
WHO IS JESUS?



Like me, that we've had, so far, a regular gastronomical jubilee, with this fine breakfast we had; usually it's a piece of cold bun and some jelly around it. I was at Phoenix, the other day, and they give me pancakes with no . . . we call them, down South, "flapjacks," and they didn't have any 'lasses with them, and so I—I—I had to put sugar on mine. They was just . . . And now, here, we had a real time! And not only that, that in the natural, we're having one in the spiritual.

2 So glad to hear this little brother's testimony. I was called the other morning to his bedside; they told me something had happened. I think he was one of the first ones to try to sponsor this meeting. Certainly it was Satan tried to do that to that man of God. But you see how God does, He turns it right around to an outstanding testimony, to show His power. He'll make everything work together for good, to them that love Him. So thankful to hear that testimony, brother.

3 And it's really been a privilege for me to be in this city, with you people. It's, why, just can't express it, how I feel about it. Now we haven't had overflowing crowds, and things, as sometimes we do; but it seems like that God is fixing to do something, or it's settling something, just getting people ready for something, getting the people back on the line where they should be, and to meet these fine pastors, and so forth.

4 And, then, my privilege of coming here this morning to speak for the Full Gospel Business Men. I understand that the chapter here is still in its infancy. It's very small, and as the brother here said that they needed man.

5 Well, as many of great fine organizations as—as I have represented around the world, of all the full Gospel, many of the Baptists and different ones, why, I still belong to one group, and that is the—the Business Men, because it doesn't represent any certain organization. In itself, it's—it's inter-evangelical. It just simply doesn't represent nothing but just the full Gospel, and so we are happy for that.

6 And I think that, you man here of the city, that's . . . Really, if you believe me to tell you something that's truth, this is the time where that full Gospel businessmen can get together for fellowship. You will learn things from each other, in such a time on a Saturday morning, to speak.

7 The president of . . . the international president, Brother Shakarian, I was made acquainted with him many years ago. Many of you know about it, of the telegrams laying on the desk, so high; and picking through there, I found a woman named Shakarian, dying with cancer.

And somehow the Lord led me over, and that's where I got acquainted with the Shakarians, when she was healed. There is where Doctor Theodore Palouveas was baptized out there, when, him being their doctor, a Greek doctor.

⁸ He said, "The very idea, you building people under a false conception." Said, "That woman laying there dying!"

⁹ First, when I went in the house, he said, "Now when you go in," said, "be reverent, quiet," said, "because the woman is dying. She had been up here, and both breasts have been removed, and she is swollen up." Said, "She has got to die." And said, "There is nothing you can do about it." And I just listened to his lecture for a while. He said, "Now be real quiet. Don't pray loud or anything." Said, "Say your little prayer and come back down."

I said, "Yes, sir."

¹⁰ So I went on. I knowed I wasn't going to listen to that, you know. And I said we . . . I went on upstairs. And there was, I believe I took . . . I got it back now. I went upstairs. And Florence, then, a young, beautiful, young lady, and Rose and all of them, they all praying; and their mother laying there unconscious, been unconscious for a couple of days, all swollen up.

¹¹ And so knelt down to pray. And when I did, there come the Angel of the Lord, came down to the bed, said, "In three days she'll be up."

¹² So I just turned and started out, and they followed me. I said, "In . . . It's in the Name of the Lord, she'll get up." And so they started screaming.

¹³ Here come Doctor Palouveas, and was going to run me out of the house. And he just . . . I said . . . He said, "The very idea!" And I said . . . "Well, building those people under false hope! The woman is dying."

¹⁴ I said, "According to all your statistics, it is. But according to the Word of the Lord, no." See? I said, "She is going to live."

¹⁵ "Nonsense," he said, "you should leave this place, get out of here."

¹⁶ And Brother Shakarian stepped up, said, "Wait just a minute." See? Said, "We had you down here also, too, for our doctor, and we appreciate you." Said, "But we also called Brother Branham. Your hopes, you give us none. He does, see."

¹⁷ And I said, "Tell you what I'll do. If she isn't up and out again, within three days, I'll put a sign on my back, 'false prophet,' and we'll go right here in Los Angeles, and you get in your car, go down the street, blowing the horn, pointing to me, see. And then if she is up, let me put a sign on your back, 'quack doctor,' and get in your car and

blow, see.” [Congregation laughs—Ed.] He wouldn’t do it. Later on, he was baptized in an irrigation ditch, and was serving the Lord. Since then, he’s been taken Home to Glory.

18 And so I got acquainted with the Shakarians. Later I was part of helping them organize their first chapter. And across the nation, around the world, I’ve helped them in their chapters. They’re a very fine group of man.

19 I think that you—you are missing something by not having your fellowship strengthened here, because it is fellowship. “We should assemble ourselves together,” the Bible tells us that, “as we see the end approaching; not forsaking to assembling ourselves together.” It’ll—it’ll not only do that, it’ll strengthen you. And, you, your strength will strengthen the church. And it’s all . . . The Full Gospel Business Men is not an organization to set aside, and say, “This is our group.” It’s for all believers, to come together. And it’s just a unit of the church, see, the church itself, the spiritual believers. And I think it—it’s a great thing if you—if you would do it. It’s kind of little, maybe it don’t . . .

20 I hope it don’t sound sacrilegious. But someone said to me not long ago, at a meeting, he said, a man said, “Say, you’re a preacher.”

21 I said, “Well, I kind of halfway guess it’s all right.” I—I’m kind of afraid what I say about preachers, around Full Gospel people.

22 You know, my—my father was a—a—a rider. He’d break horses. When I was a little boy, I thought, you know, I was going to be a rider, too. You know how little boys want to be like their dad, and I was going to be a rider also. So I’d get dad out to the back of the place, you know, when plowing, and I’d take my old plow horse out and take him down to the old watering trough, you know, it’s hewed out of a log.

23 How many ever seen that, an old . . . Well, what part of Kentucky are you from? Oh! How many ever slept on a straw tick? Well, I just might as well take off my coat and my tie, I’m really at home here. Well, that’s—that’s—that’s my environment.

24 So I used to go down there. And dad had a saddle, you know. And so I’d see him way back at the back of the place, and I’d get the old plow horse. And get all my brothers, and set them around on the fence, you know, and I was the oldest of nine. Go get me a big handful of cockleburs and put it up under the saddle, and pull up the cinch, and climb up on him. My! Poor old fellow so tired he couldn’t even raise his feet off the ground, and he just bawled and carried on, cockleburs sticking him, you know, and pulling that cinch down on him. So I’d take off my hat, and I was just a . . . I was really a cowboy. I had read too many magazines, is all. So I let my brothers believe that I was a real cowboy, you see, so I thought I was.

25 When I got about eighteen, I slipped off from home and went out to Arizona. “They needed me to break their horses. I’m sure of that. They just . . . They needed me, so I must leave home.” Under age, but I slipped off, and I happened to get to Phoenix just in time of a rodeo, you know. So I went back out there to look their stock over, see which one I was going to ride. The ones the rest of them couldn’t ride, I was going to ride it, you know, had the silver saddle.

26 I was a little bitty fellow, always been very small, and I thought I’d get me a pair of chaps. I know my father wore them. And he didn’t have any at the time, and so I got me . . . I seen a pretty pair, you know, had A-r-i-z-o-n-a at the bottom, steer heads and things on it. I thought, “Oh, my, that’s going to look good on me,” you know, how a kid. I pulled them up on me, it was about eighteen inches of it laying out on the floor. And I looked like one of these little bantam chickens, you know, with them feathers on. I thought, “That will never work,” so I just went and got me a pair of Levis.

27 And I thought, “I’ll make some money.” So I went out and looked all up-and-down that stock standing there, so wild that they wouldn’t even eat hay, and it in the manger. I thought, “Oh, my!”

28 So the first time they brought out, it happened to be . . . Strange, saying this this morning, never thought of it till just now; but the first horse was to be rode that afternoon, in competition, was called the “Kansas Outlaw,” and it was from Kansas, great big seventeen-hand-high outlaw he was. And so this famous rider there was supposed to ride him.

29 So I got myself up on the corral fence, like the rest of the riders, you know, and set up there. They’d push this hat back. I thought, “I look like a real rider,” looking up.

30 So this fellow come out, all decorated up. He—he, when he come out of the chute, on this horse, he made about two or three twists and the sunfish, and the boy . . . The horse went one way, and the man the other. The pick-ups got the horse. And the ambulance got the rider, blood running out of his ears. And the horse going on down through there, and the pick-ups got him.

31 This caller came by and said, “I’ll give any man a hundred dollars that’ll stay on him ten seconds.” He walked on down through there, coming down through there, said, looked right straight at me, said, “Are you a rider?”

32 And I said, “No, sir.” I changed my mind, right quick. I was no rider.

33 When I first was ordained, the Missionary Baptist Church, I’d pack my Bible under the arm, you know, like *that*, and I got my—my

credentials. I—I was a defender of the Faith, that’s all there was to it. I thought I was a preacher.

³⁴ One day I was in over here at St. Louis, when this little Daugherty girl was healed, and I thought that I was a minister. I went down and I met the Pentecostals. And this Robert Daugherty, some of you may know him. And I heard him preaching. And that man preached till he would buckle in the knees and get blue in the face, and go plumb down to the floor and come back up, catching his breath, you could hear him two blocks away, still preaching.

³⁵ I, my old slow Baptist ways just don’t think of it that fast. Anybody said to me, since then, “Are you a preacher?” I say, “No, sir.” I kind of have to watch that.

A fellow said to me, up at Philadelphia . . .

³⁶ There is where the next meeting is to be held, with the international. I’m to speak the 29th, open the meeting the 29th, for Doctor Brown and—and many of those brethren along. That’s at Philadelphia, begins the 29th of this month. It’s my privilege to open the meeting, so, and have a couple breakfasts for them.

³⁷ Some fellow said, “What are you hanging around that bunch of Businessmen? You’re supposed to be a preacher.”

I said, “Well, I—I am a businessman.”

He said, “Well, what—what business are you in?”

³⁸ And I said, “The assurance business.” I said it fast so he wouldn’t catch it, you see. He didn’t get what I said. I never said “insurance,” I said “assurance.”

³⁹ He said, “Well, I’m—I’m glad to—to know that.” He said, “What, where is the headquarters of this company?” Said, “What kind of insurance is it?”

I said, “The Eternal Life.”

He said, “I never heard of it. Where is the headquarters?”

I said, “Glory.”

⁴⁰ So any of you fellows are interested, I’d like to talk the policy over to you after the service is over.

⁴¹ And I remember, some time ago, on insurance. I hope there is not an insurance man here. My brother is an insurance salesman, by the way, with Prudential. So I was told I got a little dull deal on an insurance one time. And they didn’t read the policy to us just right, and dad worked for ten years for a twenty-year, paid-out endowment, we thought. When it was ready to be cashed in, it was worth seven dollars and fifty cents, and we thought it worth hundreds of dollars. But, and

I—I don't know. It's all right, insurance is okay, now; not downing that. It's perfectly all right.

42 So I had an insurance friend, or sold insurance, rather, a fellow I went to school with; his brother, writes in *The Upper Room*, it's a very fine Baptist minister. So Wilmer came up to talk to me, one day, said, "Billy, I come to talk to you about some insurance."

43 I said, "Well, Wilmer," I said, "I'll tell you, we're always been good friends," I said, "and everything." I said, "If you want to talk about the weather, or—or about something else, all right, but about going fishing or something. I'm willing to talk about that. But . . ."

Now he said, "Well," said, "you really need some insurance."

And I said, "I have assurance."

44 And he said, "Oh excu- . . . Then I guess Jesse," that's my brother, "has already sold you a policy?"

45 I said, "No." And my wife looked at me like I was a hypocrite, see, 'cause she knowed I had no insurance. So she looked at me. And I said, "Yeah," I said, "I have assurance."

46 Said, "What is it?" And I said:

Blessed assurance, Jesus is mine!
 Oh, what a foretaste of glory Divine!
 I'm an heir of salvation, purchased of God,
 Born of His Spirit, washed in His Blood.

47 He said, "Billy, that's very good, but that won't put you up here in the graveyard."

48 I said, "But it'll get me out. I'm not—I'm not worried about getting in; I'm worried about getting out."

49 Businessmen, I'm still in the business. If you want to talk some of this over with me, I'll be glad to do it with you.

50 But it's a great thing to have fellowship. I believe it was written in the Scripture, "How sweet and pleasant it is that brethren can dwell together in unity. It's like the anointing oil that was on Aaron's beard, that run down to the hems of his garment skirts." There is something about a fellowship!

51 God alone, in the beginning, He was only God . . . He wasn't even God, at the beginning. Did you know that? He couldn't. *God* is an "object of worship," the English word. See? As He was Elohim, the self-existing One; He wasn't even God. But in Him was attributes, such as your thought. See? Your thought, I have to see something, and then . . . I think of it, and then speaking. And a word is a thought expressed. So,

“In the beginning was the Word, and the Word was with God, and the Word was expressed,” see, brought forth.

⁵² And now all is the same. Same as we are, born again, we got Eternal Life. If we have Eternal Life, there is only one form of Eternal Life, that’s God. And we are attributes of Him. Now I can talk amongst Christians this way. We are attributes. And Jesus came as a Redeemer. How many believes that? [Congregation says, “Amen.”—Ed.] Redeem, is not create something new. Redeem is to bring back that which has already been. See? So what are you scared about? See? It’s all—it’s all in His hands, the clock is not ticking wrong. Everything has to be this way, and it brings us to this spot. Now . . .

⁵³ And I trust and certainly hope that each of you man here this morning, that’s not a member of this fine fellowship, that you’ll talk it over here with this fine man; I’ve just got to shake his hand, the—the president of this chapter. And strengthen yourself! David said he strengthened himself against the enemy. And you man, you—you—you want to do everything you can to strengthen yourself against the enemy. We are here as full Gospel brothers, see. We believe It. Let’s get to work, and get out and get some of these other brothers and bring them in, whether full Gospel or not, and bring them into our—our meetings. And pray and do our part to strengthen the Body of Christ, and, in that, we strengthen ourself. God be with you, help you. Anytime I can be a favor to you, let me know. Now let us, before we approach the Word . . .

⁵⁴ I don’t want to keep you here too long. I’m—I’m just a . . . As I said a while ago, “I’m kind of slow, you know, and I have to kind of think of it slow.” And—and my mind is not too good, to begin with, so I just have to kind of take my time; and don’t know no more than just what He tells me to say it, and gets me in trouble sometimes, get me out of it other times, so I just say what He says. But before we approach the Word, let’s approach the Author.

⁵⁵ Some time ago, I was riding along with a famous Doctor of Divinity, many of you might know him, William Booth-Clibborn, and he preaches the Gospel in seven languages. And we were talking about God and His attributes. And I was speaking about it, said, “It’s like a diamond, God is.” See? And I said, “Then these gifts that you speak of,” I said, “they are—they are just reflections of God’s love.” And I said, “Like in Africa, we . . .”

⁵⁶ The president of the mine, in Kimberley, was one of my ushers in the line. He taken me through the diamond mines in—in Kimberley. Why, you can find them laying on the street, but you daresn’t to keep one unless it’s cut. It has to be cut by the pool. So then a great big

diamond, it doesn't have the fire in it when you find it. No, it's got to be cut for that.

⁵⁷ And that was God, and He had to be wounded for our transgressions, and bruised for our iniquities. He is the big Diamond. And then when you cut a diamond, (did you ever notice?) you cut it in a three-cornered shape, and the sun against that will reflect seven colors. See? And looking, red through red, looks white. Did you know that? That's right. Red through red, that's the Blood, the red Blood looking at a . . . God looking at a red sinner, through red Blood, turns him white. He is in the heart, you see.

⁵⁸ And—and so now, in that, I said, “God chipped, cut, bruised, to reflect in these rays, as it hits the—the great Word of God, reflects what God is.”

⁵⁹ And this Mr. Clibborn said, “But you just don't know your Bible.”

⁶⁰ I said, “That might be true. I know the Author real well. So that's—that's the main thing, if I know the Author.” To know Him, whether you know all the Word, or not; just to know Him!

⁶¹ I believe it was Hudson Taylor said to the young missionary one time. He said, “Mr. Taylor, I have just received the Holy Spirit,” said, “shall I go get my Bachelor of Art?” He said, “Don't try to shine the light when the candle is half-burned down. Let it shine while she is a burning.” Right. In other words, if you don't know what to say, go tell how it was lit. That's good enough.

⁶² And you Full Gospel Business Men do the same. You don't—don't have to wait and be a minister; just testify what He has already done to you. That's what you come together here for, is testify what He has done for you. That'll shine Light to others to be lit off of that. That's how the lamps in the tabernacle was lit, one from the other; not a strange light, new lighting; but the same light. Means, it's the same God all the way through, that shines the Light.

Let us speak to this great Author now as we bow our heads.

⁶³ Heavenly Father, to come together now in Heavenly places: This, we realize, is not a church building; no doubt but what the Kiwanis and the many different orders, the Lions and everything, meets in here. But this morning it is a church because the—the Kingdom delegates has assembled together. And we feel, though, already, from these testimonies and hymns, we are—are conscious of the Presence of the great King. We know that He is here.

⁶⁴ And now as we, as children, in offering to Thee the praises of our lips, oh, maybe not orderly, Lord, but just it's children, You understand it. No matter how much we would try to use our—our manners and

intellect, it might not come from the heart, it's something artificially putting on. But when we, from our heart, offer You the adorations that's in there for You, I'm sure it'll be received.

65 Now we pray that You'll just bind us around the cord of the Holy Spirit, gather our hearts together, and speak to us through the Word of God.

66 Bless this little chapter, Lord, give it strength. "I the Lord have planted it, I'll water it day and night, less some should pluck it from My hand." I pray, Lord, as Your servant, bless them. Strengthen them, Lord, for the Kingdom's sake.

67 Bless every church that's represented in here this morning, and every person. And if there be some here this morning that—that's really not saved, I—I pray, God, that this will be the hour that they will find out that they're insufficient to meet death, that they will receive the—the gift of Eternal Life through Jesus Christ Thy Son. For we ask it in His Name. Amen.

68 Now, in the meetings, I think I have preached to you so hard and everything, in the meetings, I don't want to take, preach a sermon. And I think it's not really right to have a—a gathering without reading the Word, and talking just a little bit on the Word. So here I have selected from the Word here, just a—a little drama, a little story. Some of you, I've give it two or three times, but I think it would bear again, you can bear with me just a little bit with this.

69 I'm going to—to read from the Book of Saint Luke, in the 19th chapter, beginning with the 1st verse. It's a very strange little text, think of a place like this to have it. But yet all the Word is inspired, fitting in Its place, and I trust that God will take this Word and fit It right in where It belongs this morning.

. . . Jesus entered and passed through Jericho.

. . . behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who—who he was; . . .

70 Let me read that again, because I want to emphasize this.

And he sought to see Jesus who he was; and he could not because of the press, or because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, . . . come down; for to day I must abide at thy house.

71 May the Lord add His blessings to the reading of This, His Word.

72 This man, little character, our scene opens at—at Jericho. Now, Jericho was the lowest city in—in Palestine, and it's in the valley. And—and Jerusalem is up on the—the mountain, up on the hill.

73 And if you noticed, Jesus, when He came to the earth, He was given, among man, the lowest name that could be given. His come, He was “Beelzebub,” that was the worst name they could ever call Him, that's, “a devil, a fortuneteller, evil spirit.” They called His work an evil spirit. The unprepared church, to meet Him, they give Him a horrible name, “Beelzebub.”

74 And He came, the most humblest birth that could ever be born, of a peasant mother, not even a place to lay down to—to give birth to this baby. And His swaddling cloth, we're told, was off of the yoke of an ox, that they wrapped Him in, in the manger, in a stinking stable, over the wastage in the stable. And the stable is not even a correct stable; little cave in the side of the hill.

75 And He dealt with the lowest, most poorest of people. And He was rejected by the highest of societies. He was rejected by His Own, the church that ought to have known Him, but they didn't. They wasn't trained in the Word, to know Him.

76 And we find again that He went to the lowest city that was in Palestine, Jericho. I forget how many feet below sea level it is, way low. He stooped Himself so low until the smallest man of the city had to climb up in a tree to look down on Him.

77 But that's what the world thought of Him. They give Him the most crucial, hardest death that any man could die; He died as a malefactor. The most disgraceful that He could die, stripped His clothes off of Him; and, course, you see on the statues, and so forth, they got a cloth around Him. “But He despised the shame.” They stripped His clothes completely from Him, nailed Him to a cross, in shame. The lowest, hardest death that could be given, they give it to Him. And that's what the world thought of Him.

78 But God thought of Him till He give Him a Name above every name that's named in Heavens or in earth. Exalted Him so high till, His throne so high, He has to look down to see Heaven. That's what God thought of Him. I'm sure that's our thoughts this morning, too. It's above every name, above every name that could be named. Even the whole family in Heaven and earth is named “Jesus.” And by this Name, every—every knee shall bow, and every tongue shall confess to It.

79 Zacchaeus was just a—a businessman in the city of Jericho. And he was no doubt a—a fine man in his way. He—he was, let's say, I believe,

being a fine man as he was, he must have belonged to some church, one of the denominations of that day. Let's say he was a Pharisee.

⁸⁰ And he, really, he didn't go with the views of his wife. Let's say his wife's name was Rebekah. And he didn't go with her views, because she had believed on Jesus. She believed Him to be just what He was, the Messiah, because she had seen Him do the sign of the Messiah. Her, being a Hebrew; Hebrews watch after signs and prophets, because that was to be their messenger. That's the reason that they should have never failed to have knowed Him, because He was coming, "the Son of man."

⁸¹ Read the rest of this dealings here with Zacchaeus: "For the Son of man come to seek and save that which was lost. He is the Son of Abraham."

⁸² When, they accused Him of going with sinners. So we see they should have understood that, but they didn't. They had their theology of—of living good and being fine people, and so forth, but they didn't understand what really their Messiah was to be.

⁸³ Do you know that could be again? That could so easily happen, that we would misunderstand it in some way. Now there is only one way to be sure, that's, find out what He was. Then, the Scripture says, "He is the same." Find out how He will manifest Himself at the end time. It's written. See, He never does anything unless He reveals it first. He said so in the Scripture, "He does nothing, except He reveals to His servants the prophets." And He has revealed It. And *This* is His prophet, *This* is a Book of prophecy, It's the complete revelation of Jesus Christ, all the way through. Nothing to be added to, or taken from It. And we ought to search It and see what day we're living in, 'cause we might be caught in the same trap.

⁸⁴ So we find that during this time, that this Zacchaeus, our little character this morning, this businessman of—of Jericho, we . . . he might have belonged to the Kiwanis, if there was such a thing, or something to symbolize it. He—he might have been a member of some of the great orders there, there was in Jericho. No doubt, an outstanding man for his—his time, and he belonged to the church.

⁸⁵ But the bad thing we find, that he had taken sides with the modern opinion, the popular opinion, of Jesus. And Jesus is the Word; and the Word, manifested, is Jesus. See? And so he had taken the—the side of the popular opinion that He was not a prophet, that He was only a—a—a . . . I don't want to say this word, as we would call it today, four-flusher, just something that was putting on.

⁸⁶ But, you see, Satan can impersonate that so perfectly until it's hard to know which is right or wrong. Jesus said it would be that

way in the last days, so much impersonation, as Jannes and Jambres withstood Moses.

⁸⁷ Remember, them two man could do anything that Moses and— and Aaron could do. But the only thing that Moses knew, and a vindicated . . . Well, he never came, Jannes and Jambres, to deliver the slaves. Moses came in the Name of the Lord, to deliver the slaves, see, because it was thus written. They told Abraham, “Your seed will sojourn for four hundred years, but I’ll bring them out.” So Moses had **THUS SAITH THE LORD**. But they could impersonate any kind of a gift that they could produce. Them knowing it, they never paid any attention to their impersonators, they stayed right straight with the Word. God finally declared.

⁸⁸ And you know He said that it would be in the last days, “As Jannes and Jambres withstood Moses, so will these man of reprobate mind, concerning Truth.” That’s right, see, just simply impersonations. So it does get a bit confusing to the people.

⁸⁹ Sometimes you scold them, but yet it—it’s not that you don’t like them. It’s because you do like them.

⁹⁰ What if you had, your little boy was sitting out here in the middle of the street, and you’d walk out and say, “Junior, dear, I don’t think you should sit out here”; he would say, “go tend to your business”? You would give him a little . . . What is it you call it, like my daddy give me? A posterior protoplasm stimulation. Is that the way, the way it’s pronounced? That’s what he would need.

⁹¹ And so that’s what sometimes you have to give the church; not because that you don’t like Junior, but because that you do like Junior. See? Love is corrective.

⁹² That, Jesus wasn’t evil with them. He loved them, and He must correct them.

⁹³ So we find this little fellow and Rebekah, his wife. And she believed that He was a prophet, the Prophet. They hadn’t had a prophet for hundreds and hundreds of years. They knew the next on the scene, next real prophet, would be Him. See, they knew that was come, ’cause it was prophesied. So the prophets had ceased, and then He come on the scene. And she had seen that Messianic sign, and she knew that was that Word. See, she had searched it out.

⁹⁴ So our drama starts from here. Must have been an awful night on the little fellow. It was a restless night, and he couldn’t sleep. He was—he was rolling around, over his pillow, all night long. Many of us know what those kind of nights are.

95 You see, Rebekah knew. She was connected with the disciples, and so forth. She knew Jesus was to enter the city the next morning. And she was so interested in her—in her husband, that she wanted him to be brought face to face with Jesus. And a man ever stands face to face with Him, it does something to you. He is not like other man. He is different. And she wanted him to be sure that she seen Him, seen His work, and knew that He was that Messiah. Although, the priests and them had said, “There’s nothing to it. It’s just a bogus. It’s—it’s a hoax.” But she believed it, so she was praying.

96 Now, Rebekah, if you want to get your businessman, Zacchaeus, really before Jesus, you just start praying, he’ll get restless.

97 So the time had drawn close at hand, so, the next morning, Jesus was to pass that way. So all night he twisted in the bed, and he was miserable. And she, laying there, praying. And no doubt in the night, when they would wake up, she would say, “Thank You, Lord, I know You’re working on him.”

98 Now when you go to see your Zacchaeus can’t rest, just say, “Thank You, Lord, You’re working on him now.” When you see him get so crabby, he don’t want you to go to church anymore, see, “Stay away from that bunch! Don’t go down there no more! There is nothing to It!” Just be patient. God is working, you see. That’s the way He does it, see. He just gets so restless he can’t stand it.

99 So we find, the next morning, real early, our little character slips out of bed and goes over and grooms himself in his very best clothes, you know, his finest robe he had, and grooms his beard and combs his hair. And Rebekah looks out from under the cover and she sees him. She knows right then something is up. So he slips to the window, and looks over and see if she is a look, awake. No, she wasn’t awake, according to what he thought. He raises up the curtain and looks out, and it was breaking day, so he gets hisself all ready.

100 You see, when you go to praying for somebody, something goes to taking place. There is where we fail, friends, not praying. Prayer is the keynote. “Ask and you shall receive. You have not because you ask not; you ask not because you believe not. Ask abundance, that your joys may be full. Ask and believe that you receive what you’ve asked for.” Then hold onto it. Don’t leave it. If it’s a promise in the Bible, and it’s been revealed to you that God is going to give it to you, hold to it.

101 That’s just the way she had—she had. It was revealed to her that her Zacchaeus was going to be saved, so she just held right onto it.

102 So as he starts out the door, she said, “Zacchaeus, why are you doing up so early this morning?”

103 “Oh,” he said, “dear, I thought I would, uh, uh. . .” You know, you can make all kind of excuses, Zacchaeus. “I thought I would walk out and get a breath of—a breath of fresh air. You know, kind of. . .” Would you brush up for something like that, you know? And she knowed something.

104 So here he walks out, looking back at the house, you know, as he walks out the drive, looking back. Her peeping through the lattice, you know, looking to see what it was doing. She knowed right then. She got down, said, “Thank You, Lord. I believe it’s all over now. We got him moving.”

105 So if you got your Zacchaeus down to the meeting this morning, he is moving. He may be sitting here, so he is moving. We got him moving that far, anyhow.

106 So he started out, looking back, see if anybody was watching him, you know. He said, “Now, you know what I’m going to do?” Let’s change our thoughts to his now. “My wife has been all mixed up in this, so-called, Prophet of Galilee; when, my—my priest and pastor tells me, ‘There is no such a thing as that in these days. All these miracles and things is just some kind of a hoax. There is nothing to it.’ You know what I’m going to do? I’m going right down and give Him a piece of my mind. Cause, and that will make me outstanding man in this city, you see, when I can call Him down, to His face. I’ll do that.” So out he goes.

107 Said, “Now He will enter on the south side, no, or from the north side, coming down from Jerusalem, He, from Dan to Beer-sheba, going down.” Said, “I’ll—I’ll—I’ll. . . He is coming down from Jerusalem, so I’ll—I’ll go down there to the north gate. I’ll catch Him when He comes in. And I’ll stand right there and I’ll get a good look at Him, and I’ll give Him a piece of my mind.”

108 Oh, how many Zacchaeuses there is nowadays, talk about Jesus at the meeting, “It’s a bunch of holy-rollers. There is nothing to it. If I ever catch that Man, what I’ll do!” See?

109 So he walks down to the gate. But the strange thing was, you know. . . He was going to get him a place right in the gate, tell Him he was a businessman; he belonged to the—the Kiwanis, he—he belonged to the associations and—and all the—the sororities of the city. He, he was—he was one of the officials there, and he was outstanding and respected. He was a decent citizen. And really he wanted to tell Him He didn’t need to come to that town, they had plenty of preachers and plenty of churches, they didn’t need His ideas around there. So he struts down the street, and his little chest stuck out, you know. And, oh, my! What? Why, the rabbi might make him a deacon if they do something like that. So he goes down to the gate.

110 But the strange thing. Well, you know, somehow it's odd, but, everywhere that—that Jesus appears, there is usually somebody there to hear Him. See? And before he got there, he—he heard a noise. And they were singing all kinds of songs, and—and, “Glory to God in the Highest,” and all these fine hymns they were singing, and some screaming and shouting. Isn't it strange, where Jesus is, there is always a lot of noise? [Congregation says, “Amen.”—Ed.] See? It's just . . .

111 You know, He entered the temple and . . . one day, at, in Jerusalem, rather, and when He did, they broke down palms, and screamed. And there stood those there, those great professors of societies and things, and priests, and said, “Make them hold their peace.”

112 He said, “If they hold their peace, the rocks will cry out immediately.” See, something is going to cry out when He is around. That's right.

113 You know, when Aaron went in to the Shekinah, before the Shekinah, he had to be anointed, and he had . . . his garments had to have a pomegranate and a bell. And that's the only way that they knew that Aaron was still alive, when they heard this noise. And when I think that that's the only way that God knows whether we're alive or not, when you hear a little noise. You take anything that's so dead, that something happened to it. So they had to tell whether he was alive or not, by the noise that was made.

114 So Zacchaeus heard all this noise down there. And so when he got there, the gates was jammed up, and up on the walls, and everything. And he was just a little bitty fellow, after all, so he thought, “How am I going to see Him? There will be so many of them holy-rollers around Him, till I—I just can't see Him. So you know,” he said, “I know one thing, I can't see Him here, because I'm too small.

115 “But I know He is going down to my competitor's for—for His lunch. So I don't see, if He was a Man of any intelligence, He would come to my place of business, my restaurant. But He is going down to Lavinski's.” Or, I hope there is not a Lavinski here. “So then, anyhow, He is going down to his restaurant. And, really, I serve the best food, and—and why would a Man even . . . and Rebekah being a member of His church, and then He go to a place like that?”

116 Well, he said, “I know one thing, I'll go down here to where Hallelujah Avenue crosses Glory Street. He'll pass that way.” That's true. “Right there, down at the city street, where Hallelujah Avenue and Glory Street crosses.” You can always find Him right along there.

117 So he left the crowd and run down there, and he thought now, groomed himself all up, and said, “Now when He comes around the corner, I'll tell Him, I'll give Him a piece of my mind. He is to pass this

way, so I'll—I'll—I'll. . . when He comes by." Then he got to thinking, "You know what, that crowd will follow Him."

¹¹⁸ They always do. "Where the carcass is, the eagles will be gathered." Not the chickens, the earth-bound bird. The heavenly eagle will gather with the carcass. A chicken is his cousin, you know, he is down here where rats and everything else can eat him. But the eagle puts her nest way up there in a tree, nobody can get to that. The parasites don't bother them; they fly too high. Now, the predators and rodents and things is not going to bother them, he is an eagle. They like eagle Food. *This* is It.

¹¹⁹ You know, Jehovah is an eagle, Himself, and He calls us eaglets. His prophets are eagles, seers.

¹²⁰ An eagle goes so high, there is no other bird can follow him. Why, if the hawk try to follow him, he'd disintegrate. That's right. That's what's the matter today, so many trying to impersonate. It'll soon find out. You let it rise a little higher, all the feathers will fly out. Um-hum, um-hum, uh-huh. Right. They'll be grounded. Remember, he has to be a special-built bird. And the man can follow this Word has to be special built, built of God, not a seminary. We find when he . . . higher he goes, if his feathers won't stay in, what good will it do him.

¹²¹ And another thing, when he gets up there, what if he gets up there and he is blind and can't see nothing? See, he has got to have eyes too (see?), to know what he is doing when he is up there. So is God's eagles. Higher you go, further off you can see, come back and predict what is fixing to happen. You understand? [Congregation says, "Amen."—Ed.] I think that colored brother back there could understand that pretty well this morning, see. Now notice.

¹²² Then we find that he said, "If I stand here, that same group of noise, He'll never hear my voice. They're screaming and carrying on so, my rebuke to Him would never mean anything." That's good. So then said, "But you know what I'll do? I'll tell you what I'll do. There is a sycamore tree standing here. And I'll get up in that sycamore tree, and when He comes by, I'll see Him. Then I'll step right out there on one of the limbs, and I'll tell Him what I've got to tell Him. And He'll know that I am Zacchaeus, the member of this fine denomination down here. I'll tell Him where I belong and what my priest thinks about Him." Well, that might be all right.

¹²³ He looks around, and he thought, "Now, the next thing, the first limb is about—about ten-feet high." And he is only about four-foot high, so how is he going to get the next six feet? See? So he wonders how he could get up in there. There is no other way for him to get to it, and he'd have to get up in this tree. So he looks all around, and there is

nothing but . . . You know, the garbage exposal hadn't been by yet this morning, and the garbage cans was sitting in the corner. He thought, "If I could only get that garbage can over here, then I . . . that would make me high enough to get up there and get a hold of that first limb. But I am determined to see Him. I am going to see Him."

¹²⁴ You know, there is something about it, when a man wants to see Jesus, he goes through some of the most radical things. See? But, see, God was dealing with him. What was it? Rebekah's prayers being answered, see.

¹²⁵ Well, he goes over there. And the collector hadn't been by yet this morning, and the can was pretty heavy, so he couldn't lift it. He was too small. So he tried, and he couldn't do it. There was only one way he could do it, that's get a hold of it with his arms, pick it up. But he's got on his best robe.

¹²⁶ But there is something about it, when you want to see Jesus real bad, you'll do anything. See? You'll—you'll just do anything, if you want to see Him real bad. So he gets out there and he . . . See, Satan is going to try to keep you from doing it, too. Everything, he is going to put . . . He is going to put a flaw in the way, every time, to keep you from seeing Him. He'll blind your eyes with anything he can. But if you're determined, God will make a way for you. He is passing this way this morning, too. Don't let Satan put something in your way, your "time, and *this*, and I've got to do *this*." Just sit still a minute.

¹²⁷ So he gets down, stoops down, that nice robe on. He is sure spoiling himself now. He gets a hold of this garbage pail. Just about the time he gets a hold of it and starts packing it, here come his competitors around the corner.

¹²⁸ About the way it is here, Zacchaeus. You said you would never get in a bunch of holy-rollers, but you're here.

¹²⁹ Well, here he sits, he is standing here now with this garbage pail, his—his face red. Well, the competitor said, "Well, look, there is Zacchaeus, the restaurant man down here, he has changed his job. He has got a new position. Well, you know, he is a—he is a . . . works for the city, the garbage disposal." Well, there is something another about it, though, if you're determined to see Jesus, you'll do anything. He just held to it, and his face reddened, his face swelled out. And here he goes, right over and sets it down. He looks around, let them get around the corner.

¹³⁰ Then he gets up on the can, and shimmies up the tree. Uh-oh, excuse me, I ought not to have said that. Shimmy, you know, that—that's a . . . How many knows what's "shimmy up the tree"? Well, that's all right then. See, in other words, he climbs up the tree.

¹³¹ And he gets up there, and there he is, sitting there. You talk about a mess! Garbage all over him, he is a polluted sight.

¹³² And, sometime, God just let's you get like that. Amen. I heard somebody today, you know their new way? I hope it never gets in our Pentecostal realms, though I see it leaking in; come in, shake hands, "I—I take Jesus as my personal Saviour." I like to see them get down there at the altar, and die, beat, and squall, and slobber. And, you know, when you . . . We used to have some horses, and when we fed them clover, that real pretty, sweet clover, honey in it, it made them slobber. When you get close enough to Canaan, you'll slobber a little, too, you know, so eating that Honey out of Canaan.

¹³³ So we find that here he is, up in the tree now, wiping the garbage off of his new . . . He didn't think he would do that. Just let somebody get praying for you, you'll do strange things. And he wiping it off like *that*; and splinters all in his knees and all over his hands, sitting there picking them out. He said, "Well, now, if I ain't a mess! Here I sit." Said, "You know, Rebekah told me that fellow was a Prophet. Now, I—I'm going to wait, I'm going to hide." So he sit down where two limbs come together, it makes a nice place for a seat.

¹³⁴ And after you've got that far, and you've got this far this morning, Zacchaeus, you're sitting, too, where two ways meets, yours and God's. See? When you disposed yourself enough to come out here this morning, well, Rebekah's prayers is about to be answered. But you're sitting where two ways meet now, yours and God's. See?

¹³⁵ And he sat there, and he thought, "She said, 'He was a prophet.' All these things, 'He could think the thoughts of the people's hearts, and reveal it to them, and tell them what was wrong with them.' And, oh, this thing about 'Nathanael, come and told him he was under a tree out there.' You know, I ain't going to take no chances. I'm going to cover myself up, up here in the tree. So I'm in a tree, too. And so I don't believe He is a prophet, though. I just don't believe it, 'cause my priest tells me there is no such a thing as prophets. We haven't had them for hundreds of years."

¹³⁶ So now, of course, you realize I'm giving a drama here, to make a point.

¹³⁷ So he gets all the limbs and pulls them in around him, all around, disguised himself real good. Said, "Now when He comes up Hallelujah Avenue, from Hallelujah, turns to Glory. So right here on the corner, when He comes up that way, when He turns the corner, I'm going to leave me one big leaf here, so I can look out and see Him. I'll raise it up. He'll never see me, not up here. And then when He comes by, and I get a good look at Him, you know what I'm going to do? I'm going

to pull these branches back, and after He comes by here, and I'm going to give Him a piece of my mind. I'm going to tell Him about it." So he sit there a little while.

¹³⁸ After a while he heard a noise coming. Usually Jesus comes with those noises. So here He comes around the corner. So, he, what's the first thing he finds? A bunch of people gathering around the streets. He said, "I'm glad I'm up here in this tree, so I won't get mixed up with them again." So here he is up here in the tree, sitting there, all camouflaged all over, so nobody would recognize him, his competitors won't know he is up in the tree now. So he has just got this one leaf he'll raise up and look out, and put it back down again, and the rest of him is all covered over. So he raised up the leaf, and the people are gathering on the corners.

¹³⁹ And, you know, here come Mr. Jones out with that sick child. When he heard that the—the priest and the doctor, right in his own restaurant, discussing it the other day, that, "That child was dying, had a fever that the doctor tried to break, and there was nothing would break it. And that child must never move from that house. But here, that," his own customer, "has become such a fanatic till they brought that child out in that cool March wind. And here they had it wrapped up in a blanket, a little girl of about ten years old. What a fanatic! When he enters my restaurant again, that child will be dead, of course; I'll tell him, I'll give him a piece of my mind!"

¹⁴⁰ After a while the noise gets more and more, and all of them run out in the street. The first thing come around the corner of Hallelujah Avenue, to Glory corner; as they come around the street, we find, is a great big burly bald-headed fisherman, by the name of Simon, saying, "Would you please step aside, folks?" Here was eleven more behind him, saying, "If you will, please, step aside. Our Master was in a great service last evening, and—and virtue went from Him, and great visions taken place. And He is tired this morning, and He's—He's—He's going to breakfast. Would you please just step aside, kindly?"

¹⁴¹ And here goes the Jones family out, with this baby. And the big fisherman and many of them, said, "Step back, would you, please." "Well, we've got a baby here that just simply it's going to die. The doctors has give it up. Would you please let us just as much as lay the baby. . . ."

¹⁴² "I'm sorry. They'll all want to do that, so I—I just can't do it. You'll have to stand out, aside there. He is coming just right now. Would you please step out?"

¹⁴³ So I can see then, as the little watchman, from the tower he was in, in the tree, watched, and he seen Mr. Jones and Mrs. Jones get down

on their knees, in that crowd, say, “Lord God, pass me not. O gentle Saviour, hear my humble cry. While on others Thou art calling, do not pass me by.”

144 And as He come by, He stopped, and said, “Mr. Jones, would you bring your baby here?” It was kind of convincing.

145 He is the same today. Doesn’t take a prayer card. It doesn’t take a group. It takes faith, like blind Bartimaeus had at the other end of the gate when He went out. Two hundred yards from Him, marked the place, how could He have heard his voice? But, “O Jesus, Son of David,” that stopped Him, touched His garment. And He turned around, said, “Bring him here.” See?

146 And they brought the little baby over there. He laid His hands upon the little baby, that’s all He did. In a few moments, the father taken it back, and there went the baby down the street, running. The fever had left it.

147 It kind of softened him up a little bit. He said, “Wonder if He could be a prophet?” It made him kind of believe it.

148 You know, there is such things as that that convinces us, for He is the Word, (not “I was”), “I AM.”

149 And as He comes under the tree, he thought . . . Well, he holds this little leaf up, looking down. As He got under the tree, he thought, “Could He be a prophet? It might be.” You see, you have to have faith. “Could He be?” And as He passed under the tree, with His head down, walking in His mild manner.

150 There is something another, when you ever see Him, you—you—you are changed. You can’t be the same no more. I heard about Him, you heard about Him; but when I saw Him, His Word, I—I—I never could be the same no more. There is something about Him, that’s different from other man. There is something about Him, different from bishops and cardinals and popes, and so forth. He, there is something about Him that is different.

151 Little Zacchaeus had been touched. Rebekah’s prayers had been answered. As He passed under the tree, said, “Well, I—I might apologize to Rebekah when I get back. He is on His road over to Lavinski’s, that’s all right. If He eats at another restaurant, it’s all right with me now.” See, he had done seen Him.

152 So when He got right under the tree, He stopped, looked up, said, “Zacchaeus, come down. I’m going home with you, for dinner today.” See, He knew he was up there. He knew who he was.

153 Brother, sister, He is the same yesterday, today, and forever. He is to pass this way this morning. He has passed this way through the city, been here this week with us.

154 You know what? If the President came, President Johnson came to Topeka, the flags would be up, the streets would be decorated, and he would have a great welcome. But Jesus can come, there is hardly anybody wants to come and see Him. You'd have to have a police escort to get the President in this city, but we have plenty of seating room. See the difference? They don't care to see Him.

155 I hope Zacchaeus is here this morning. And when He is passing this way, that's Him talking to you.

156 He came down out of the tree. Course, the critics wanted to say, "This man is a sinner."

157 He said, "Lord, if I've took anything through false acquisition, I'll restore it back a hundred fold. I'll give it back. And if I have defrauded any man, I'm ready to make it right. I—I am ready."

Let us bow our heads.

158 Zacchaeus, are you ready this morning? Why don't you come down now out of the tree? Why don't you come on? He is passing this way now, passing through your heart, talking to you. Would there be, while you have your head bowed, praying, is there anyone here would say, "Brother Branham, really I've been a little skeptic all along"? Remember, he was a religious man, himself. "I've been just a little bit skeptic, but now I believe. Help my unbelief, God." Not to Brother Branham, 'cause no one looking but just myself and God, "so I'm going to raise up my hand and say, 'Pass me not, O gentle Saviour. Hear my humble cry. Make me a true believer, Lord. Come, go home with me today and abide at my house.' 'Today I must abide at your house.'"

159 Will you raise your hand, say, "Remember me, God"? The Lord bless you, bless you, and you. "Remember me, God. Go home with me, this morning. I know You're here. I know You know my heart. You're speaking to me now. You know the things that I've done is wrong. You know even I belong to a full Gospel church, but yet I have been negligent, I haven't done that what's right. I've neglected prayer meeting. I've put everything else . . . I have did things, really, that our—our belief don't stand for."

160 "I—I'm—I'm a woman, and I know I've dressed wrong. And I've cut my hair off. I've wore make-up. And I'm supposed to be a full Gospel woman, sister. Have mercy on me, Lord. I—I want You to go home with me today, and I—I—I'll be a—a living example of Christ, from now on." Will you just feel that Presence of God, that you'd raise your hand, and

say, "Pray for me." God bless you, and God bless you, you. God bless you, sisters. Yes.

¹⁶¹ Heavenly Father, some of the Zacchaeus-ettes and Zacchaeuses has raised up the leaf and has looked out. They have recognized that Jesus has found where they live and where they're at, has revealed to them they're wrong. Many, many hands in here has went up. May You go home with them today, Father, go to their house, live in their hearts. May they never forget this morning. Yet, in its . . . the ridiculous things that I . . . and to try to accumulate a—a—a feeling of a sense of humor among mixed crowd. And now in this moment when the point has come out, that it's—it's only to—to get the people to realize what is standing with us this morning here, the Word manifested in our city, among us, the Lord Jesus Himself, the Word made flesh, operating Himself through human flesh. O God, may our beloved friends see this and be brought closer to You.

¹⁶² Go home with them, I ask again, Father, with every Zacchaeus and every woman, every Rebekah. May she know her prayers is answered. We commit them to Thee now. And may they, without any hesitation, accept You into their heart, as this little Hebrew did that morning, though they been wrong. Said, "Ought not he also, being a son of Abraham?" So You're ready to go home with us, Father. We pray that You'll never leave us. Go with us, from the breakfast, as we sit here this morning; and have looked across the table at one another, happy, sense of humor, shaking each other's hands, and in love with each other, like only Christians can be.

¹⁶³ And I think I—I—I may never be here again. I—I may never meet this group again like this, at another breakfast. But I'm sure, Father, if they'll just let You go home with them, today, and abide with them, I'll meet them at a Supper, when the battle is all won and the great table is spread across the canopies of the sky, and we sit and look across.

¹⁶⁴ And I look this morning at ministers sitting here, gray-headed, that was preaching when I was a boy. I think they only cut the stumps out, blasted up the roads, and made it smooth-running for these gifts that they prophesied that would come. God, bless them, bless them all. Bless these fine women who has sacrificed for their husbands to preach, and the sacrifices that all Christians really make. Be with them, Father.

¹⁶⁵ We sit there that night, look across the table to one another, and maybe never see each other again from this morning, until that time. But, no doubt, the tears too will streak down our cheeks, for joy, when I reach across the table and shake their hands. Then we'll see Him come out. We'll be so glad we come down out of the tree, maybe a tree of a creed, a denominational creed tree, or something, just come out of our

selfishness, come out of our stupid ways, or our inconsiderates of Him; come out of our blindness, into the Light. We'll be happy about it then when we see Him walk out, in all of His Kingly robes, walk down along the table, and take His precious hand and brush all the tears away from our eyes, say, "Don't cry. It's all over. Enter into the joys of the Lord, that's been prepared for you since the foundation of the world." Until then, Father, abide with us, go home with us and stay with us, until that hour. We ask in Jesus' Name. Amen.

166 [A sister speaks in another tongue. Blank spot on tape—Ed.]

I love Him, I love Him
Because He first . . .

167 When I went up the tree, He still loved me.

And pur- . . .

Look what a tree He went up now for me, a Cross, a despised tree.

On Calvary's tree.

168 Look what a tree He went up, to bring you down out of your tree.

I . . .

169 Now, you can't love Him without loving one another.

I . . .

Now reach right across the table, and say, "God bless you, pilgrim," just across to somebody.

. . . -cause He first loved . . .

And purchased my salvation
On Calvary's tree.

170 Don't you love Him because He went to that tree for you, to bring you out of your tree? Won't you let Him go home with you this morning? How many will take Him? Raise your hand. [Congregation says, "Amen."—Ed.] God bless you.

171 Businessmen, I want to speak to you just a moment, before leaving.

172 Now if you're not a Christian, if you haven't been associating; you Christians, you people, if you accepted Christ when you raised up your hand, go to one of the pastors here, tell them what you've done. They'll receive you. Somebody or some pastor write a letter of this, for this boy here, this colored brother. That was grace last night, that young man sitting there watching that and he believed that. See? See that? How that boy, how that Spirit turned around. Billy was telling me about it, and my wife and them, after we got home. Turned around when he was over in this corner, went around here and found that one, see, to bring him Home. Sovereignty! You take Him with you. Go join up with some

group somewhere that you can fellowship with, preaches the full Word of God. And stay with that Word, regardless, see. That's right.

¹⁷³ Businessman, did you know whatever happened to Zacchaeus? He became a member of the Full Gospel Business Men of Jericho. That's right. That chapter down there, he belonged to it. That sounds rashly, but it's true like that. I'm sure Jesus wouldn't establish anything else but a full Gospel chapter, and Zacchaeus become with Him. So now, Zacchaeus, you do the same thing.

¹⁷⁴ Until we see you tonight, God bless you. I'll turn the service back here to the pastor.



WHO IS JESUS?

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