
JEHOVAH-JIREH



To give thanks to Thy great Name for the privilege of being here tonight . . . We thank Thee for all Thou has done for us. Truly we are unworthy creatures to receive of Thy manifold blessings, but we pray that You will forgive us of our shortcomings, and help us to be Thy dear children. We ask that the Holy Spirit will visit us tonight, and speak to us, and through us in a marvelous way, for we ask it in Jesus' Name. Amen. You may be seated.

I was just talking to my wife in Indiana a few moments ago, and when I told her how much snow there was, and my little boy come to the phone, little Joseph, and Joseph said . . . He's just two years old; he said, "Daddy, come home; I'll go up and pray for the sick." I thought it was cute.

² The little boy, many of you know the story of little Joseph. The Lord showed him to me six years before he was—come to the earth. And He promised me a boy, because I like Joseph so well. I could sympathize with him, because he was born, saw visions, could interpret dreams, and he was hated by his brethren without a cause. I always felt sorry for Joseph, and I was weeping one day over at Minneapolis, back in a little closet, and the Lord said, "You shall have a son; you'll call his name Joseph."

Well, I couldn't hardly know about that, 'cause the—my wife cannot have children normally; she has to have them caesarean. And the doctor said she will never have no other child but that one she had had. Four years past, two years, a pardon, and we knew she was to be mother again, and someone said, "Is this Joseph?"

I said, "I don't know."

And then, when it was borned, it was a girl. They said, "You meant Josephine."

I said, "No, I meant Joseph."

And the doctor said, "Mr. Branham," said, "they'll have to have an operation on your wife; she can have no more children."

I said, "Oh, no." I said, "I've got a boy coming."

He said, "It can't be, Mr. Branham."

I said, "It will be (See?), for the Lord has said so."

Well, he said, "All right." So he let her go. And then, four years later, she was to be mother again.

So someone said, "Is this Joseph?"

I said, "I don't know, but Joseph is coming."

So when the nurse came down out of the maternity room, she said, "Reverend Branham?" I said . . . I was out there with the waiting fathers, and so . . .

I said, "Yes, ma'am."

Said, "You got a fine, seven pound boy."

I said, "Joseph, you've been a long time coming, but daddy's glad to see you." So . . . Well, he—he's sure a fine boy. I pray the Lord let me raise him.

³ And now tonight, as we go straight into the service, and try not to keep you too long tonight . . . I pray that the Lord will give us a message, that will do our hearts good. And I'm trying now . . . I'm going to try, if the Lord willing, to veil the—the church around some faith, that it . . . Later, when if it be possible . . .

My wife said, "How is the service?"

I said, "Lovely people, but the smallest crowds I've ever had." But it's the weather. Now, when the—the meeting goes to building up, well then, I imagine, if we can get this little group taught into how to receive Christ, then it'll be a great help to those who are coming in then. And we're . . .

⁴ One of the great things that I find in the church, is they're afraid. And I want to try, with the Scriptures, to show you have no right to be afraid.

So I wish you to turn tonight, for a Scripture reading, over in the book of Genesis, 22nd chapter, begin at the 7th verse:

And Isaac spake to Abraham his father, and said, My father: and he said, Here I am, my son. And he said, Behold the fire and the wood: but where is the lamb for the burnt offering?

And Abraham said, My son, God will provide himself a lamb for the burnt offering: so they went both of them together.

And in the 14th verse:

And Abraham called the name of the place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

⁵ I'd like for a subject, Jehovah-jireh, and may He add His blessings to the Word.

Now, we want to take our time, so that you'll be sure to get it. God appeared to the people in seven redemptive names. That's His attributes to His people: seven compound redemptive names. Jehovah-jireh was one. Jehovah-rapha (Maybe get on that tomorrow night.) is two, and then Jehovah-manasses, the shield, and—and on down,

the seven compound redemptive names. And you cannot separate those names.

6 Now, back in the building here, somewhere, you'll find a picture of the Angel of the Lord. And the night that picture was taken, Dr. F. F. Bosworth, who was buried this afternoon, near a hundred years old, was . . . We was at Houston, Texas, and some minister, Dr. Best, of a great tabernacle, Baptist tabernacle in Houston, wrote a piece in the paper, and said, "Mr. Branham is nothing but a—a religious reprobate, and he should be run out of the city, and I should have the pleasure of doing it."

Well, it was a big front piece in the paper, paid piece in the paper. No one said nothing, and then he challenged me the next day to a discussion, that—or debate upon the Word. Well, I don't believe in debates myself; I don't think we should do them.

7 When I was first ordained in the Baptist church, I thought I was the defender of the faith, and I found out that every time you argue with someone, they go away with the same idea they had when they come. If they're not predestinated to Eternal Life, they'll never receive it. They just . . . That's God's way of doing it. "No man can come to Me, except My Father draws him."

And you remember, the Bible said that men of old (See?), that these people, turning the grace of God into lasciviousness, was foreordained of old to do this thing. So there's no way, if the Bible says they will do it, we just have to remember, they'll do it.

8 And I wouldn't listen to it. And the next day there was another piece come out in the "Houston Chronicle," saying, "That shows what they're made out of; they're afraid to attack the Word—or to tackle the Word."

Well, that was just too much for Dr. Bosworth. He come up into my room there at the Rice Hotel; he said, "Brother Branham, the public will think that we're just some kind of scattered bunch of people that don't know what we're talking about."

I said, "Brother Bosworth, you'll never gain nothing by arguing." I said, "There's at least . . . There's around thirty thousand." and I said, "There's seven or eight thousand setting there to be prayed for. Why should we waste our time on one infidel, unbeliever, and leave thousands go unprayed for?" I said, "Jesus said, 'Let them alone, if the blind leads the blind, won't they all fall in the ditch?'" I said, "Let him alone."

But he said, "Brother Branham." Bless his heart; he's at rest with God tonight. He said, "Let me do it."

Why, Dr. Best was only about thirty-five years old, just out of the school, polished scholar; Dr. Bosworth was near eighty then.

⁹ And I thought of Caleb, when he took the sword and said, “Joshua put this sword in my hand when I was forty; today I’m eighty, and I’m just as good a man today as I was then.” So he proved that he was, too.

So I said, “Brother Bosworth, if you promise me . . .” There was a lot of reporters waiting downstairs—had been for a couple of days—to see what answer we would give. I said, “If you promise me you won’t argue . . .”

Said, “I promise.” Well, he run down to tell the—the—the reporters. Well, you know how a newspaper could play it up, great big headlines, “The Ecclesiastical Fur Will Fly.” So we had to go over the coliseum to get the people. And that proved to me, that one day when persecution sets in, the church of the living God will be one.

Special trains, planes roared all day long, bringing in people. What was it? When it crossed the nation, people come all the way from Canada, flying down there. What was it? They didn’t care whether they were Assemblies of God, or Foursquare, what was it? A cause that they had stood for was in question, and they were coming to defend the cause. And there they come till they packed that Sam Houston Coliseum out.

¹⁰ Well, I told them, I wouldn’t go down, because I don’t like arguing. The Scripture to me wasn’t—wasn’t to be argued; it’s to be lived. So however, that night when they packed in, I said, “I’m not going down.” So as it got later in the evening, well, I just couldn’t keep away, so I said to my wife, “Let’s go down.” So she and I, and the little girl, and my brother . . . Two police helped us in, and I went up in balcony thirty, way up. And then while I was setting up there, with my overcoat all pulled up, so wouldn’t be recognized, ’cause we were having a wonderful meeting.

Mr. Bosworth got up . . . Now, the moderators and so forth, and he said . . . Well . . . Cy Ramsar (Many of you know Cy Ramsar, Paul Rader’s singer.), he was singing that night, and he made a little statement; he said, “I was reading in the paper where, they said, “That Mr. Branham ought to be put out of this city, as a religious heresy.” He said, “If you people would spend more time putting bootleggers out of your city, instead of godly people that come in here to hold a revival, this city would be better off,” and the whole crowd went into a roar. So I knew Mr. Best was lost, right then.

¹¹ So then, when the—the discussion started, Mr. Bosworth wanted . . . They’d have Mr. Bosworth speak first, then Mr. Best, and then they’d have a puddle at the end,” the moderator said, Then we . . .

I—I listened, and Brother Bosworth said, “I will ask one question, and if Mr. Best . . .” Now, he had thirty minutes to express hisself, said, “I’ll ask one question to Mr. Best.” And he said, “First.” Here’s what he sa . . . said, “I’ve got six hundred Scriptures out of the New Testament wrote out here, if Mr. Best will take any one of these six hundred Scriptures, and prove by the Scripture that it’s wrong, that Christ’s present attitude towards the sick is just the same today as it was then; if he will disprove it by the Scriptures, I’ll just set down.”

And Mr. Best wouldn’t take it; he said, “I’ll take care of that when I get up there.”

Well, he said then to the moderators again, “Can I have another word with Mr. Best?”

They said, “You may.”

He said, “Mr. Best, I’ll ask you one question, and you answer me, “yes” or “no,” just say the word, “yes” or “no,” either one of them, and I’ll set down and you can have the rest of it.” That’s getting it pretty close, you know. Oh, some people think this is a bunch of fanaticism, but it’s the solid truth of God’s gospel. Certainly.

¹² So he said, “I want to ask you one question.” He promised he would answer “yes” or “no.” He said, “Was the redemptive names of Jehovah applied to Jesus, yes or no?” That’s it. If he said “no,” He wasn’t Jehovah-jireh, then He wasn’t the Saviour. If He is Jehovah-jireh, He’s Jehovah-rapha, the Healer, the same yesterday, today, and forever.

Mr. Best wouldn’t answer him. He knowed better. Well, that old gallant soul, that was buried today, took the Scriptures, and tied that young student in such a fix, there was nothing left for him to preach on.

When he got up, he preached a real good Campbellite sermon. Now, I know what the Baptist believe; I’m a Baptist myself. So I know what they teach. And he preached a Campbellite sermon; he doubted the Divine healing of Christ raising Lazarus from the dead. He said, “Divine healing belongs over in another age or back there.” And when he got finished, he said, “There’s nothing but a bunch of holy-rollers would believe in such a thing.”

¹³ And so Mr. Bosworth said, “Mr. Best, I would like to ask you something, just a moment.” He said, “How many people standing in—or in this audience tonight, that’s from these big Baptist churches . . . (and better than thirty Baptist ministers setting there) How many people in this audience, from the Baptist churches here in Houston, that could stand on your feet, and witness that God has healed you, since Brother Branham’s been in this city, stand to you feet?” And three hundred and something stood up. Said, “What about that?”

He said, "Bring forth that holy-roller, divine healer, and let me see him perform a miracle."

And he said, "He's here every night, but he don't perform miracles. He just prays for the sick; that's all, Mr. Best."

He said, "Let me see him hypnotize somebody, then let me see them a year from now." And just real rude. Then he said, "I would like to see it done."

¹⁴ So just about that time, Mr. Bosworth said, "I know that Brother Branham's in the audience. And then, if He wants to come and dismiss the audience, all right, but I promised him I wouldn't call him to the platform, if he wants to." Well, no one knew where I was at.

My brother said to me, "Set still, Bill."

I said, "Well, ain't I setting still?" So just setting there. And about that time, the Angel of the Lord come near. I stood up.

Howard said, "Set down, Billy."

And my wife said, "Look. No, Howard." Howard looked up.

Five hundred, or better, ushers put their hands together; I went to the platform. I walked over and shook hands with Dr. Best, I said. . . . And I went to the audience, I said, "Don't you people feel hard to Brother Best," I said, "because that. . ." Course, he'd—he'd lost the debate, didn't even have one—one foot to stand on, not one Scripture to stand on. So he'd lost the debate; he was very angry.

He walked around there, said, "Oh," and he—he smacked a preacher in the mouth, and they had to walk over and make him get away from that minister. So he said. . . . He said. . . .

¹⁵ I said, "Don't feel hard at Brother Best, 'cause he had a mother that loved him." I said, "And that's why our boys are in Korea, then, fighting. . ." I said, "But I disagree with him on the Scriptures, but as a man, all right." You see? I said, "Don't think hard of him." I said, "If it comes to healing the sick," I said, "I was minded of what Satan said to Jesus, 'If Thou be a Son of God, perform a miracle here before me, and let me see you do it.'" Make a believer out of him. . . . But Jesus didn't do it; that spirit still lives. Certainly. "Let me see you do something."

The soldiers had put a rag over His face and hit Him on the head, said, "You know the secrets of the woman's heart and all these things, you seer, tell us who hit you, and we'll believe you." He never said a word. See? He didn't open His mouth. It isn't a clown, it's to manifest God.

¹⁶ And I said, "But as far as the visions, that's a gift; that's not in question." I said, "If I speak the Truth, God's obligated to vindicate the Truth." And no more than I'd said that, here come that Pillar

of Fire, whirling from the air, before thirty thousand people, come down like that.

And the photographer that . . . They was supposed not to take pictures while the meeting's going on. That great big . . . the . . . a camera shot the picture, just to see if they could get it. And it has been seen in many places, but they—they wondered . . . a newspaper reporter got it on a picture once, but it wasn't authentic, because the newspaper reporter.

And then when they shot that one, Mr. Best walked up, stuck his fist up under Mr. Bosworth's nose and said, "Take my picture like this, just before this, then take it like this." He said, "I'm going to skin that old man, and tack his hide on my study door, for a memorial to divine healing." But you know, when they went in . . .

¹⁷ I said, "Now, God has spoken. There's no need for me to speak any more." And I went out. The police helped me to the car. And when I got to the car, went up, about a hour later, they took that . . .

And the man that take it was a critic; he had wrote in the paper the other day, said, "Mr. Branham hypnotized a goiter off of a woman's throat. I seen him rub his hands like that with hypnotism, and the goiter left." Very much of a critic, and he went home that night, and he said, "You know what? I don't know what to think." He said, "If the man was a Catholic, I'd believe it was right. But not . . ." Said, "All gifts go to the Catholic church." And he said, "But if he was a Catholic, I would think it was right."

¹⁸ Then he went on in—in the Douglas Studios; you can . . . right here is their address and things on the picture. When they went to develop the picture, they taken out the six glossies that they was supposed to have for Mr. Best shaking his fists under that godly, saintly, old man, and every one of them was blank. God wouldn't permit that camera to take the picture with his fist under that saintly man's nose, like that, acting like that. And when they pulled the seventh one out, there was the Angel of the Lord on the picture. Mr. Ayers keeled over in a heart attack. They sent for me.

At eleven o'clock that night, it was on its road to Washington, DC. A week later after it was copyrighted, and brought back, George J. Lacy, the head of the FBI, fingerprint and document of the United States, the best there is in the world, he had it for several days in the Shell Laboratory in Houston, Texas.

That day when we all went over there to receive what he would say about it, Mr. Best said, "Whose name's Branham?"

I said, "Mine."

Said, "Stand up." And I stood up, he said, "Come here." I walked up to him. He said, "Mr. Branham," he said, "I've been your critic too, and I've said that that was psychology those people seen." He said, "But the mechanical eye of that camera won't take psychology." Said, "The light struck the lens." And he said, "As far as I know, of all of any age," he said, "the old hypocrite," (which he meant the unbeliever), said, "there couldn't be any scientific proof that there was a supernatural Being," but said, "this picture condemns him. Here is the supernatural Being that was there." The light struck the lens, and he presented the film.

There it is back there now, from the Douglas Studios with his own name signed, and it's in the book also. The only . . .

¹⁹ And here a few weeks ago, or a few—few months ago in Germany, they wanted to see if they could get it. And when it was coming down, that big German camera took it coming down, when it was anointed, when it was saying, and when it went away again. The German camera took it.

They took it in Switzerland. That night, I had better than thirty thousand come to Christ at one time.

²⁰ Now, I want to say something, after not hearing the tapes, but the man telling me. I mean this with reverence: last night on the platform, where many people out here in the audience, well educated, smart, intelligent people, and if that woman's here tonight, I don't mean to express anything wrong, sister; but a poor, perhaps unlearned, colored woman, in the simplicity of faith, watched that Light as it was moving. She come to the platform last night, and before she could get here, God straightened her arms out with arthritis and so forth, right here, and left those who were setting wondering, just set and wonder. You see what I mean? God is real.

And if I die this night, this is my last night on earth, the millions of people around the world know it's so; the scientific world knows it's so. It is the truth that we're living in the last days, and the great Jehovah God, Who led the children of Israel, Who appeared in a Pillar of Fire to Saint Paul on his road down to Damascus, Peter in the prison, is here tonight, both scientifically and materially, proving Hissself in the resurrection. Amen.

²¹ Jehovah-jireh, the Lord will provide for Himself a sacrifice. Oh, we'll go back to get the back of this picture now, for about twenty minutes. Abraham and Isaac, the promised child . . .

Now first, back in Genesis 12, we find out that Abraham was just an ordinary man. So many times when people see gifts operating, or

something, they want to make it like it's something real holy person. It's not a holy person; it's the Holy Spirit.

As I was saying last evening, as Peter said, "Holy mountain . . ." It wasn't a holy mountain; it was a Holy God on the mountain. And as none of us has any right to claim holiness in ourselves; it's God's holiness that we rest in. I have none, neither do you. God wouldn't accept it anyhow, if we had it. He only accepts Christ; and we being dead in Christ, He accepts us by—through Christ.

²² And God called Abraham, when he was down—come down from Babylon, perhaps, maybe out of a family of idolatry. And the Bible says that gifts and callings are without repentance. God by foreknowledge set in the church, apostles, prophets, evangelists, teachers, pastors. By foreknowledge God set them in. He knew every one of them before the world began.

He knew, as Romans 8 tells us, that He could . . . He hated Esau and loved Jacob before either boy was born. For His foreknowledge allows Him to predestinate all things to work together to His glory. That's the great Jehovah. "It's isn't him that willeth or he that runneth; it's God that showeth mercy." That's what the Scripture says. So it isn't how much you try; it's how much God has done for you. And if you've got enough of God to come out here tonight, a desire to come hear the message, you ought to be the happiest person in the city, because God is moving in your life. He's trying to lead you to the fountain. He loves you.

²³ I want you to notice Abraham coming down out of the—of the Babylon with his father, and dwelt in the—the land of Shinar, and perhaps, had his living there. And his wife was Sarah, his half sister.

Now, he was seventy-five years old, and Sarah was sixty-five years old, before God ever spoke to him and made the covenant with him. Sixty-five year old woman, seventy-five year old man, and God said, "Walk before Me, and be perfect." God made the covenant with Abraham, unconditionally; wasn't any conditions, "If you'll do this, I'll do . . ." He made a covenant with a man once like that, Adam, and he broke it.

Man breaks his promise; God can't break His promise. So God determined to save man; He made the covenant to Abraham unconditionally, told him, "I have done this, and it's going to be this way, and it's . . . This is going to be, and you're coming to Me at an old age."

²⁴ Oh, you say, "I'd feel good, Brother Branham, if God made a covenant like that with me." Well, He did! The covenant was not only

made with Abraham, but his seed after him, Abraham and his seed. You say, "But I'm a Gentile."

The Bible said, "When we are dead in Christ, we take on Abraham's seed and are heirs according to the promise."

Now, if you're a church member, it don't mean you are Abraham's seed. But if you're borned again by the Holy Spirit, you are Abraham's seed, and the faith that Abraham has, dwells in you. And Abraham called everything contrary to God's promise, as though it wasn't. He o . . . No matter how un—un—en—encouraging, or discouraging rather, that it seemed, Abraham still refused to see anything, but what God said, was Truth. And then we call ourselves Abraham's seed, and doubt everything God says, nearly, can't trust from one night to the other. You see what a poor subjects we are, to be the church of the living God.

²⁵ All right. Now, when . . . God did one thing after He chose Abraham; He called for separation. And that's one thing God does when He calls any man or woman: separate yourself from the world. "Get out from among your kindred," He said to Abraham, and "I'll bless you." And if you'll notice, He never did bless Abraham till he separated himself from all of his kindred, Lot and all.

Now notice, as they went on . . . Now, could you imagine Abraham going home and telling Sarah. He'd lived with her since she was a young girl, and now, let's see, she's sixty-five; that's twenty-five years past menopause. She'd been sterile all her life. And here God says that He's going to give a baby to them, and in this baby the whole world will be blessed.

²⁶ And now, could you imagine today, if God changes not, could you imagine today a seventy-five year old man, a sixty-five year old woman, going down to the doctor to make arrangements to have a baby. Why, they'd say, "Better keep your eye on that old man; there's something wrong with him."

But he took God at His Word. There's where it's at. He didn't care what the doctor said; he knowed what God said. Now, nothing wrong with the doctor, but the doctor just didn't know what God had said.

Could you imagine going, say, "Now, Sarah, you go downtown and get all the birdeye and the pins, and get everything ready now, 'cause we're going to have a baby." And the doctor might examine her, and she was absolutely would have been sterile. Why certainly, a sixty-five year old woman, had to be, what else could have been.

²⁷ And now notice, He never give her the baby for twenty-five years later. But all the time, they . . . Abraham staggered not at the promise of God through unbelief, but was strong, giving praise to God. That's

what I like. Giving glory to God. I can see after the first twenty-eight days, He said, "Sarah, honey, how do you feel?"

"No different."

"Glory to God, we're going to have it anyhow." Another month passed, "Sarah, honey, how do you feel?"

"No different."

"Glory, it's going to be a greater miracle; going to have it anyhow."

And you can ask God to heal you; "I don't feel better in the morning." Oh, and a son of Abraham. Call those things that which were not as though they were! God said so.

²⁸ "How do you know that you're going to have this baby?"

"God said so, that settles it." Oh, wouldn't that be wonderful to have Abraham's children all around? What a wonderful thing it would be. Years passed, ten years. "Sarah, feel any different?"

"Not a bit, Abraham."

"Well, glory, we're going to have it anyhow; God said so. That settles it. Just keep the pins laying up; it's coming. Don't you worry. It'll be right there on time. It's just going to be a greater miracle now, after this."

Then we can't wait from one day to the next, hardly, from one night to the other one to be prayed for. And yet, God said that we are Abraham's seed and are heirs, according to the promise. Then the Spirit was on Abraham, surely is not in the church, or something's wrong. Abraham's seed, the covenant was made with him, and with his seed after him, forever. What a promise. Oh, how I love that blessed Word of God.

²⁹ Abraham had to separate himself from his kindred. Many times it causes you to separate from your unbelievers. "Oh," say, "I got saved last night, but you know, Martha the one I run around with, she says she believes that's a bunch of holy-rollers." Watch out, sister, you're on dangerous ground. You'd better separate yourself from that old, unbelieving, bridge club you're attending. That old, social, card game that you're attending, you'd better separate yourself, and come out from amongst the unbelievers. Certainly.

³⁰ God wants separators; the world wants mixers, some young Hollywood sheik, that combs his hair back, and perfumes his nose, and walks around the little, "Ahhh-men" sign, that goes a swimming, and plays cards, and buncos, and things like that, permits all that, and won't tell the church the truth, tell the women they can dress like they want to, "That's all right, that's old fashion." He just hasn't become the seed of Abraham yet.

I'd rather have someone preaching in my church, that didn't even know his ABC's or knowed split peas from coffee. If he knowed Christ in the power of His resurrection, I'd rather have him, than all the students and scholars that these incubators could hatch out in their theological machines. I don't mean to be rude by misstating facts. We want men and women who know God, separating themselves from unbelief.

³¹ Many times and every time, that a man ever done anything that's worth anything, he walked alone with God. But we think we have to have some great something around us to secure us. The believer has, that company of angels, the Holy Spirit is encamped about. The angels are encamped; they don't move; they stay right with them, those who fear the Lord. They watch for every move.

One time a prophet was down at Dothan, Elisha, and the Syrians had come in, compassed the whole walls around. And when Gehazi got up and looked out, he said, "Oh, look at the Syrians."

And Elisha, the old prophet, rubbed his eyes and looked around, said, "Why, there is more with us, than there is with them." Gehazi looked around and said, "I don't see nothing." Maybe many of you didn't last night, but that old colored lady did.

Said, "Lord, open this boy's eyes." And when God opened his eyes, all around that old prophet was angels of fire, and the mountains was on fire, and chariots of fire. Sure, he walked out there and smote them blind, not physically blind, spiritually blind. They couldn't understand it, "You say you're looking for Elijah?" Said, "Come on, I'll show you where he's at." Led them right into ambush. Oh, yes.

³² The whole world tonight is blind to the things of God. Just the elected few of God is able to see the things that's coming to pass, because they're looking for it.

Called out, then he went into a strange land, among strange people to sojourn. And when you really become borned again, separated from the things of the world, you're asked to dwell in strange places (You never dwelled in them before.)—heavenly places in Christ Jesus, where the Holy Spirit comes down and manifests Himself, and there's where God declares Who He is. We're setting together in heavenly places in Christ Jesus. What a place to be.

³³ And now notice, he was with the people that spoke a different language, but he was in the covenant of God. And then after many years passed, after he was almost a hundred years old, he asked the Lord, "How will this be done?"

And the Lord said, "Come out here, Abraham, and I'll show you how I'm going to do that." So Abraham went out.

Now, I want you to listen close. We're just hitting the high spots to try to get to the text. Oh, the Word is so good. You just get wrapped in It and don't know when to stop.

And He said, "Come, and I'll show you how I'm going to do it." And He took Abraham out, and He said, "Get Me a heifer of three years old, [Brother Branham clears his throat—Ed.] (Pardon.) and a she goat of three years old, and get Me a ram of three years old, a pigeon, and a turtledove." And he cut the beast in two, made them in half, laid them out on the ground, but he didn't cut the turtledove and pigeon. So Abraham went back after keeping all the fowls off of it until evening come, and the sun started to go down; then watch what happened to Abraham.

³⁴ Oh, Arminian brothers, I don't mean to pinch your toes, but just listen just a little bit. I don't mean to push this in now, but I want you to listen just for a minute.

When he did this, a deep sleep come on Abraham to show that he had nothing at all to do with it; the covenant was going to be completely—completely God's grace, unconditionally. It wasn't nothing that they could do; God was going to do it unconditionally. Abraham went to sleep. "Abraham, you are out of the picture." And then when he went to sleep, means that he will die. Death, it's due to every one of us. Then after that, he saw a great smoking furnace, and as that furnace begin to smoke, it represented hell. Every sinner is doomed to hell.

And what is a sinner? A man that drinks? A man that commits adultery? What is a sinner? A unbeliever. No matter how religious you are and how holy you are, that has nothing to do with it. Your holiness would nothing like come up to the Pharisees and Sadducees. And Jesus said, "You are of your father, the devil. And the works of your father, you'll do. He that believeth not's condemned already." And every unbeliever must go to hell.

³⁵ Then beyond that, he saw a little white Light. Now, watch what this little white Light done: It passed between those cut pieces of the animal, God making His covenant with Abraham, foreshowing what He would do.

Now, it's been my privilege to preach the gospel practically around the world, several times.

Now, in America, if you and I make a covenant with each other, we might go down and have a little bite to eat, and then shake one another's hand. "I'll agree to do that, brother; I'll come to your church on a certain-certain date." And we shake one another's hand; that's a covenant.

Now, in Japan, when they make a covenant, they get a little box of salt. And when they make their covenant with each other, they throw salt on each other. That's a covenant in Japan.

³⁶ But in Orient, how they make a covenant, they take an animal, and they slay this animal. And they stand between the dead pieces of the body—the pieces of the dead body, rather, and as they stand between these pieces, they write the covenant: “I agree to do such, and such, and such.” And then they tear it apart. One man takes one piece, one another, and they hold their hands and swear: if this covenant is broken, let their bodies be like the dead beasts. But when that covenant is recognized, confirmed, both of those pieces has to dovetail one with the other. You couldn't write it to save your life, to make it dovetail with it at every little piece of that paper has to cut right in just perfect.

What was God showing here? Here's what He was showing, that He through the death of Jesus Christ, His Son, through that ram, and that sacrifice laying there, He made a covenant with the people. And when He took the life of His own Son at Calvary, He tore Him apart, and He took the body up into Heaven, and set it on His right hand. He sent the Spirit out of Him, the Holy Spirit, back to the earth. And the same Holy Spirit that was in Jesus Christ, will have to be operating in His church to make them coincide together at the rapture, or it won't go up at that time. The Spirit that was in Jesus, will have to be in His church, or the two pieces won't dovetail together, the life of the church and the life of Christ cannot dovetail together. The body's setting there to make reconciliations, to make intercessions upon our confession, and the Spirit's in the church.

³⁷ Where is the church? Where is the church today, that Jesus Christ is living, and performing, and doing the same things that He did when He was here on earth? But the church is here; it isn't any certain denomination, but it's made up of all the denominations, that's Abraham's seed, and been borned again by the Holy Spirit. That is true.

Said, “That's how I'll do it, Abraham. You'll have nothing to do into it; neither will your seed have anything to do into it, but I'm going to do it.” Amen. Oh, I hope you see that.

³⁸ Notice, then when Abraham was a hundred years old, ninety and nine, in the 17th chapter of the book of Genesis, ninety and nine, and that would make Sarah ninety years old. Still giving praise to God, giving glory to Him, because they believed His Word. They knew it was the Truth. And God appeared to Abraham again, and this time when He appeared to him, He appeared to him in the name of the Almighty God. And the Almighty God in Hebrew is El Shaddai.

Now, the word “El” means “God.” “Shad” means “breast,” breast like the woman. “Shaddai” is the plural: breasted. Therefore, He appeared to Abraham as the breasted God, the strong One. “I am thy consolation; I am thy strength. You’re a old man Abraham; your—your days are gone, as far as strength is concerned, but I am El Shaddai.” Not just one but two: He was wounded for our transgressions, with His stripe we were healed. “I’m El Shaddai; just lean onto My bosom, and nurse your strength back again.”

³⁹ And He’s still Almighty God, that any believing child of Abraham can, if he is sinful, He’s Jehovah-jireh, for one breast. If he’s sick, He’s Jehovah-rapha, on the other side.

And just like a little sick baby that’s fretting and weak, it’s mother picks it up; she puts it to her breast, and the little baby begins draw the mother’s strength through the breast. And we, who have lost our health, sick, run-down, what do we do? We come up to Jehovah by faith. We lean on His breast, His promise, and there draw our strength through His promise.

The sons of Abraham’s not scared to do that. In the face of anything, they’ll still believe it and hold onto it—sons of Abraham—El Shaddai.

⁴⁰ Not only is the baby—not only is the baby drawing its strength, but it’s satisfied while it’s a drawing. When the baby’s nursing, he shuts up. He’s a nursing, so he’s satisfied as long as he’s drawing his strength. And if the believer ever gets a hold of God by His promise, though his hand’s still crippled, his cancer still shows, he’s satisfied. He’s drawing his strength out of God’s promise. Amen.

You’re going to call me a holy-roller anyhow, so I just might as well get started now.

Oh, it’s enough to shake you. If there’s anything in you to shake. Yes. When the Holy Spirit gives God’s promise, and the believer catches a hold of it, all devils in torment can’t take him away from there. He stands there; he will call everything, death itself, he’ll defy it in the face, when God has give him the promise. Amen.

El Shaddai. “I’m your bosom, Abraham. That’s how I’m going to do it.”

Oh, how we would love to have the time to catch some more great highlights, but we’re coming to the end, so we can close. We don’t want to keep you too long.

⁴¹ Notice, as the time went on, Abraham . . . God appeared to Abraham, and told him what He was going to do. Sarah conceived and brought forth a child, and when she brought the child, the little Isaac,

when he got to be about twelve years old, God said now, in His mind, way down in the closing of the Gentile dispensation, up in a place called Waterloo, perhaps, "I want to make My promise sure, while I've got a man here who can trust me, Abraham." Said, "Abraham, I told you, you'd be the father of many nations, and your seed would be like the stars of the dust. Now, I want you to take your only son, the son of the promise, and I want you to take him up on a certain mountain, where I'll show you, and there I want you to kill him for a sacrifice." How that must have made him feel, his only son.

Now, Abraham's about a hundred and fifteen years old. Sure. Sarah, then's about a hundred and five years old. And here's little Isaac, the little curly-headed boy of about so high, little Jewish lad, what a comfort he was to his parents in that old age. How do you think Abraham felt, if he'd had to go tell Sarah? "Sarah, we're going to take our little boy tomorrow, and I'm going up on the mountain, going to cut his throat." Just so that the people will have a—a assurance. . . It must have made him feel very bad, so he didn't tell Sarah. So he got some servants, and saddled a mule, and got some wood.

⁴² Notice. Abraham went three day's journey from civilization, three day's journey into the wilderness. Any ordinary man today, when we've got gasoline feet, can walk fifteen or twenty miles, perhaps he could, say, twenty-five miles a day. There he was seventy-five miles in the wilderness. And after that, he lifted up his head, and afar off, he saw the mountain that God had showed him in the vision. That probably was, maybe, another fifty miles or more. And he got to the journey, now, he's a hundred miles or more from civilization. I just love this Genesis 22.

He stopped the mules. He got all the wood off, tied it on Isaac's back, representing God giving His Son the cross on His back. And he tied it on Isaac's back, put the knife down in the holster, picked up the fire, and he said to the servants (Listen closely now.), "Ye wait here with the mules, my son and I will go yonder and worship, and we (son and I) will return." Do you get it? How is he coming back? How can he come back, if he's taking him up there to kill him? "You wait here with the mules, son and I will go yonder and worship, and we shall return."

⁴³ Oh, my, I—I feel beside myself nearly, I guess. He knew that he had received Isaac as one from the dead, and he knew that God was able to raise him up from the dead, because He had made the promise. "Isaac and I will return." The little fellow, too young to know what it was all about. . . Up the hill they went; they got up on top of this big mountain. Then they rolled up some rocks. Abraham took the wood off of Isaac's back, a type of Christ packing His cross up the mountain, years to come, to die for the sins of the world, the only Begotten of the Father.

And there on top of the mountain, he laid the wood in order, took the fire and made the fire, and little Isaac got kindly suspicious. And he said, "My father."

He said, "Yes, my son, I am here."

Said, "Here is the altar; here is the wood; here is the fire, but where is the lamb for the burnt offering?"

Now, what's he going to answer him? How's he going to say it? God gets us in some awful predicaments at times, just to show His love and grace to us. He said, "My son, God will provide Himself a lamb for the sacrifice." Oh, I wish that could soak deep. "God will provide a lamb for the burnt offering."

⁴⁴ So he took little Isaac and turned him around, bound his hands and his feet, laid him upon the rocks, and moved his hair back from his face, pulled the knife out, held his little head back, kindly in this manner, took the knife in his hand, raised up towards heaven, and looked to the God Who give him the promise, raised up his hand to stab his own son to death. And about that time the Holy Spirit caught his hand, said, "Abraham, Abraham, hold your peace. Wait a minute, Abraham. I see that you love Me and you trust Me." And about that time, a lamb bleated, hooked by his horns, a ram, male sheep, hooked by his horns in the wilderness, Christ in the form of a sheep.

I want to ask you something. Where did that ram come from? He's a hundred miles from civilization, amongst lions, and leopards, and beasts that would . . . and wolves, and wild dogs—hundred miles back; not only that, but he's plumb up on top of the mountain where there's no water. Where did that ram come from? It wasn't a vision, because he took the ram and killed it, and the blood poured out of it. It was a real ram. Where did it come from? Jehovah-jireh had provided that ram. God spoke it into existence in one minute, and it went out of existence in another minute. For God is able to do anything that He desires to do.

And tonight, He's still Jehovah-jireh, "the Lord will provide a sacrifice."

Someone said the other day said, "Brother Branham, do you mean to tell me you believe the world will be destroyed? How could you destroy the whole world?"

I said, "The same Word of God, that spoke it into existence, is able to speak it out of existence, 'cause He said it would do it." He's Jehovah-jireh, the Lord's provided sacrifice.

⁴⁵ He's the provided sacrifice tonight for your sins. He's the provided sacrifice tonight for your sickness.

Say, "Brother Branham, the doctor said I had cancer, and there was no way for me to be healed."

Do you realize He said He's Jehovah-jireh, "I'm the Lord that heals all thy diseases"?

You say, "Brother Branham, I've been so sinful, I believe I've crossed the separating line." No, you haven't, or you wouldn't be here tonight.

"How can He make atonement for me; I broke my marriage vows, I've done this, that, and the other." He's Jehovah-jireh, the Lord's provided sacrifice.

⁴⁶ If you're beyond hope, if you've broke every commandment, if you've done everything there is in the Bible that you ought not to do, besides blaspheme the Holy Ghost, God has a sacrifice provided for you. He's Jehovah-jireh. He alters all circumstances.

There's nothing that can stand in His presence. If you're Abraham's seed, believe it. And if you're Abraham's seed, you do believe it. And if Abraham could do that without a written Word, how much more ought we to do it with the written Word, and the confirmation of the Spirit in our midst—Jehovah-jireh.

Oh, blessed be His Name. The . . . God's provided sacrifice for sinners, God's provided healing power for the sick.

⁴⁷ Now tonight, in the midst of all this chaos that we got in the world, God promised. Christ promised, that these things would take place in this day, that He would raise from the dead on the third day, and in the last days perilous times would come, when men could hardly set and listen at a fifteen minute message. Perilous times would come. Man would be lovers of their own self. "Well, I'm Dr. So-and-so, let some of them holy-rollers tell me who I . . ." "Lovers of your own selves, proud, blasphemers, disobedient, unthankful, unholy, without natural—natural affections, trucebreakers, incontinent, and despisers of those that are good. Trait—heady, highminded, lovers of pleasure more than God; having a form of godliness, going to church, everything, but denying the power thereof, from such turn away."

How could the church ever get that way with the Bible laying before it? He's Jehovah-jireh. He's the One Who spoke it; that's the way it'll be. It is spoken; it is written, and that's the way it'll be.

⁴⁸ Jesus said, "These things that I do." When the woman touched His garment, and He turned; He looked for her; He seen who she was. He told her, her trouble.

A man come up, and He told him who his name was, what he was. That's how He made Hissself known to the people, Who He was.

The Jew said, "Thou art the Son of God, because You done this."

The Samaritan said, "We know Messiah cometh, will tell us this, but Who are You?"

He said, "I'm He."

She's come, said, "See a Man Who told me the things that I've done. Isn't that the Messiah?"

He said, "A little while and the world won't see Me no more. Yet ye shall see Me, for I'll be with you, even in you to the end of world. The works that I do, shall ye be doing also at the end time. These signs shall follow them that believe."

"How can it be done, Brother Branham?" He's Jehovah-jireh. He will do it.

And if they have called the Master of the house, Beelzebub, how much more of those of the household will he call that?

⁴⁹ When He told them the truth, they all departed. Even the seventy. He looked to His little twelve people that stood and let . . . still believed Him after that message. He said, "Do you want to go too?"

He said, "Lord, where would we go?"

Because He said, "I knew you before the foundation of the world, ordained you to Eternal Life. My sheep hear My voice."

I say tonight; that same Lord Jesus, that walked on the Sea of Galilee, has risen from the dead and is in this building tonight. The Jehovah-jireh on mount, where the—Isaac was offered up, the same Jehovah God, that stayed the hand of Abraham, is in this building tonight. "Wherever two or three are gathered in My Name, I'll be in their midst. Whatever they agree upon, as touching one thing and ask, they shall receive it."

⁵⁰ [Blank spot on tape—Ed.] . . . not be broken. I'll ask you then; we're almost late for a prayer line. I wonder before a prayer line, if we'd bow our heads just a moment.

Have you ever met that Jehovah-jireh? Have you ever met the conditions that He said, that He promised Eternal Life to as many as would believe on Him? He would change that temper you got into a sweet humble person. He'd make you stop lying and tell the truth.

Oh, you say, "Brother Branham, I—I'm a church member." That's all right. "I've been baptized." That's all right. But if that Life of Christ isn't in you, you're dead. That life that you have, that's give to you by the world, God condemned it at the beginning. You know you can't polish it up. You can't reform it. It's got to die, so that Christ can be borned in you. Do not be deceived, people, if Christ doesn't live in

you by the new birth, that changes your whole nature, attitude, and everything, you're lost. Satan don't care how good you are. If goodness would've saved a man, Jesus wouldn't have had to die.

⁵¹ Remember, Cain was just as good as Abel was, just as religious. Both of them built an altar, offered a sacrifice, knelt down and prayed. Both had a church. Both had a membership. Both prayed. Both was sincere. But God vindicated Abel by supernatural.

Moab was just as good a man, offered seven altars, and seven bullocks, and seven rams, just the same as Israel did, but Israel had the sign of the Pillar of Fire; he wasn't a denomination; he was just a tent dweller. But he hated his brother because God was with him.

"You'll be hated of all nations for My Name's sake," said Jesus.

⁵² If you haven't been borned again, and you want Christ in your heart, and want Jehovah-jireh to provide, this minute, your salvation for you, would you raise your hand? God bless you. God bless you. God bless you. Somebody else? Raise your hand. God bless you, lady. Someone else? Raise your hand, say, "Right now, Lord, I—I now accept that sacrifice for me. I've been in church a long time, but I've never been right my heart." God bless you, young man. God bless you. God bless you, back there, young lady. "I've been in church. . . ." Everybody, heads bowed; every eye closed. "I've been in church a long time, Brother Branham, but I know in my heart, my own life proves that I'm not what I ought to be." And you know, we might be ashes before morning. Why do you take a chance on something like that, your soul's eternal destination? Raise your hand to God. Be honest. Would you do it? The message is to you. The Holy Spirit's here. If you've not borned again, if you don't know God, then Him real, with the baptism of the Holy Spirit in your soul, then that's the only Life that'll ever raise you up.

⁵³ If a seed's planted into the ground, no matter how good the seed looks, how perfect it is, if it isn't germitized, it'll rot and lay there. If it's germitized, it'll rise again. No matter how good you are, how much deacon, preacher, pastor, teacher, Sunday school person, whoever you are, how loud you shouted, how you've danced, whatever you've done, how many missionaries you sent to the field, when you die, you're dead, if the Holy Spirit isn't there to raise you up, if your spirit hasn't been changed into that Person of Christ Jesus.

If you haven't got it, would you raise your hand? One more time now, and we're going to pray. God bless you, lady, over here. That's sincerity. I don't know your heart; God does. All right, let us keep our heads bowed just a moment.

54 Dear Lord, there's many hands that's went up here tonight. They realize they're wrong. Let them at this time, if they are sincere, which I believe they are, let them now, O God, speak to Jehovah-jireh, Who has provided a way of escape for them, that they might escape all these wicked things that's coming on the earth, go up in the rapture before this great tribulation strikes the earth.

Grant it, Lord, and may they be saved this hour, as they're believing on Christ. May tonight, as they lay on their pillow, may before they go to bed, they take that Book, that Book of the books, read from it, see that God has made the promise. Do it, Lord; save those who are savable. Thou knowest them all, and I pray this prayer for them. In Jesus' Name. Amen.

55 I'm just a little late. Did you give out prayer cards? I don't believe I'll call the prayer cards. I believe I'll just stand right here. I know one thing; you might have misunderstood the message tonight. You might have think I was rude talking to you, but the Holy Spirit wants you to have that. That's right. I'm just your brother, but I. . . And you know I'm—I'm not educated, not enough to be a minister or a preacher, but I do know Who I have believed. And I know that He's here. And I'm fully persuaded that He's able to keep every Word that He promised in this Book.

How many of you in here, who do not have prayer cards, and want to be prayed for, raise up your hands, you without prayer cards, no prayer cards. All right.

Be reverent. If the Holy Spirit . . . Now, someone said, and has said many time, "Brother Branham, that—somebody takes their prayer card and writes on it, and their thinking about what's on their prayer card, and he reads it mental telepathy." That's the devil. That's exactly right.

56 Tonight, you with the prayer card, I don't want. It's you without a prayer card that I want to talk to. I feel that in my heart right now. Now, I want you all to be real reverent. I don't say God will do it, but if He does do it, it'll be wonderful. It ought . . .

Here's the trouble of it church. Listen to me. I love you. You know I do that. But the thing of it is, you—you've been indocumated with so many different ideas, till you don't know what to do. Now, that's true. One miracle like that could take place among the Hottentots, down in Japan, over in some of those countries there, and thousands would pour to Christ at one time. But we, when the Lord does something, you say, "Uh huh. Oh, I guess that could be all right." It's your attitude.

57 Now, I'm not scolding you. But my brother, we got to live together through eternity. And I want you to know the truth; it's a message sent from Christ to His church. And I. . . Just this week (maybe tomorrow

night starting, I don't know), I'm getting it on the Scripture here to prove to you that our time is gone. The church . . . you building . . . You pastors building million dollar churches, and Christ ready to come at any time, and missionaries on the field, dying for a little money to continue on, shows you've lost the vision.

Moses with all of his teaching, it took God forty years to get it out of him. He was better equipped in five minutes in the presence of that Angel in the burning bush, than he was of forty or eighty years of teaching he had had. Five minutes in the Presence of Christ, he took off his shoes, and respected it.

⁵⁸ When Martha . . . When Mary, Martha and Mary's brother had died, Lazarus, when little Martha went out, she'd sent for Jesus to come, and He didn't do it. They found all kinds of faults in Him, seemingly. When she run out to meet Him, she had a right to say, "Looky here, we left our church to follow You, and now, my brother has . . . You've prayed for the sick and they been healed. And I sent for You to come pray for my brother, and You let him lay there and die. And he's been in the grave four days, rotting now." She had a right to, did she? Sure she did, humanly speaking. But what?

She knew that God was in that Man. She'd read those story of the Shunammite woman, how she knowed God was in Elisha, the prophet. So if God was in the prophet, surely He was in His Son. So she went out, and she said . . . When she met Him, she said, "Lord . . ." That's what He was. She respected that gift of God; she said, "Lord, if Thou would have been here, my brother would not have died. But even now, whatever You ask God, God will give it to you." There you are; there you are.

Said, "Where have You buried him?" There you are.

What if she'd went out there and said, "Well, if You'd just only done this, I'm in doubt now whether You're really true or not." He'd have never come from the grave. But it's her respects. Look at the thousands that died during that time. See? But He raised three; three's a confirmation.

⁵⁹ Now, He promised in His Word, the things that He did back there, He said, "I do only as the Father shows Me." And when . . . The only way that He made Hissself known to the people, was by seeing a vision, telling them who they was, or what was wrong with them, or something like that. He vindicated Hissself before both Jew and Samaritan, and they recognized Him by that. How many knows that's the truth in the Scriptures? All you hands, you mean to tell me there's no more Bible readers than that in here? But that's true.

When Philip found Nathanael; Nathanael come back, and he told him said, are you . . . When you're in the presence, He told Peter what he was, and who his Father was. Nathanael couldn't believe it, walked right in the presence of Jesus, and Jesus said he's an Israelite in whom there's no guile. He said, "When did You know me, Rabbi?"

Said, "Before Philip called you, when you were under the tree, I saw you."

⁶⁰ When He went to the Samaritans, the woman come out to get water; He said, "Bring Me a drink." He talked to her a little while, and—and caught her spirit. He said, "Go get your husband and come here."

She said, "I don't have any husband."

He said, "You got five." There was her trouble.

She said, "I perceive that You're a prophet. We know when the Messiah cometh, He will tell us these things."

He said, "I'm He."

She run into the city, and said, "Come see the Man that told me the things that I've done. Isn't this the Messiah?" That's the way He showed Himself at the ending of the Jewish dispensation, back there. Now, the end of the Gentile, He never did that before the Gentiles back there (Search the Scriptures.), not one time. But He's doing it now, as He promised He'd do it at the end of the Gentile, before He turns to the Jew. Might tell you something.

⁶¹ I was at Cairo, Egypt, going up to Palestine; the Jew will believe it. The Jews seek signs, and they'll believe it. And we had a bunch of them; I was going to bring thousands of them out. They . . . When Lewi Pethrus send that Bible back there, when those Jews came up from Iran, and they was looking at those Bibles, they said, "If this be the Messiah . . ." They never heard anything about the Messiah. Said, "If this Jesus be the Messiah, then let us see Him do the sign of the prophet, and we'll believe it." Sure they will. I tell you.

Jesus said, "When you see the fig tree putting forth its buds yonder . . ." When them Jews come in, the six-point star of David flying, the first time for twenty-five hundred years, the oldest flag in the world; they become a nation on the sixth day, on the seventh day of May, 1946, on the sixth day, rather, and on the seventh that—day, the same time the Angel of the Lord appeared down there and sent out for—this message. Exactly right. It would swirl you to know what takes place.

⁶² Then I was right at Cairo, and the Holy Spirit said, "Not at this hour. Return back." And I went back to Rome. That's right. Just not the hour. When the Jew receives the gospel, the Gentile's finished. You

know that. The doors is closed. Let him that's filthy, be filthy still, him that's holy, be holy still. It's done. Gentile people, American people, not as . . . trying to say that it's me, God knows that from my heart, it's not.

Now, if this was some great, great place and some great archbishop a speaking, you'd say, "Oh, that bishop knows what he's talking about." God never did deal with such. Search the Scriptures and find out if He ever did. Tell me one time He ever did. Tell me one time He ever dealt with a entire organization. God deals with an individual. Certainly He does. But just because it goes . . . See, the people has to get in this kind of a state, but—so God can show Hissself, and then when the judgment comes, He says, "There it was."

Did you know, they didn't know who Elijah was when He was here on earth? He was a man. The Bible said he was like passion as we are.

They didn't know John the Baptist. Even the disciples said, "Why does the Scribes say Elias must come?"

Jesus said, "He's already come and you didn't know it."

⁶³ Now, you good Catholic people, don't want to hurt your feelings. Saint Patrick, what was he, a Catholic? No sir. He protested the Catholic church. But after he was dead, they recognized him a saint and canonized him as a saint.

Look at Saint Francis of Assisi. Who was he? A walking preacher with a Bible under his arm, doing miracles, walking down . . . the birds got to chattering, he said, "Sisters, hold your peace while I preach the gospel," and they shut up. He protested the Catholic church, but after he was dead, they realized he was a saint.

Here, to some of you school children here, how about Joan of Arc? She was a saint. She saw visions; she done miracles; the Catholic church burnt her to a stake. That's right. They didn't know she was right. What did they say she was? A witch, a Beelzebub, a evil spirit. And after she was dead about a hundred years, they found out they was wrong, so they dug up them priest's body and throwed them in the river to do penance. Now, they say she's a saint.

⁶⁴ God always does that. He can't do any other sign, cause He's no respect of persons. It's gone over them before they know it. Christ is here. He's proved it scientifically and every way. The fruit of the Spirit will bear the record of the Spirit. Believe. If Christ is here, and standing here tonight, and you're a sick person, if you'd say, "Christ, heal me." He couldn't do it. He's already done it. But He would . . . could tell you something that would do something, like they was . . . them coming from Emmaus when He broke that bread and done that miracle that He did there, and if they knowed no other man could do it, they recognized that it was Him. He was raised from the dead.

Now, if He will do the same thing tonight, how many will recognize that He's raised from the dead, and will accept Him as—as you pardon, as your Healer? God bless you. May He grant it.

⁶⁵ Again, you all don't have a prayer card, raise your hands, and you're sick, want to be prayed for. I have no way of knowing.

Here's a lady, setting right here on a front seat. I don't say He will, lady; you raised your hand, you didn't have a prayer card? You don't have a prayer card. Do you know me? You don't know me, know nothing about me, but God knows you. If He will reveal to me what you're setting there for, will you believe me to be His prophet, or His servant? You will? I seen you raise your hand; you were sick or needed something, and—and . . . from God, and you raised your hand, that you didn't have a prayer card. You believe me to be the servant of Christ? Now, I don't say He will, there's no—there's nothing around her at this time. It'll have to take Christ.

I have no idea what's wrong with you; you know that. If that's right, raise your hand, so people will get the superstitions out of them. See? I never seen the woman in my life, but if God will reveal it, let God do it. As He looked upon them, He perceived what they were doing. God in heaven, Who's my Judge, it turns blue around the woman. She's got a desperate thing. I raise my hand and it turned blue around the woman. It's not for herself. It's for a—a—a—a child, a girl, and the girl has got polio. That's THUS SAITH THE LORD. That's right. All right. If you'll believe, then you can receive what you ask for. Amen.

⁶⁶ How many believes? Have faith in God. What about over here? Some of you people, do you believe with all your heart, over here?

This lady setting right down here with her head bowed, praying. Got a blue looking coat on—right down in here. There's that Light standing over the woman. If the Lord Jesus will tell me what you're here for, will you believe with all your heart?

You're suffering with low blood pressure. That's correct. Do you believe with all your heart that God will heal you?

Setting next to you there, you got stomach trouble, and back trouble. Do you believe that God will make you well, sir? All right. Raise up your hands and accept it. Right here. All right. Stand up on your feet; move your hands back and forth; move your back, back and forth. Now, you're healed. Your back's well now; you can go home and be well.

⁶⁷ I challenge you, in the Name of Jesus Christ, to believe with all your heart. "If thou canst believe, all things are possible." That's what the Bible said. "If thou canst believe, all things are possible."

The lady pulling the beads around her neck back there, real nervous. You got a prayer card? No. All right. You believe God? You think your husband will get well? He's got heart trouble, hasn't he? Raise up to your feet, if you haven't got a prayer card, and that's what you was praying for, stand on your feet. All right. Believe with all your heart, and you'll be healed. You love the Lord? Believe Him. It's not me now; it's Him.

⁶⁸ What do you think about it? Praying for that child, aren't you, that little girl setting there? Do you believe that God will reveal what's wrong with that child, will you believe me to be God's servant? Her trouble, it's in its throat. That's right, young lady. I don't know you, do I? Never seen you in my life. Let me tell you something else: the child has been operated on; it's had four operations in the throat. That's THUS SAITH THE LORD. That is true. Raise your hand to that. If you'll believe, she'll never have to have another one. That's right. All right. You can have what you've asked for.

You ought to see the little thing, laughing just as hard as it can, the Holy Spirit, that Light, settled over the child, and I know God healed it. Amen. Don't you see what a little child can do up beside some of callous church member? Amen. Oh, amazing grace, how sweet the sound.

⁶⁹ Here's a little lady, setting right on the end here, with a little hand down, praying. I see that Light standing over the lady. Do you believe with all your heart, little lady setting here, a young girl? If God will reveal to me what your trouble is, will you believe me to be His servant? Your trouble is in your lungs. That's right. What if God would tell me who are, would you make—make you believe more? They call you Patty, don't they? You name's Ramley, isn't that right? Stand up on your feet. Rumley, it is. All right. Raise on your feet. There you are. You're healed, lady. The Lord Jesus makes you well.

How many believes with all your heart? Then raise up to your feet and give God praise and be healed, every one of you that believes, in Jesus Christ's Name. God can do no more about it; this is it. The Holy Spirit, that Light's hanging over the building there. Just believe Him. Raise your hands and praise Him, say, "Lord, I now believe with all my heart," and you can have what you ask for.

God of heaven, how much more can You do, Lord, give this people a driving out of unbelief and let them be healed this hour. In Jesus' Name, I pray.

Now, give Him praise. Raise your hands and thank Him for it, and go home and be well, every one of you. In Christ's Name.



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