join *this*, join *that*."

213 It's, come to Him! That's what Abraham's seed got there, the sacrifice offered, instead of his literal seed. What about his spiritual Seed, amen, His royal Seed, the Queen Seed? Amen. Oh, if you could just see it! Remember, what is it? It's flesh and Spirit uniting, coming one.

214 Look in Matthew, 3rd chapter. Here was flesh, virgin-born Son of God, coming down out of the—of the city, walked out to John the Baptist.

215 And there he was, standing in the water. The Bible said, "The Word of the Lord always comes to the prophet." Is that right? And John was a prophet. They hadn't had a prophet in hundreds of years.

216 But here he was, a prophet standing there, and he was prophesying that Jesus would come. He had been out in the wilderness, and said he seen a sign. God told him that sign would be following that Messiah, when He come. He said, "He is standing among you somewhere now. There is One among you, Whose shoes I'm not worthy to loose. He'll be made manifested one of these days. And when He does, then I'll decrease, He'll increase."

217 He happened to look, and see that sign; he said, "Here He comes now. Behold the Lamb of God that takes away the sin of the world."

218 The old Baptist preacher, Doctor Davis, that baptized me into the fellowship of the Baptist church, discussed that with me one time. He said, "You know what happened there, Billy?"

And I said, "No, I don't, Doctor."

219 He said, "Here is what happened. John had never been baptized." Said, "John baptized Jesus, and then Jesus turned around and baptized John."

I said, "I—I don't know about that."

220 So I kept praying about it. One night in a vision, here is what it was. See? He never, He never, Jesus never baptized John. Well, what?

221 He said, "I have need to be baptized of Thee, and why comest Thou unto me?"

Jesus said, "Suffer that to be so."

222 Watch them two eyes, two main man on earth; *there* was God, *here* was His prophet, and the Word come to the prophet. If the Word is in flesh, It'll go to the prophet. No matter where It's at, It'll go to the prophet. It's got to. The Bible said so. No . . . And here come . . . He was

the Word. "In the beginning was the Word. And the Word was made flesh and dwelt among us." And here come the Word to the prophet, right out in the water, to fulfill and vindicate his prophecy. Amen. Here He stands there, and here them two eyes meet one another; one the prophet, and the other one the Word.

223 And he, John, humble before Him, he said, "I have need to be baptized of Thee, and why comest Thou unto me?"

224 He said, "Suffer that to be so, for thus it is becoming to us," behooving us, see, "becoming to fulfill all righteousness."

225 John, being a prophet and knowed that Word, 'cause the Word come to him, he knowed that that was the Sacrifice. And according to the Law, the Sacrifice had to be washed before presented. It's exactly. He baptized Jesus because He was the coming Sacrifice. Before He could go to His public life, He had to be baptized, because the Sacrifice must be washed before it's presented. Amen. And he baptized Him.

226 And when he did, He went straightway out of the water. And he looked up and saw the Spirit of God, like a dove, and a Voice coming from It, said, "This is My beloved Son in Whom I am pleased to dwell in." God and man become one.

227 Adam and Eve was one, at the beginning. And when He separated them, she fell, because of the Word. She missed the Word. She fell.

228 So has each church age, fall like that, on account of misinterpreting the Word. Letting the interpreter, that Satan that interpret It to Eve, "Oh, surely *That* couldn't be right. Surely *This*, surely *these* all can't be. *This* can't. Oh, yes, I know, surely . . ."

229 But if God said so, that makes It so. There ain't no "surely" to It. You must be born again. You got to receive the Holy Ghost. Either that or perish! Notice.

230 And here He—here He come in, Jesus and God became one. They united.

231 Like in Eden, where there Adam and Eve was in the beginning, the same spirit. Their names was called Adam. See? He was both Adam and Eve, together. And when was separated, to go the test, what happened? Eve fell, by the Word. That was the Word. Adam went out after her, to redeem her, but he couldn't do it. He wasn't worthy to redeem her.

232 Then along come the Second Adam, to redeem the Church, which was in shadow and type.

233 Now, as sure as Adam and Eve had to be the same spirit, Christ and the Church has to be the same Spirit, the same ministry. "The things that I do, shall you do also." You see what I mean? They had to unite together. Flesh and blood, and God, had to come together and be one

Spirit. And Jesus Christ and His Church is one Spirit. How can the church deny creation, how can the church deny the thing that Christ told them to do, how can we deny It and then say that we are of Christ? "If ye abide in Me, and My Words abide in you, ask what you will and it'll be given to you. I am the Vine, ye are the branches, and the Life that's in the vine goes into the branch to bear the fruit." Fruit-bearers!

234 "And every limb that don't bring forth good fruit, is hewed off." That's the way organizations did, break it up, get the Word mixed up, and start off like that. And one starts one *this* way, and one *that* way, and, first thing you know, a few little bunch of Rickys come in and they get their idea in it, and, the first thing you know, then it's just become a big bunch of Babylon. He just prunes it off.

235 Never did an organization ever rise, but what it fell. And every one fell, never did come back again. I challenge that to anybody. Yes, sir. You know history. There never was one. God, as soon as they organize, He puts them on the shelf, and that ends it. He will take a man from somewhere else, bring it right out. Certainly.

236 Notice in this now, they have to become one. Jesus said, then, "The Life that's in Him will be in His Church." And here is exactly what He promised in the last days, that the Life that was in Christ, that was in . . . will be manifested in the days that the world is in a Sodom condition just like it is now. Can't you see, brother, sister?

237 What good does it do to join church if you haven't got Christ in your life, and Christ identifying Himself in your life? See, that's it. "These signs shall follow them that believe." He said that. How could you say it, if it's not, how can you claim to be Christ's?

238 You say, "Brother Branham, how do you think you're ever going to make that stick with the people, in this intellectual day when everything is a denomination?"

239 I asked a woman, not long ago, "Are you a Christian?" In a hospital. She said, "I'll give you to understand I burn a candle every night." Like that had anything to do with Christianity? I had . . .

240 I went to pray for another woman, and I . . . another lady was laying there, sick, her and her son. And I said . . . I come in. I said, "Lady, will you . . . Yeah," I said, "I know who you are. You're Mrs. Oliver."

241 She said, "Yes, Brother Branham." She said, "I've been very sick, Brother Branham. The doctor can't find what's wrong with me. Would you offer prayer? That's the reason I called you."

242 I said, "Certainly, Sister Oliver." I said, "Would you mind bow your head?"

243 Said, "Wait just a minute! Pull that curtain!"

244 And I said, “Well, all right.” I said, “I just going to pray. Are *you* a Christian?”

She said, “We are Methodist.”

245 “Well,” I said, “that wasn’t what I asked you. I asked you if you was a Christian.”

She said, “Pull that curtain!”

246 See, that’s just how narrow. How could a person ever be? That’s blackness and darkness, denominational difference cutting them off from the blessings of God. That exists in all denominations. That’s right. Brother, don’t go to *she*; take on Him. Don’t take *her* name; take His, see, take His Name.

247 You say, “Brother Branham, how you going to make it stick today? How are going to do it?”

248 He made the promise that He would, said, “Fear not, little flock, it’s your Father’s good will to give you the Kingdom.”

“How is He going to do it?”

249 He is still Jehovah-Jireh. He is still Jehovah-Jireh. God can provide for Himself a Church. “He is able of these stones to rise children to Abraham.” He, certainly, He is Jehovah-Jireh.

You say, “Will it work?” It’s sure. God promised it.

“Do you think you’ll ever make it . . . ?”

250 I can’t, but He will. I’m not responsible for making It do it. I’m just responsible for preaching It. It’s His business to confirm It. That’s Him. If I stand by the Truth, He’ll stand by It. He has proved it, and He will do it.

You say, “It’s awful dark.”

251 Yes, I know it’s awful dark. And all the ecclesiastics going into this great big organization, to a slaughter.

“So what are you going to do about that?”

252 Just reminds me of a little story. I might say this just before closing. Down in Carlsbad, New Mexico, here, they have the caverns there, you know. They—they got to go down about a mile, down in that. I never did like that stuff. They’re always like a mole in the ground. And it went down in there, and, oh, it gets midnight dark down there. And there’s this little girl standing, oh, probably, like that little thing *there*. And her little brother was standing over *here*, to one side, with a guide that was taking them down. So they were standing down in this dark place, and there was light then, had all the lights on. And this man, just for . . .

253 The guide slipped over to the light. And this little boy was walking along with him, watching the guide. So the guide got over there, and took this switch and he just threw the switch off. Oh, my, talk about dark! A mile deep in the ground, you know, so dark you couldn't wave your hand, couldn't see nothing.

254 And that little girl was screaming for all that was in her. She was just jumping up-and-down and screaming, screaming as hard as . . .

255 And out of all the scream, the little boy standing over one side, he said, "Oh, little sister! Oh, little sister!"

She said, "What do you want, little brother?"

256 Said, "Don't be scared. There is a man here that can turn on the lights."

257 There is a Man here that can turn on the Lights. He, He is Jehovah-Jireh. See? There is a Man here, that's among us tonight, the Holy Spirit, He can turn on the Lights. He is the Word, a Man here that can turn on the Lights. I don't know how He'll do it. It's not for me to know, but He knows how to turn the switch on. He made the promise. He made it up there when Abraham had his knife above his son's throat; He turned on the Light. Yeah. He can turn on the Light again tonight.

258 Let us bow our heads just a minute. God help, that He'll turn that little switch in your heart.

259 Friends, this week you've seen the great Holy Spirit among us. There is no question to that. But, oh, let that little Light be turned on, tonight. Don't miss It, my brother, sister. I think that just with this one little chapter here of—of Abraham, has proved, just linking it back and forth, from Genesis to Revelation, has proved what hour we're living in; Christ, rejected in our nation again; earthquakes in divers places; Sodom and Gomorrah; the church in its condition, exactly forming the image of the beast. All these things has taken place, as the Bible said, and you people know that. See? Now without this great experience with Christ, if the Life of Christ comes in you. . . .

260 Now just take a look at yourself in God's mirror, and just see if you can identify yourself tonight. If you had been living in the days of—of Noah, in time of the flood, what side would you be identified with? If you was living in the days of Moses, what side would you have been on? If you had lived in the days of Christ, when all the churches was against Him? He had to stand alone out there, and the things He did. Only thing, was God with Him, that's the only thing. Even all of His disciples, nearly, walked away from Him. But what side, just your present state now, where would you, what side will you be on? What side would you be on right now, when you see Him again right among us?

261 Now He is here, and can turn the Light on in your heart, and just fill your life with the Holy Spirit. How many in here now, with your heads bowed, and your hearts, too, will pray with me just a moment?

262 Now, Heavenly Father, we know that You just don't come along and—and do things just to show that You can do it. You're doing it for a purpose. And, Lord, this week, I felt led to wait till this minute, this very time, that first they would see that the Word is confirmed. It's beyond any question now. And this one character, Abraham, when all characters in the Bible are tied right into it, and we see where we're sitting right now.

263 Father, with a broken up word, but it's the best I could do. I pray now that the great Holy Spirit that's here, that knows the secret of every heart, will speak to that heart right now. Do, Lord. Speak to that one that would not go, if You was coming tonight, if the door would be closed tonight, if they would die on the road home, or get hit by a car and killed, or die, be found dead in the bed in the morning, they wouldn't be saved. O God, please don't let none of them go that way.

264 If they have just joined church, Lord, may they not be ashamed to step out and ask God for a filling of His Spirit, that His Life would come into them. If they haven't been able to understand these things; neither did the disciples, but they held on until the Holy Spirit was poured out, then they understood It, and wrote the Bible. I pray, Father, now, that You'll speak to every heart and let them know that the Man that can turn the Light on is right at their heart's door.

265 With our heads bowed now. How many in here will be real honest, and say, "Brother Branham, I—I know that I'm not right with God"? I want—I want you to raise your hand up. Just keep your head bowed, everybody, but raise your hand. "I'm not right with God." God bless you. God bless you. Yes. "I," hands, "I know I'm not right with God."

266 See, what I'm trying to do, find favor with God for this great healing service tomorrow. If I can just get favor, I—I—I don't believe there will be a thing left but what will, God will heal, if I can just get the people to believe.

267 Now, you without the baptism of the Holy Spirit, and you know that is the Oil. If you didn't have Oil in the lamp, they did not go in.

268 And did you ever hear of such a time, in the papers, where Presbyterians, Lutherans. . . Look at the Christian Business Men's magazine. Lutherans, Presbyterian, even Catholic, are seeking to find the baptism of the Holy Ghost, by the hundreds. And I wonder if those Full Gospel Business Men understand that they will not get It?

269 The Bible said, "When they come, said, 'Give us some of your oil,' they said." The sleeping virgin, they realized they had had all that time

to get Oil, but they didn't do it. So when the Bridegroom was just about to come, they said, "Give us some of your Oil." They said, "We just got enough for ourselves. You go buy from them that sell." And while they were gone, the Bridegroom come, and the Bride went in. And they were cast into outer darkness, to wake up and find out the Rapture was gone. "And they were left where there'll be weeping and wailing," the Tribulation period, "and gnashing of teeth."

²⁷⁰ My brother, sister, tonight, my friend, if you haven't got the Holy Spirit, will you . . . or convicted enough to know that you should have It, would you raise up your hand, say, "Pray for me, Brother Branham. I believe we're in the Presence of God. Pray for me. I do not have the Holy Ghost." God bless you. Just look at the hands, everywhere. Do you want It, then?

²⁷¹ Now I know, to you Methodists and Baptists, and so forth, there is a lot of fanaticism that follows any message.

²⁷² Now to you Lutherans. I was just reading the history of Martin Luther, one of his books was wrote on him, here not long ago. They said, "It wasn't so mysterious that Martin Luther could protest the Catholic church and get by with it, but to hold his head above all the fanaticism that followed his revival."

²⁷³ And that goes, there's a mixed multitude with every revival. You know that. But now, remember, that only indicates that there is a real one. When you see a bogus dollar, or somebody is making out like they got something, just remember there is one genuine that's made off of. If it isn't, that's the original. See? So you know that that can't be the original, so there has to be original.

²⁷⁴ And that original is the real Jesus Christ, the One that's here, that knows every secret in your heart right now. And now I'm going to ask you, if you seen Him, and hear these testimonies of all kinds of things being healed, and how the people's hearts has been made known through this week, and you . . . That's Him talking to you. That's Him. I wonder if you'd believe that me praying, and for you, would help you?

²⁷⁵ Remember, the Holy Ghost was given by laying on of hands. Peter, after Philip had went down to Samaria and baptized all the people down there, in the Name of Jesus Christ, yet, Peter came down and laid hands upon them, and the Holy Ghost came upon them. See?

²⁷⁶ Now if you believe in that, I wonder if you would come up here, each one that's not saved, or haven't got the Holy Ghost, will come here and stand right here just a minute, let me pray for you. If you just come from the aisle, no matter where you are, just stand here. Just walk up here and let me—let me pray with you just a moment. God bless you.

277 Now just everybody sing now. *Almost Persuaded*, if you will. Sister Downing, here, if you will. All right.

278 Won't you come right along *here*, my brethren? God bless you, my brother. Everybody real quiet now, praying. This might be the crucial moment, might mean the difference between death and Life, to many, many people.

279 Have you all been here this week? Have you seen the Holy Spirit, what He has did this week among the people?

“ . . . -ded,” Christ to receive;
Oh, He's now, some soul to . . .

280 Won't you come, without God, without the Holy Spirit? Do you say, “I belong to church, Brother Branham”? That's what, not what I'm talking about. I mean, are you filled with the Spirit of God?

“ . . . more . . . ”

281 You'll never find a more convenient day than right now, when Jesus Christ identified among us.

“ . . . on Thee . . . ”

282 What if you would die before morning? And then you can't call. Won't you come now while He's calling?

“Almost persuade,” . . .

That's right, just keep coming right on down.

. . . come, come today;
“Almost persuaded,” turn not . . .

283 Won't you come now? I know something in my heart telling me that there is somebody holding back. Don't do it, brother, don't do it!

. . . Angels are lingering near,
Prayers rise from hearts so dear; O wanderer, come.
(Now real . . .)

284 Listen, friend. You believe that the Holy Spirit, through this week, has proved that He speaks here? Let's see your hand. There should be this many more, or more. I feel that Feeling. See, He isn't . . . There is something wrong yet. Better come.

285 Remember, I can't—I can't force you to come against your own will. But I believe this might be the time, all that what you've looked forward to, it might be fixing to happen right now. And this could be, I hope it's not, it could be the last time you will ever be called. Remember, He won't always strive. He'll call, then He'll turn from you, never to come again.

286 Why don't you come right now? Won't you come up here and just represent yourself before God? Say, "I'll come stand. I'll take the way. I'm not ashamed. I belong to church, but I want the whole world to know that I'm ready to receive Christ in my heart, the Holy Spirit. I'm coming now to do it. I'm ready to straighten up, be a real Christian, a real lady, a real man." Won't you come? We'll just wait. Come right on down, that's right, out of the balconies and aisle. Come down here, just make your stand.

287 Friend, I may never see you again this side of the great time. But if I don't, remember, I'm going to be innocent now, so is Christ. He has identified Himself with you. You'll see Him do the same thing in a little bit. All right. Now come down, take your stand.

288 "Why," you say, "Brother Branham, you're judging me." No, I'm not.

289 I'm judging this Feeling that's in me, see. There is Something in here, says, "Oh, there is more. There is many more." See?

290 Now you say, "Well, I, I've joined church, Brother Branham. I'm Pentecostal. I—I—I don't. . ." I'm not saying that, friend. I'm not asking that, at all.

I am asking, "Have you got the Life of Christ?"

291 And you say, "Brother Branham, I've spoke in tongues." That's good. But that ain't still what I'm asking about.

292 You say, "Brother Branham, I never harmed anybody." That's not still what I'm asking about.

"Is the Life of Christ in you?"

293 Don't take no chance, friend. Don't, don't, don't do that. It's going to be when you. . . When death strikes you, it's too late then. Don't do it. Please don't.

294 Now we got so many here right now, I'll have to give a little room for some more. I'm going to pray for these, and then so we can go in, get in a room there so we come lay hands on them, receive the Holy Ghost. And then we're going to pray right now for these.

You bow your heads just a moment.

295 Our Heavenly Father, here are those bowed here, that are men and women, they are Eternity-bound people. They, they must go, we know that. And we see earthquakes, that, and the world in the position it's in now. And see the Christ come to us and do the things that He is doing, and see the Message, the Word go right out, and then see Him come right behind It and vindicate It to be Truth, knowing every secret of the heart. And these people now have come forward to make a stand.

They couldn't have done this by themselves. They come because they were led to come.

296 And, Father, I'm offering prayer for them right here. Not only for their salvation, to be saved, but they might be filled with the Holy Ghost. Grant it, Lord. May each one standing here be filled with the Spirit, and may from here come a revival through this country, that'll just shake this community and all this country around about. Grant it, Lord.

297 And every church, and the Methodist, Baptist, Presbyterian, church of Christ, Lutheran, whatever it might be, may they come a revival, Lord, of these people going back with the real Holy Spirit manifesting God in their lives. Grant it, Father. They are Yours now, and I offer them to You. Now we're going to take them in and lay hands upon them, Lord, that they might receive the Holy Ghost. In Jesus' Name.

Now while we all have our heads down.

298 I'm asking *this* group now, follow *this* man right here by your side, so he get, we get to you back over here in the room. We got a place over here for you to kneel down; we come lay hands on you, that you'll receive the Holy Ghost. And if you're sick, you'll be healed. And just whatever you have need of, go right here now. We can get right in with you. There is more has to come, but they're—they're a little. . . There is no room for them to stand. We're just want to make this double hall; right, go right in here, to this—this side over *here*. That's right. God bless you.

299 Now, to the rest of you here now; as they move out, why not you move right up here now again, for prayer. And we fill this place up again, around here now.

300 We're going in there to receive the baptism of the Holy Ghost. We're going in.

301 After we've seen the identification of that Lord Jesus here before us, this week, and know beyond a shadow of doubt, that that's Him here. Now remember, the same Holy Spirit, the same Jesus that would tell me what was the matter with those people, where they were, who they were, where'd they come from, what's going to happen to them. And you know it never failed one time; and it never will, never will. That same Holy Spirit told me to do this. That's right. I'm doing it by the leadership of the Holy Spirit.

302 Now while this, as soon as this group gets out in this other room here, before we go over there, we want you to come now. You here, come, move up this way now. The rest of you here that wants the

baptism of the Spirit, won't you come right now. Move up this a way. God bless you, young man. And if some of you are sick, and not filled with the Holy Ghost, why don't you come receive Christ, receive Him and then you'll stand better tonight.

³⁰³ This lady was just stricken down by the . . . she so under conviction like she couldn't stand it. They're helping her to the room. Come on now, you, next of you here now. There is plenty of room standing around now. Come on up, you that's church members, Methodists, Baptists. We're not asking you to . . .

³⁰⁴ Listen, friends, I know they say, "Pentecost, they organized pentecost." That's wrong.

³⁰⁵ Pentecost is an experience. The Methodists get It. The Baptists get It. All of them get It. Pentecost is not organized. It's an experience. And if you haven't had the experience of pentecost, come receive It now. Remember, if you believe me to be His servant, His prophet, remember, there is a genuine baptism of the Holy Ghost. Right in the midst of all the fanaticism, there is still a genuine Holy Ghost, a genuine Life. You come, believe It right now.

³⁰⁶ Won't you come while we sing just one, two more verses of this song, so I can be sure that my soul is clean when I leave this city now, the blood won't be upon it? I know He is speaking to others. Why don't you come?

" . . .-ded" now to . . . today;

God bless you, little boy. God bless you all standing here now.

"Al- . . ." (That's right. Come up.) " . . .-most persuade,"

³⁰⁷ Come on, from any side of the building. Outside, inside, balconies, wherever, come right on down now, right down here. Take your place for Christ. Don't be ashamed of Him. If you were dying; what if you felt your heart skipping right now? And, remember, that One that's speaking to you, He holds your heart in His hand. He knows the secret of your heart. I say it in the Name of the Lord, there is many more here to come. Why don't you come? You say, "Is it me, Brother Branham?" Yes, it's you. If you're not positive, don't take no chance.

. . . so dear; O wanderer, come.

"Almost persua- . . ." (That's it. That's it.) " . . .-ded," harvest . . .

That's right, harvest is about passed. Come on.

"Almost . . ."

308 One day, it'll be too late. Don't wait another hour, another minute. Get right up and come on. Young man, bring your girl friend. Bring your boy friend. Mother, bring dad. Come on, right now, everybody. Young lady, young man, whoever you are; old man, old woman, come on. This is it. If you're old, remember what I just showed you, by the Bible, you're going to be changed if you'll just accept the Seed of Abraham.

. . . is but to fail!

Sad, sad, that bitter wail: "Almost, but lost!"

Let us bow our heads now.

309 Lord Jesus, O God, search every heart. Search every one, Great Holy Spirit. O God, let it not be in vain to this, even one person. May every one, every one, Lord, be saved. Don't let a one of them stray out, Lord. I claim them, in the Name of the Lord Jesus, for the—for the jewels of the crown of my Lord, oh, Whose Presence is here now, the great Pillar of Fire moving around through the building, sweeping over hearts. I pray, God, that that heart will break off them shackles, and raise up and come sweetly to Jesus Christ, say, "Lord, all I am, here I am. Take me and mold me, Lord, in Thy great molding house; and fill me, and make me a son or daughter of God." Grant it, Lord. May this be so.

310 While we continue to sing one more verse, will you? Then we're going to have to close now, quickly, 'cause we got to get over here with the rest of them.

"Almost persua- . . ."

311 Come now. Come right now, won't you? God bless you, honey. "In the mouth of babes, He receives praise."

Oh, "Almost persuaded," oh, turn not away;
Jesus. . .

312 That's Him inviting you, speaking to your heart. "Wonder if it's me?" If there's one speck of doubt, come!

. . . are lingering near,
Prayers rise from hearts so dear; O wanderer, come.

313 Let us bow our heads now, while these get ready. Now as you stand here, just look down. You remember, you had to come by saying. . . some pulsation of Something inside of you, telling you there is a little something wrong in your life. I admire your stand. Remember, Jesus said, "If you're ashamed of Me before man, I'll be ashamed of you before My Father and the holy Angels. But he that will confess Me before man, him will I confess before My Father and the holy Angels."

314 And now there is quite a few people back in here now, that's ready to join with us now in prayer, that you will be saved and filled with the Holy Ghost. Just tell Him you're sorry for what you've done, and you're going to be a Christian from now on, by His grace, and you want the baptism of the Holy Spirit that's going to lead you down through life's journey.

315 Heavenly Father, they're jewels to Your crown. They could not have come, they could not have come, 'less Something warned them. And You said, "No man can come except My Father draws. And all that the Father has given Me will come." And here they come, by Something telling them to come. Then You're starting a work, Lord. I pray that You'll finish it, tonight, in them, Lord, by making them sons and daughters of God. Grant it. May not one of them be lost. I present them to You now as trophies of Your Word and Your Presence. In Jesus Christ's Name. Amen.

316 Now go right back in the room, till we can get to you. Go to the right, here. The ushers will lead you right back.

317 And now—now I wonder if the personal workers now will come, follow these right in, many of the personal workers from other churches.

318 You ministers that wants to go back in there with us now, to find out whether this is done just right or not, you come, go back with us. Come, kneel with your people, that they receive the Holy Spirit. Each one, come right with . . . You ministers, any of you, Methodist, Baptist, Presbyterian, no matter who you are, come on. You're invited. Come with these people.

319 And you personal workers from different churches, that knows how to pray with people, lay hands upon them, come now. These are—there are placed into your hands; they're trophies of the Word. Won't you come now at this time, your personal workers, and make your way back, before we change the meeting here just for a minute. Come now, move right in. That's fine. Go right back into the room, lots of room back there now. Go right back and do everything you can to help these dear people. There, Jesus has brought them; He has caught them into the Gospel net. Now you take them back there and let's pray with them, that God will fill each one of them with the Holy Spirit. Close the doors, stay right there until it happens. He promised It would do it. And He promised it, and He'll keep His promise. He's just as true to His promise, as to appear here before us.

Lord, bless them!

320 Ministers, are you here? Preachers, laymen, that's interested in watching or getting people to receive the Holy Spirit, your post of

duty now, go with them, stand by your people, you well-trained men experienced with the Holy Spirit; and you well-trained women that knows what it means, you get with them sisters back there where they are. You that knows what to do, stay with them back there now. Right now is the time for you. This is when your post of duty. This is your color, now to go. God bless you. That's right. Just take your place and go right in with them there, and stay there and be sure that—that it's done, and done right. Stay there until you see the sweetness of Christ in each one of them. God will honor you for it. Amen, and amen.

Oh, I love that. Just look what's went back in there!

321 Is there one more in here that did not go in, that should go in? If there is, will you get up and follow these personal workers right in? Do it, will you? If there is one in here that—that doesn't feel that—that you're just where you should be.

322 Now, remember, brother, sister, I—I cannot make this happen. See, God is the One Who does these things, not me. Now I pray that God will just grant these things to you, and give you a—a—an experience of the baptism of the Holy Spirit.

323 All you people now that love the Lord Jesus, and wants to go in and pray, go back here now and pray with these people. Will you? Thank you. Thank you, very kindly.

324 You know, when I see personal workers going with people, I have. . . I want to say this about you people here, that proves what you're made of. I've went to places, even, and people who is supposed to be Spirit-filled people, and see altar calls made, and, why, you couldn't get people to go in with anybody, to pray with them. See, that shows it's *Ichabod*, "the Spirit of the Lord has departed." See? But when you see that zeal and Fire and longing, and long for human souls!

325 You notice, through the week, I've just took my time, and watched discernment and things like that, that the people would catch it and find out the Holy Spirit is near, then make that altar call. You ministers understand what I was doing? See, to make the altar call now when they was convinced, now hundreds of them are in there now to receive the Holy Ghost. And many went in with them, to pray with them.

Now if there is anybody else here, so that . . .

326 I'll say this, that you have seen the Presence of Christ, this week, vindicating Himself here. You've seen Him.

327 And now remember, that, no blood will be upon me at that Day, if it's tomorrow. It's going to be, one of these days. Just remember, we are going to stand There. No matter who you are, you're going to

stand There, anyhow. “Once appointed to man to die, and after that the Judgment,” and we’re going to stand There.

328 Now if you’re not perfectly sure that you’re got Christ, the Holy Ghost in your heart, and He’s vindicating Himself in there, with love and peace and joy and the fruits of the Spirit, and the Life of Christ living in you, then, remember, your blood is not on my hands. Neither will He be guilty, ’cause He’s appeared before you, and showed Himself here exactly with the Scriptures. How many will witness that, by raising up your hand, say, “I have seen It this week”? That’s right, see, then we’re without fault. We’re without excuse.

329 Now is there any wants, one more that would like to come? So that I can say, as when my time gets ready to leave here tomorrow, if the Lord willing, I can say, “I’m free from all the blood from that revival. I did my very best, Lord. I commit it to You. Now You just . . . each one.”

330 Now how many in here, that’s sick and needy now, and would like to have prayer for yourself, let’s see you raise up your hands. All right, all over the building.

331 Now I’m going to ask you to do something for me. Now are you believers? Now I want you to do something for me now. Lay your hands on one another. Just lay your hands right across on one another, and now, look, I want you to pray, just pray.

332 Now remember, all the people that’s going to come into the line of prayer tomorrow, must be here early, and have a prayer card. Hold it in your hand when it comes time for the line now. If you got a loved one, you Methodist brethren, Baptist, Presbyterian, whoever you are, if you’ve got sick ones, that, you—you come right with them, come right on up in the line with them. Come get you a prayer card, ’cause . . . Then bring a prayer card right on in the line; the ushers will pick it up. They’ll be come by and prayed for.

333 I believe God is going to do some great things tomorrow. I’m hoping He is. That’s the reason I make altar calls, do everything I can, to find favor with Him.

334 Now while we all bow our heads, and you all are praying one for the other. Now the Bible said, “These signs shall follow them that believe.” Now you pray for the man or woman you’ve got your hand on, for they are praying for you. See? Don’t pray for yourself. Pray for them. Lay your hands on one another, and pray. Just lay your hands. That’s right.

335 Now pray the way you do in your church. Say, “Lord Jesus, heal this poor, dear, sister; this poor, dear, brother; whoever it might be. They are sick, Lord. And I—I’m a believer, and I’m going to follow Your Word. And Your Word said, ‘These signs shall follow them that

believe. If they lay their hands on the sick, they shall recover.' And I'm laying my hands upon the sick, this sick person, this sick brother, this sick sister. I—I—I pray, God, that You'll confirm Your Word, and the sign will follow, and they'll be healed."

³³⁶ Lord Jesus, I pray for them, and for these handkerchiefs; that, in the Name of Jesus Christ, the Son of God, that You will heal every person that's in Divine Presence.

³³⁷ Satan, you've lost the battle. They've seen the Presence of Christ. They've heard His Word, seen It manifested. Sinners are in there, seeking salvation. You've lost the battle. Come out of these people, in the Name of Jesus Christ. Leave them, that you torment them no more.

³³⁸ And let the God of Heaven raise them up, to life again, and a good health and strength. May them who are holding prayer cards not even need to come in the prayer line, tomorrow. May the Holy Spirit just surge this group of people, and heal every one of them for the glory of God.

Now go ahead, brother.



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