
WHAT IS THE WORKS OF GOD?



The Lord Bless you. I was just setting back there, perhaps enjoying that message, just like you were setting out here enjoying it, the hearing our Brother speak of the works of the Holy Ghost. I like to hear about that. That's what I believe in.

² I heard Him announce that the—they were going to give out prayer cards tomorrow. That will be about, between six and seven tomorrow evening, for those who wants to be prayed for, to come and get a prayer card, so that we can just line the people up one by one.

That does something that a—a person, when they get a prayer card, they're just about, I suppose eighty percent healed right then, as soon as they can hold that card in their hand, just something to touch.

Brother Bosworth told me that one time. He said . . . He was giving out the cards for me. And it's kinda hard for a minister to do that, you know, because he's got lots of friends. And he—he said, "When that . . . you give them a card," said, "he's eighty percent well, right then. As soon as he catches that card, he's on his way."

³ Just reminds me of one time, I believe it was down in Georgia. There was a little lady. And it was very crowded in the auditorium. And there was a little woman setting on the front seat, just a typical little southern mother. She had compassion on a woman walking around with a little baby in her arms. And there was no—not even hardly standing room. So she thought that that's the reason she was feeling so sorry for the little woman. So said . . . The Holy Spirit said to her, "Go, pray for that baby."

"Oh," she said back, ever what that was that spoke to me, "I will not pray for that baby. That mother's holding a prayer card that she just received. Brother Branham will be praying for that baby tonight if it's called in the prayer line." And said, "I—I would never go pray for that baby." And The Holy Spirit said, "Go pray for that baby."

⁴ And it kept upon her heart so strong, that she couldn't get away from that conviction. So after while, she thought, "Well, I will give that woman my seat, so she can sit down with the baby, and that'll give me an opportunity to maybe get it off my mind. And so . . . You know, it's always best to obey what the Holy Spirit says do. Don't talk back, just obedience. You might not understand why, but do it anyhow. If it's the Holy Spirit, God is always right.

So then, when the little woman passed by again, she raised up and said, "Sister, pardon me." Said, "I see you've got a sick baby there."

She said, “Yes, it’s—it’s very bad. It’s. . .” something I forget what it was wrong with it just at the time now. She said, “It’s very ill.” And said, “We’ve brought it for. . . maybe perhaps, that Brother Branham would pray for it.”

Said, “I see you’re holding a prayer card.”

She said, “Yes, I’m—I’m hoping that it’ll be called in the prayer line tonight.”

And she said, “Honey, would you be. . . Seeing that you are a Christian, would you just give me the opportunity to relieve my soul of a burden that the Holy Spirit is putting upon me?”

She said, “Why go right ahead. What is it.”

Said, “The Holy Spirit wants me to pray for that baby.” Said, “Would you mind if I just prayed for it to get it off my mind?” Said, “I been watching you for about a half hour.” Said, “If you’ll let me do that, I’ll give you my seat here.”

She said, “Why, you—you don’t have to give me the seat, dear,” Said, “Certainly, pray for the baby.”

And the little mother laid her hands on the little baby, and said just a few words of simple prayer. And she gave her the seat, and she went up into the balcony, oh, maybe something like this, around two, three balconies high. And there was a gentleman up there who’d just seen the lady, and said, “Take this seat.”

⁵ Well, about five, ten minutes from then, I come in and spoke a few moments. And I said, “We will call the prayer cards now.” I said, “Now, last night, we called at a certain place. Tonight we’ll call at another place.” And so, whatever the Lord put upon my mind, where it was. And most of you are acquainted with the meeting. And that’s where I called.

And it happened to be that little mother was so happy, because her baby was about second or third in line. So as she come up before the platform to be prayed for, of course, the only way I catch it is on tape (You see?), because it’s a vision. After it’s over, I mean, that’s how I understand it. Then the—the Holy Spirit said to the little woman, told her who she was, and said, “You have your baby for a certain cause.” And that was right, she said. But said, “The baby’s already been healed. The blessing is on the baby. There was a little woman, that’s got certain color hair, wearing a little checkered dress.” Said, “That’s her setting up in the balcony, right up there. The Lord has just healed the baby.”

⁶ You see how the Holy Spirit works? That woman thought because I was the evangelist, oh, I had the powers to do the healing, and it should be me. But, see, I couldn’t have compassion on that baby like

that mother could. And the Holy Spirit didn't choose for me to pray for the baby, It chose the little mother to pray for the baby. And God honored and healed that baby, and it got absolutely well. We received its testimony. See, it pays to obey what the Spirit says do, do quickly.

Now tonight, I've listened to Brother duPlessis that they haven't give out prayer cards as yet. But they . . . I might explain some of that, so that when we start the service, you'll know just what to do and what about it. Before that, for my part of the service, I'm going to watch the clock, and I won't keep you too long. And let's just bow our heads just a moment for prayer.

7 Lord, we are grateful to Thee for the privilege that we have coming in the Name of Thy Son the Lord Jesus. And we are sure that You hear our prayers, because that He said, "You ask the Father anything in My Name, I'll do it." I . . . We believe that, Lord, that it is the truth.

And we pray that You'll lay a platform as to speak tonight for great oncoming healing service, that many of Your sick children that's dying with heart trouble, cancer, and tuberculars—tuberculosis that the doctors has given up, beyond medical aid . . . And only will—way that they can live is through Your mercy. And may it be granted to them, Lord.

Help us as we read the Word. May the Holy Spirit plant It deeply into our hearts, for we ask it in Jesus' Name. Amen.

8 I want to read two places, I believe, in the Scriptures. One of them is found in Saint John the—the 10th chapter and the 14th verse I believe it is. I beg your pardon, 37th verse. Jesus speaking:

If I do not the works of my Father, believe me not.

And in Saint John 14:12, Jesus speaking:

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; . . .

I would like to ask this question to base what I want to speak on for a few moments. "What is the works of God?" That's been . . . So many times that question has been answered—or asked, rather. What is the works of God. I believe it was asked Jesus, what was the works of God that they might know what it was to do it.

9 I would find, tonight, in the closing hours of this world's history, and the world in the confusion that it is in, religiously speaking also, that it would be good for us to know, from the Scripture, what is the works of God. How many in this visible audience would like to know what the works of God is? We might know so we could do them.

I truly believe that the works of God has many phases to it. I believe the Church is a works of God. I believe missionary is a works of God.

Evangelism is a works of God. And above all, soul saving is the works of God. Divine healing is a works of God. And the gifts of the Spirit is a works of God. It could be talked on many different outlets.

¹⁰ And now, we would like to know that the prophet said in the Scripture, “There would come a day that it would not be considered neither day or night, but in the evening, it shall be light.” And I believe there was a song that some poet made up once, “The Light In The Evening Time.”

Civilization has traveled, geographically, it begin in the East and it’s come West until we’re now at the West Coast. One night, this coming week, the Lord will, I’d like to speak upon “When The East And The West Meets.” If we go any further, we’re going east again, for we cross right around the—the continent, around the globe.

¹¹ Now, we find then that the—the Son of Light rose in the East, the Son of God. And the Son has traveled through this age called the Christian age. And now we believe that the Son is setting. If you could just, and I know you do, hear your newscast and—and papers, and so forth, that you see where civilization has brought us to this atomic age, and so forth, till we see the sun of civilization setting. The Son, the Light of the Church is setting.

Now, I believe that when the sun begins to shine on the eastern horizon, it’s the same sun that sets on the western horizon. We’ve had two thousand years, the church day. And in this two thousand years, we’ve. . . it’s been a day that the prophet said that was not neither day nor night. It was a dismal day.

We’ve had enough Light to do great things for the Lord—to believe on Him, accept Him as our personal Saviour, and to have great churches, and great schools, and turn out great ministers for the Kingdom of God, done very much charitable work, and so forth. But yet, we haven’t seen the Light just like it was at the beginning until just recently, the last thirty years or forty.

¹² The Light has come out, and the same Holy Spirit in the same move that It moved the first church in the East, on the Eastern people, has come at the setting time on the Western people bringing the same Gospel, that is to say, the full Gospel, and the fullness of the power of the resurrection of Jesus Christ. And we’re living in the setting of the Son.

And the Gospel Light, as It was criticized and made fun of in the beginning of Its first shining forth on the Eastern people, It will receive the same type of criticism as it sets on the Western people. But the same Jesus that blessed the people in the East by His personal appearance,

is blessing them in the form of the Holy Ghost on the Western people. "Other sheep have I, not of this fold," He said, speaking to the Jews.

¹³ But now, in the Scriptures we read also, that it is written that "Jesus Christ is the same yesterday, today, and forever." That's Hebrews 13:8, I believe. That Christ is the same. Then if He's the same Jesus that was in Galilee, and then He's here in the form of the Holy Ghost in California, He's got to be the same in principle, the same in power, the same in attitude, just the same Jesus; only He's in Spiritual form working through a Church or a group of believers, manifesting Himself in the same way that He did through a—one body, God, manifested in flesh in the Son called Jesus, if He's the same.

Them days, God was in His Son, Jesus, manifesting Himself to the world, what He was. And today, He's in . . . By His death, burial, and resurrection, and our justification on believing it, He's manifesting Himself to us in human flesh, our flesh, through the Holy Spirit, as we can yield ourself to that Holy Spirit.

¹⁴ Now there is the thing, knowing how to yield yourself. And some people is set in the Church; some can yield themselves to preaching. Some can yield themselves easily to teaching. Some can yield themselves to prophesying. Some can yield themselves to other gifts. So all the gifts won't be alike. They wasn't alike then; Paul said they wasn't. But each man is called and placed into the Church for a purpose. And if you'll find out what God can use him best at, and yield himself to that place, he will be a success. [Brother Branham clears his throat—Ed.] Pardon me.

My finger could never take the place of my ear, no matter how much it tried. Neither could my mouth take the place of my eye. But each member knows what it can do, and all of them coordinating together makes the body move. If this church can only see that. If you can only see that it takes coordination. It takes cooperation with all the body of Christ. You Methodist, Baptist, Catholic, Pentecostals, whatever you are, we're divided, in ways of—of denomination. But in Spirit, and in heart, and in principles, we should never be divided. We should always be one.

The man might just different with me. All of them does that almost. But that doesn't stop me. The love for the brother, he's working the best he can, and maybe God's wanting him to do that. And if He's—wants him to work it in that way, all right. Maybe one prays for the sick, run them through the line laying hands up on them, the other one pours oil on them, whatever God has called the man to do. All right. That's wonderful.

¹⁵ Now, if we can find out what Jesus was when He was in Galilee, then if He's in Los Angeles tonight, He will do, and act, and be as He was then, or it would be a different Jesus than it was then. He's got to be the same every way, but working through your flesh and my flesh as He, God worked through Christ, or Jesus' flesh in that day.

And the Bible promised it shall be light in the evening time. Brother duPlessis, with his message a few moments ago, said later on in the week, he would lay the Scriptures to that. Every move we make should be Scripturally. I believe that it's got to be THUS SAITH THE LORD. Then I can hang my soul on that phase and know that it's true.

¹⁶ Now, if we can find out what the works of God was to manifest Jesus Christ in yesterday, then we ought to see what His manifestation is. Today should be as it was then. Now, the first thing to conserve and save my time, Jesus never claimed to be a Divine healer. We're all aware of that. Jesus said, "The Son can do nothing in Himself but what He sees the Father doing," Saint John 5:19. When He had passed through the pool of Bethesda, or by it, there was a great multitude of people: lame, blind, halt, twisted, withered, waiting for the moving of the water. And here passes Jesus among those people, passing the lame, halt, blind, and withered, goes over to a man laying on a little pallet.

Do some of you people here know what a pallet is? Well, that's some . . . I was raised on one. It's just a quilt by the door where it's cool. I'm a southerner. And so, that's what a . . . I'd call it a pallet. They had him laying there.

¹⁷ And notice, Jesus passing all that multitude, full of compassion went to this one man, and said to him, "Wilt thou be made whole?"

And he said, "I have no one to put me in the water." Now, he was not crippled, blind, withered. He had a retarded disease. He'd had it thirty-eight years. It wasn't going to kill him. So he said, "I have no one to put me in the water. But while I'm coming down, someone steps in ahead of me."

And Jesus knowing. He's hunting for him. The Father had showed Him where he was, what he looked like. "For verily, verily, I say unto you the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." And He seen this man, and knowed he met the description. And He said, "Take up thy bed and go into thy house," and moved away from the multitude. He was questioned.

How would He be questioned today if He did that in Los Angeles? What would take place if—if He did such a thing as that today? But that was Jesus yesterday. It would have to be Jesus today if He is the same today.

18 But let's notice what He did to make His Messianic sign. Now, healing the sick wasn't exactly the sign of the Messiah. Anyone knows that. Healing the sick is not the sign of the Messiah, for the prophets healed the sick years before the Messiah come.

And in this last days, healing the sick in this great revival of Divine healing is not one of the outstanding signs of the coming of Jesus, for we've had Divine healing through the two thousand years since the going away of the Messiah at Pentecost, or Jerusalem, and the returning of Him again.

But there was a sign that was the sign of the Messiah, and the closing of the age.

19 And now remember, He came to His own, not the Gentiles. He came to His own, because they were looking for a Messiah. He will only come to those who are looking for Him. He will only save those who are wanting to be saved. He will only heal those who are believing that they're going to be healed. He never pushes Himself. You have to do that. You're on the basis of free moral agency. You was placed on that in the garden of Eden to make your choice. But He came to His own.

Now, according to the way we see the Scriptures, all human beings came from one tree, Adam. After the antediluvian destruction, there came forth the flood and—and destroyed all the human beings except the three sons of Noah and their families. From that sprang every nation in the world today: Ham, Shem, and Japheth, and that's Jew, Gentile, and half Jew and Gentile, the Samaritan in his day.

20 Now, when Jesus made Himself known to the Jew . . . Let's just look into the Scripture and see what He did to the Jew to make Himself known as the Messiah. I was reading out of the book of Saint John. Let's just take Saint John, the 1st chapter. And as we read, we find out after He was tempted in the wilderness, came out, He was anointed with the Holy Spirit, was in Him. "John bare record, seeing God descending out of heaven like a dove, a voice saying, 'This is My beloved Son in Whom I'm pleased to dwell in.'" And He dwelt in Christ. God, Jehovah, the Father dwelt in His Son Jesus Christ, tabernacled there, manifesting Himself, showing the world what He was.

That's the reason His disciples couldn't understand Him. They say, "You speak in riddles." It was sometime Jesus speaking, sometime the Father speaking.

21 That's the way it is with you, if you're filled with the Holy Spirit. Any man that's filled with the Holy Spirit says things that he hardly knows sometimes what it is he is saying, if he's truly carried away in the Spirit.

How about you people with the gifts of tongues? What is any other inspiration. If it's in English, and not in an unknown tongue, it's still inspiration and you speak it. I've had times where I'd be so inspired by the Spirit, I'd say things and write things down that I didn't even know I did. You have too, no doubt. That's the works of the Spirit.

²² Now, we'll notice how Jesus manifested Himself. In Saint John, that 1st chapter, as we continue on, we find there was a man by the name of—of Simon Peter. We called him that. His first name was Simon, then Jesus gave him the name of Peter. And he came to the Lord Jesus, and he was an ignorant man. The Lord knowed he was ignorant. The Scripture says he was ignorant and unlearned. Perhaps couldn't even sign his name. He was a fisherman.

And his brother had found him, and said, "Come, see what we have found, or Who we found." And as he come into contact with this Man Who claimed to be the Messiah, as soon as He seen him, He said, "Your name is Simon, and you are the son of Jonas."

²³ What was He saying to Peter? That Peter was the head of the Church. He was saying to him that he would know beyond a shadow of doubt, that was the Messiah.

Wonder what he thought—that ignorant fisherman, when he knowed that tho—Jesus didn't know him. And He said who you are, and what your father's name is. It astonished him.

One standing by, a convert by the name of Philip. He takes over. . . This is continued on in the 1st chapter. He takes around the mountain to find his friend, Nathanael, very staunch Christian believe—or orthodox believer. And we. . . They must have found him under a tree plair—praying. And he said to him, "Come, see Who we have found, Jesus of Nazareth, the Son of Joseph."

Well, of course, this man being a good man, not tossed about with every wind of doctrine, he—he. . . I admire him. He said, "Now, could there be any good thing come out of Nazareth?"

And I think that Philip give him the best answer that anybody could give him, "Come and see." Don't stay home and criticize it, come, look into it and see if it's right. Search it out by the Scriptures.

²⁴ For they were believing that there would be a God-prophet rise. Do you believe that? Moses said, "The Lord your God shall rise up a prophet liken unto me." And they knew that when this Messiah come, that He would be a seer, a prophet.

And so, no doubt but what Philip might have told him, as they went to find Jesus, "Why, you know that old ignorant fisherman called Simon? Why, as soon as he walked into His Presence, He knowed who

he was.” And he said, “‘Why, how could this man know me?’ And that proves that He is the God-prophet. He’s the One that Moses spoke of. We’ve found Him, the One that Moses and the law spoke of. Come, see for yourself.” That’s good. I love that.

²⁵ Just don’t stay home and criticize. Come find out if . . . It means the difference between death and life. If it’s not right, don’t believe it. If it is right, then believe it. Get behind it.

It’s what I’ve always tried to say to the people. If Christ be Christ . . . If this blessing of the Holy Spirit be of God, let’s get behind it with everything that we can and follow Its leading. If it isn’t, leave it alone. It’ll prove itself according to the Word. “For every plant that God has not planted will be rooted up.” The Scripture says so.

²⁶ Now, we find this kind of a—a critical condition that Philip had met, or Nathanael had met, after his friend telling him, that . . . Why, I guess he said something like this. “Now, Nathanael, I . . . or Philip, I have always knowed you to be a good sound thinking man. And you come tell me that—that the Messiah is coming out of Nazareth? Why, the Messiah doesn’t come out of Nazareth, comes out of Bethlehem. So then you go telling me all these things.”

“Well,” he said, “don’t start criticizing. You may not understand it all. Just come, look into it. It wouldn’t surprise me if He didn’t know who you were when you come up.”

²⁷ And they walked up in before where Jesus was praying. They might’ve come into the prayer line with Him. I do not know. But as he came in the Presence of Jesus, to see Him the first time, Jesus said, “Behold, an Israelite in whom there is no guile.”

Why, you said, “Sure, he’s dressed like them. All the orientals dress the same. He could’ve been Greek. He could’ve been an Egyptian. He could’ve been any of those Eastern people. They all wore the robes and turbans just alike, bearded.” But Jesus knew that he was a believer, an Israelite.

²⁸ He could’ve been a hypocrite. He could’ve been a unbeliever. But Jesus said, “An Israelite in whom there’s no guile . . .”

No doubt but what the . . . Philip in the instruction meeting, about fifteen miles around the mountain, had instructed him in the Scriptures. He was ready.

That’s why Brother duPlessis is here to try to instruct. I heard him say he had been in the meetings around for ten years. A man of honor, a man should take his word. He will not give his own word, it’ll be God’s Word. But to instruct the people, so they . . . And you listen to what he’s got to say. Brother duPlessis and I have never worked together in

this fashion before. But I—I heard him say. . . I didn't know how long he'd even been around the meetings. I never know; people just come and go. But I learned to love him and know that he was a good man with a high reputation around the world among all the churches.

²⁹ And Philip, probably give an instruction meeting. And when he stood in the Presence of Jesus with Nathanael, He said, "Behold, there's an Israelite in whom there's no guile." And it astonished him.

He said, "That might be the God-prophet that Moses did speak of, because He will be a prophet, but He will be the God-prophet." So he said, "Whence knowest Thou me, Rabbi?" In other words, "You never seen me, how can You know anything about me?"

And Jesus turned and said, "Before Philip called you, when you were under the tree, I saw you." That settled it.

Said, "Rabbi, Thou art the King of Israel. Thou art the Son of God."

³⁰ That was Jesus yesterday, and the sign of the Messiah yesterday. It's got to be the sign of the Messiah today.

There were some of those who stood by, of course, who didn't believe that, very fine scholarly men, Rabbis, doctors of the law, great men, holy men that you could not lay your finger on their life. If they were to be, they'd be stoned. They come from a lineage of ministers for hundreds of years; they know all the law.

It's one thing to know the Bible, and another thing's to know the Author of the Bible. Not knowing the Bible, you have Eternal Life; but to know Him, you have Eternal Life. To know Him. You might not know one word of His Bible, but if you know Him in the power of His resurrection, that's Eternal Life.

³¹ Now, we notice how peculiar this was. And as soon as he recognized that, this stanch Hebrew fell before Him and recognized that that was the sign of the Messiah. That's the way true believing Jews always did. But there was those Jews around there that thought they were believers, claimed to be believers, and of course, they stood back and they said in their . . .

Now remember, the Scripture said they had it in their minds. They never spoke it out of their lips. You don't have to speak with your lips; God knows what you're thinking about. Hebrews the 4th chapter says the—the Spirit of God even is a discerner of the thoughts of the mind: discerner of the thoughts of the mind. There were . . .

³² They was in the Presence of God, and these Hebrew scholars did not recognize that. And they said in their hearts, "This man is a fortuneteller, or Beelzebub, which is a devil. Fortune telling's of the

devil. . . All them works of darkness is of the devil: soothsayers, and—and these mind readers, telepathies, and all that is of the devil. It don't preach the Gospel to save souls. The fruits of the spirit prove what it is. Jesus said, "By their fruits you shall know them.

Did not Jannes and Jambres stand right with Moses? Come right up there. . . And Moses carried out the orders just exactly like God told him to do, throwed down the—the stick and it become a serpent? And there was Jannes and Jambres stood there and throwed down their sticks and become serpents?

Did not the Bible say that them same spirits would come on the scene in the last days? No wonder our papers are writing up all this telepathy, and dimensions, and everything, it's the devil rising. But God will protect His Church. "When the enemy comes in like a flood, I'll rise up a standard against it." That's right. "My sheep know My voice."

³³ Look at the fruits of them. Many of them, infidels, unbelievers. What do they do? They don't preach the Gospel, pray for the sick, and so forth, and try to do good. It's all about some dead person or something, some powers. And the newspaper spread it across the country. Jesus Christ comes on the scene with His power, and they make fun of it.

How can we escape the wrath that's coming upon the earth. If God lets this United States get by with this iniquity, He will be obligated to raise up Sodom and Gomorrah and apologize for burning them up. That's right. He's just and honest, true. He must be just, that become His holiness. He's got to give her judgment, and she's headed for it. Remember that.

³⁴ But when Moses carried out his orders, and here was an impersonator standing there doing the same thing that Moses did. Moses didn't know what to do then. Then it's time for God's sovereign grace to come riding in. That's when it's always that way.

That's what it was up at Portland that time, that you read in the book there. That maniac come to the platform to kill me, because I was preaching this Word. And in Africa before the witch doctors, and—and in India before the holy mans, they call them. And all these false devils, I've never seen a time but what the Spirit of God stood there, and challenged that thing, and showed it up. Literally tens of thousands times thousands fell at the cross to believe it. Sure, He's Jesus the same yesterday, today, and forever.

When we get to the end of the road, It's God's time to act. The Bible said that they would rise up, but their follies would be made manifest. So we. . . as theirs was. . .

³⁵ So we see, that's the way God manifested Himself through Jesus, making Him the Messiah. Now, for just a—a one more quotation, perhaps.

The orthodox Jews said, "This man is of the devil. He has Beelzebub's spirit on Him." Beelzebub was a devil, and they thought that he was telling their fortune or mind reading.

And now, here's one thing I want to press it to you people. Jesus turned, and perceiving their thoughts, not what they spoke, what they thought. So look at that, perceiving their thoughts. And He said, "You speak that word against the Son of man, it'll be forgiven you. But whosoever shall speak a word against the Holy Ghost, shall never be forgiven."

What was He prophesying? That there'd come a day after His glorification, and the Holy Spirit come into the Church, these days, that the Holy Spirit would be here and do the same thing. Then a word against It will never be forgiven. That's the unpardonable sin.

My old southern mammy used to tell me; it was a woman taking abortion case to a child, you know. And a—a about a child. And then, I've had others to say it was a man committing suicide. It's not. It's not so. Because the Bible said, "They called the Spirit of God an unclean thing." Called that Spirit of God, that was up on the Messiah, that they ought to have knowed that He was a God-prophet that was promised, and they said He's a devil: The unpardonable sin.

³⁶ There was one more class of people that He had to manifest this thing to. You can go on through the Scriptures, and find it all along.

But one more thought I want to call your attention to. Saint John 4. "Jesus had need to go by Samaria." I wonder why? It wasn't exactly in His line of road; He was on His road to Jericho. He had to go up around Samaria. So He had need to go there. Why? The Scriptures says so, the Father was leading Him.

Look at the re—resurrection of Lazarus, when Lazarus. . . They called. . . prayed for. . . had sent for Jesus to come pray for Lazarus. And He kept on going.

Then after so many days, where the Father had showed Him, He said, "Our friend Lazarus sleepeth."

He said, "He doeth well."

Then He told in their language. "He's dead. And for your sake, I'm glad I wasn't there." Because they'd been persuading Him to pray or heal Lazarus. But the Father had told Him what to do. He couldn't break the Words of God; it had to be that way. Said, "But I go wake him."

Look at that grave. "Father, I think Thee Thou has already heard Me. But I say it for these who stand around." God had showed Him a vision to leave this city, showed Him of Lazarus' death. "For," He said, "I do nothing until the Father shows Me." Then here He come back, and He knew the resurrection was going to be sure, because God had showed Him. And He spoke to him, and the dead man lived.

³⁷ Now, these people of Samaria, which was half Jew and Gentile. They had enough Jewish blood about them and enough religion, till they were looking for the Messiah.

And then as they. . . One day Jesus come and set on the. . . just something like this little panoramic here of the little well, and—and all the disciples went in to get food. While they were in, a lovely young woman come out to the well to get some water. And she had not noticed Him, perhaps.

And He said, "Woman, bring Me a drink."

And she looked over and seen a middle aged man. He was only thirty, but He was judged to be fifty. Said, "You say that You're not a man over fifty years old, and You seen Abraham? Now we know You got a devil."

Jesus said, "Before Abraham was, I AM."

But she said, "It's not customary for you Jew's to ask a woman of Samaria such. We have no dealings; there's segregation." Said, "We have no dealings with one another."

But He said, "If you knew Who you were talking to." Watch, He's contacting the woman's spirit. "If you knew Who you were talking to, you'd ask Me for a drink."

³⁸ See, the conversation went on for quite a while. What was He doing? Now watch, that's Jesus yesterday. He's contacting her spirit, finding what her trouble was. And the conversation went on about worshipping at Jerusalem or in the mountain. And in a few moments, Jesus said. . . He found where her trouble was. He said, "Go, get your husband and come here."

She said, "I have no husband."

Said, "You said well, for you've got five, and the one you're now living with is not yours. Now, I've said well."

Now watch her. She didn't say You are a devil, a Beelzebub. Quickly, she rose up. I can see her great dark eyes sparkling. She pulled the veil around her head. She looked. She said, "Sir, I perceive that You are a prophet." Oh, my. She knowed more about God than many a ministers does today. That's right. I hate to say that, but that's

true. She knowed more about God. She said, “Sir, I perceive that You are a prophet.”

³⁹ How many will agree with her? All of us. He’s a God-prophet that—that Moses spoke was coming. She knew that. Listen to her words. “I perceive that You are a prophet.” Not a Beelzebub, like the teachers said. But, “You are a prophet. We know . . . We Samaritans know that when the Messiah cometh, He will tell us these things.”

See, that would be the sign of the Messiah. “The Messiah’d tell us all things when He comes.” In other words, “You must be His—His prophet, because You knew that. That was something in . . . my trouble. That’s where I’m in trouble, is by being a—an ill-famed woman. And You don’t know me. You’re a Jew, and I’m a Samaritan. But I’m taught and believe that the Messiah will do this. But Who are You?”

Jesus said, “I’m He that speaks to you.” Oh, what a word.

On that, she dropped the waterpot, and ran into the city, and said, “Come, see a Man Who told me the things that I’ve done. Isn’t this the Messiah?” What is the works of God?

⁴⁰ Now remember. That sign was not given to the Gentiles. You don’t find it in the Scriptures. Why? They wasn’t looking for it. But now, there’s one more generation of people left, one more, I would call it “class,” or “strain,” or whatever you want to call it, of people, that was the Gentile. He prophesied in the last days what would take place. And the . . . that He’d forgive them for their mockery, and saying It was a evil spirit. But the Gentiles would know better.

Now, we’re at the end time of the Gentile age. When God is called on the scene, He has to act every time the way He acts the first time. If a sinner ever repented, and asked God to forgive him, and God forgive him upon the basis of his repentance, God’s got to act the same way the next sinner calls on Him.

⁴¹ See, we are finite; He’s infinite. Infinite, they just . . . You can’t explain what infinite is. And here’s one little conception of what it is. Before the world was ever formed, He knowed every flea would be on the earth, and every time it would ever bat its eyes. Now, that wouldn’t halfway make what infinite is. He knowed everything from the beginning to the end.

Someone . . . I made a remark like that, and they said, “Then why did He permit sin?” Sin works for His cause. In God dwelt all the great glory. If there had not been a sinner, He’d never been a Saviour. In Him was the attributes of a Saviour. And sin had to project itself in order for Him to be a Saviour. Which is the most powerful, a sin—a sinner, or sin or grace? Grace, of course. Which is the most powerful, a sickness or a healer? Well of course, the—the healer has power over the sickness.

And God, if there'd never been sick person, He'd never been a Healer. So there had to be sickness to make Him what He is, a Healer. There had to be sin to make Him what He is, a Saviour. Sure.

⁴² Now, the Gentile's time is come. We've went through all these ages.

I've one more little thing. I know I'm taking much of your time. One more little statement.

Did you notice just before the end time for Sodom and Gomorrah, where. . . I notice of this lovely city with all the other cities, is plagued to the ends of the ropes with perversion just like it was in the days of Sodom. Do you see the newspapers and so forth, and on this. . . the—the readings that. . . How that it's on the increase, just every year doubling itself, perversion, the end time sign. That's the way Sodom was.

⁴³ But just before. . . Now, there's—there's two classes of people here, three classes. There's always. . . Don't never leave those three, the mathematics of the Scripture, like Father, Son, Holy Ghost, and so forth. Leave those mathematics. If you stay with them, it'll make the picture come into itself right, like put your jig-saw puzzle together.

Now, there was down in Sodom, there was the rank sinner who had no confession. There was Lot and his wife and children, who had confession. And there was Abraham, who was the elect. You believe there's an elect, elected by the foreknowledge of God? Sure you believe it. Any Bible reader does.

⁴⁴ Now notice. Just before the end time. What was it? Just before the fire was fallen. . . They'd had message after message, warning after warning, by Lot preaching. And that's the pastor, Lot. The Bible said that the sins of that nation vexed his righteous soul. And he preached to them. But it didn't do no good; they turned it away like idle tales, same as they do to the pastor today. They said, "Not. . . Nonsense."

But there come down from Heaven three men. Notice. One of them stopped and talked to Abraham. Two of them, a modern Billy Graham, and so forth, went down into Sodom and preach for the revival, called out those who were el—ligible to be called out. But notice. One stayed back with Abraham.

⁴⁵ Now, let's just watch the picture here. Now, they'd gone on. And He said, "Would I keep anything from Abraham, seeing that he's the heir of the world?" And He kept His back to the tent. And Sarah stayed in the tent, and was perhaps fixing, or knitting, or doing something in the tent.

And this Man in human flesh, yet was God. Abraham said it was God, called Him Elohim, the great Jehovah. But He was in human flesh

that eat the meat of a calf, and drink the milk from the cow, and eat some butter and corn bread. He was Man, but yet He was God. But God was showing something there to the elected, to the Church today, and giving them their last sign, just before the falling of the fire.

⁴⁶ He had His back turned. Said, “Abraham.” Like this, “You’ve waited for this baby now for twenty five years. You’re a hundred years old, Sarah’s ninety. But I’m going to visit you next month according to the time of life.”

And Sarah, inside the tent . . . And the Bible states that the Angel had His back turned to the tent. What is an Angel? A Messenger. Had His back turned, the Bible stated that His back was turned to the tent. And Sarah was in the tent.

And when He said that to Abraham, Sarah went, “Hmmp!” kind of laughed to herself. And He said, “Why did Sarah laugh?” What kind of a telepathy was that? “Why did Sarah laugh?”

She said, “I didn’t laugh.”

He said, “Oh, yes, you did.”

She was scared. She wondered what—what . . . This was more than a man that would know with His back to the tent, and her back in the behind the curtains, and laugh. How did He know it? It had to be more than a man. It was God manifesting Himself in human flesh.

In a few moments they offered a sacrifice, and He [Brother Branham blows into the microphone—Ed.] disappeared right from them. It was God. What was that? The last sign that the elect Church had before the destruction. Now, keep that in mind.

⁴⁷ The Samaritans, as soon as their sign was given them, they come out and heard Him and believed Him. Years has passed. The Gentile Church has come into existence. It’s had two thousand years of churches, and—and revivals, and so forth. And it’s been wonderful. Forty years ago when Mrs. McPherson, and lots of the great saints that lived in that day, when the Holy Spirit was poured out upon the church, and great gifts begin to be restored, such as the unknown tongues and the interpretation, great healing services, and angels singing in the temples, and so forth. It was great.

But we’re at the end time now. This is about fifty years later. Now, is He the same, yesterday, today, and forever? Does He know the secret of the heart. Is He still going to keep His Word? And if God made Himself known through Jesus as the Messiah by that sign, He would be unjust, and gave them something that He didn’t give us, if He doesn’t manifest Himself the same way to this church today. If He did it to the Jews and to the Samaritans, He’s obligated, by His holiness and by

His righteousness, to manifest Himself at the end of this age. For we're living in the closing of the day of this Christian dispensation.

48 Let us pray. Lord, great God of heavens and earth, Who made all things by Jesus Christ Thy Son, forgive us, O Lord, of our sins and our shortcomings. And when we speak of sin, Lord, Thou knowest that there's only one sin, and that is the sin of unbelief. "For he that believeth not is condemned already." No matter how righteous he is, or how much he's done, or what we have done, it makes no difference. We've got to believe. And I pray, God, that You'll instill in our hearts the power of the resurrected Jesus. Let us not be that type of people that would look upon a gift. Let us not be the type of people, as it was expressed to us by Brother duPlessis tonight: thinking that the person who bringing the message has anything to do with it, no more than just obedience to God and His will. Somebody's got to do it. None of us is worthy. And we confess that we're not worthy. But it's Your grace that's promised it. And Thy Words are true.

I can think, Lord, as the little boy, of reading of Aimee Semple McPherson. And the criticism that we's . . . would find in the papers sometime, that they said that she claimed to heal people. How we found out how falsely that was. And we read of, and have heard of the great ones, of Dr. Price, and of the F. F. Bosworth, and great saints who lived before this day. They all looked and prophesied of the day coming when the Church would receive its manifestation of the Presence of its Saviour among them in greater ways that it was receiving it then.

49 O Lord, hear me, and answer my humble cry. As I pray Thee, Lord, that men and women in here, and wherever, and those that'll gather in, may they not think it to be that it's some simple man, but may they realize that it is the—the promise of God, that Jesus would be manifested to this Gentile age, as He did to the Jew and Samaritan.

For we have said that He was sovereign. And when He acts, He must act the same every time. We realize, O Lord, that being finite, that we can promise and then not be able to fulfill it. But Thou, O Lord God, cannot promise and not be able, for Thou art God; You're infinite, and You know all things.

50 And we pray that Your Spirit will so anoint the people in this Angelus Temple, and those that will be coming in, that there'll be an old fashion revival of the pouring out of the Holy Spirit will strike this place; and may Methodists, Baptists, Presbyterians, and all the churches of the living God receive the benefits. And may there come a revival up and down this West Coast, that'll cause literally tens of thousands to come to the Lord Jesus.

⁵¹ Lord, grant that we will receive this great portion, the Angelus Temple, this coming week, and these coming services. For we ask it in Jesus' Name, and for His sake. Amen. Now, the Lord bless you. How many, before . . .



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