
JEHOVAH-JIREH



Shall we bow our heads just a moment for prayer.

Our Heavenly Father, we thank Thee for this privilege that we have of gathering together in this tabernacle tonight. We thank Thee for the tabernacle, for what it stands for. We thank Thee for its founders, its ministers through the years. We pray tonight, heavenly Father, that You'll give us a visitation from Thy beloved Son, the Lord Jesus, that'll make a meeting, that'll go down in history, not only in the earthly books, but in the books of heaven. May souls come to Christ. May sick people be healed. Get glory out of the service, Father. For we ask it in the Name of Thy beloved Child, the Lord Jesus. Amen. May be seated.

² It's awfully warm in the tabernacle tonight, but we're happy to be here in the service of the Lord. I understand that my sister, sister-in-law, mother-in-law, and a host from Jeffersonville is here. Just as I come up, my son told me. We're sure glad to have you in the Cadle Tabernacle tonight. My mother-in-law is the mother of my first wife. It was she that walked in door with me there when E. Howard Cadle walked down and shook our hands and taken us through the tabernacle about twenty years ago or better. So we're very privileged tonight, to be serving the Lord in this day.

And now, last evening I come to you telling you about Dr. F. F. Bosworth, who held several weeks of campaign here many years ago. Reverend Bosworth was preaching before I was born. And last night, he was laying with death rattles in his throat, and his frantic wife . . . With a blood clot pushing through his heart . . . And last night, his wife calling everywhere and finally they called in over at the place where I stayed, and we got here and had prayer, and tonight, he's up, and I was talking to him on the phone just a while ago. I told him that when I announced this sickness to the church last night, and for prayer, I told him that the people wept. Brother Bosworth is certainly a—a gallant soldier of God. I love him just like . . . I guess the love of Brother Bosworth and I, is something like Jonathan and David I guess it was just . . . We're really, really brothers in Christ. I told him I hope to see the day that when we could be at the Cadle Tabernacle together. He's getting old, near a hundred, but the Lord is with him, and he's a very fine man.

³ And now, tonight it's just a little late. Brother Joseph was telling me they had a little extra something they had to do, and it was a little late before they called me, and we'll go right straight into the service now. And be in prayer, very much in prayer for the service.

I want to say, this morning I was privileged of listen to one of your teachers here in this convention, in a convention group of about, I guess, close to three hundred people. Over three hundred people gathered together this morning in the upper room of a hotel, where they were having breakfast; and I had the grand privilege of being there, and saying a few words, and hearing a wonderful message on the sovereignty of the local church, which certainly is my views of it. So . . .

⁴ Now tonight, to approach the Scripture, and the people in the tabernacle we're just getting started here, this is just our third night. And we're . . . Too bad that we only have two more nights left, but a meeting should continue at least ten days to two weeks to find the real value of the meeting.

But now, we're going to open the Word, and the only way we can do it is to pull It down with the leaves, but there's only One that can open the Word of God; that's Christ. And He's risen from the dead, as we see night by night, His visible proof of His resurrection. And tonight, we pray that He will help us as we read from His Word. My words is the words of a man; they just fail, like other men. But this Word is God's Word, which cannot fail. It never fails. So the reading of His Word will be a blessing to us.

Over in Genesis, I take for a Scripture lesson tonight, in the 20th chapter of Genesis, or the 22nd chapter, rather, and the—the 7th and 8th verse and then the 14th verse. And I'm kindy tonight, going to leave the teaching of Divine healing just for a little bit, to go into teaching a faith for a little while. And the Scripture reads like this:

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, 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 two went both together.

Now the 14th verse:

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

And may the Lord add His blessings to His Word.

⁵ This marvelous text tonight, and we'll go back into the book of Genesis to get a little of the context. It is based upon the life of Abraham, which all men know, that Abraham was the one that God gave him the covenant. And the promise was made to Abraham and to his seed.

Now, one thing that I find in teaching, or in the church, that most people in this day, seems to be afraid to take a hold of what God has said. If God has said it, it's the truth. It—it can be nothing else but truth. It's the . . . This Word was spoke of God before the foundation of the world was ever laid. And the only way it's written in a book, because that He revealed His Word and plan to His prophets and apostles, and they wrote it in the Word.

6 Now Abraham, the promise was given to him. And it's a glorious promise. Here, this old man and his son going up the mountain, to offer up the son, a very beautiful picture of Christ. The whole Bible pictures Christ. And as they went up the hill, we find out that God appeared to Abraham there, in the Name of Jehovah-jireh.

Now, God has seven compound, redemptive Names. Those redemptive Names are inseparable. You can't separate one from the other. Jehovah-jireh, the Lord's provided sacrifice, Jehovah-rapha, the Lord's the Healer, Jehovah-manasses, the buckler, the shield, and—and so forth, seven compound, redemptive Names.

And as Brother Bosworth said that night in the discussion, when the Angel of the Lord had His picture taken with us; he asked Dr. Best, "If the compound redemptive names applied to Jesus? Yes or no?" That settled the whole argument. If He wasn't Jehovah-jireh, then He wasn't Jehovah-rapha. And if He's Jehovah-jireh, the Lord's provided sacrifice, He's Jehovah-rapha the Lord that heals all thy diseases, and He has to be the same yesterday, today, and forever, so that settles it. You can't separate God and put Him in parts. God is one. And we can't make parts out of God.

7 Now, the context . . . We'll have to go back now in the Old . . . Do you love the Old Testament? I just love it, because it's the nuggets of the Old Testament. We dig them up and polish them, and look at them. Each one speaks of Calvary. All of the Old Testament was a shadow of the things to come. And I just love to go prospecting, and get out the nuggets out of the Old Testament and type them with the New. And even the . . . In the simplicity of it, the children understand what it means.

An now, God, when He called Abraham, He called him by election, by sovereign grace. And the covenant that He gave to Abraham is completely and wholly unconditional. He never made any conditions about it at all. God made this covenant by Himself with Abraham: not, "Abraham, if you'll do so-and-so . . ." He said, "I have." Not, "If you have got anything to do with it . . ." God is determined to save man.

8 Now, in the garden of Eden, when God made a covenant with that man, it was, "If thou will not touch this tree . . ." Man turns

right around and breaks his covenant with God. Man always breaks his covenant with God. So to make it assurance that it can't fail, God made the covenant with Himself, to Abraham, and swore by Himself that He'd confirm it and fulfill it.

And now, if you can only realize that you are Abraham's seed. The Bible said, "We being dead in Christ take on Abraham's seed, and are heirs according to the promise." And if you could see how sovereignly it was given to Abraham without anything he had to do, and know that it was give to you the same way . . .

⁹ You hear so many people say, "I sought God, Brother Branham, day and night." I beg your pardon: No man ever sought God. That's straight, but it's the truth. God seeks man, not man seeking God. The very nature of him in the garden of Eden, as soon as he had sinned, it should've been Adam running up-and-down through the garden, crying "Father, Father where art Thou?"

But it was God going through the garden, crying "Adam, Adam where art thou?" And Adam was hiding. And that's his nature today. Man's nature is not come out and confess his sins; it's to hide behind something. And they're still doing it. Jesus said "No man can come to Me, except My father calls him first." So it wasn't you seeking God, it was God seeking you.

And what a privilege it is tonight, to know that we are living under the shadows of the atomic bomb, and of a international destruction of God's eternal wrath and judgment to be poured out upon a disobedient world, and to know that we have the grand privilege to know, that we, who are called, that we never done anything about it ourself; it was God through sovereign, grace done it for us, nothing that we did to it ourself. God, by grace, called us.

¹⁰ Notice, Abraham was no different from no one else. He was just an ordinary man. He came down with his father from after the scattering of Babylon, came down in the valleys of Shinar dwelled in the city of Ur, in the land of Chaldea, just an ordinary man, and an old man. When God called him, he was seventy-five years old.

Now, some of you elderly people say, "Well, seeking Divine healing or the blessings of God," you say, "I'm just a little bit too old Brother Branham." You're never too old to God. As long as you got a surrendered heart, and a will to do the will of God, God always will receive you, no matter how old you are, or how young you are.

Now, how that makes us love Him with undying love, of how good He is to us, and how disobedient we are to Him, yet in all of our unloveliness, He loved us first and gave His only begotten Son, that if

we'd only believe on Him, He'd give us Eternal Life. What a beautiful picture.

¹¹ Now notice, Abraham just an ordinary man, but God, by election, sovereign grace, called Abraham, when there's many young men in the land in that day. There was probably some more capable of doing the job, as the world would think than Abraham was, but God knows the heart. That's it.

Sometimes, we wonder how God takes the foolish things to confound the wise, but God knows the heart of man. Men usually . . .

You people, when you are selecting your pastors, you usually slip the guy in; great big seven footer with curly hair and so forth, the Hollywood type. Sometimes God don't even choose that type. You want somebody that'll be a mixer, that'll go to the card party with you, and set in in the games, and—a mixer. Man wants mixers, but God wants separators. That's what's the trouble today, you can't mix the world with Christ. It just won't work. That's what the matter with the so-called Christian church today. You're trying to carry water on both shoulders. God wants separators.

¹² One time, when Israel chose a king, their first one, they made a terrible mistake. A great big seven foot head and shoulders: Saul! And he become a backslider and done disgrace to Israel. God then made Him a choice. And He said to Samuel, "Get some oil in the cruse and go up to Jesse's house, for I'll show you who I've chose." And when he goes up to Jesse's house, Jesse was very happy.

So he had seven sons, and he called the biggest one, great big fine handsome looking fellow, said, "Won't he look nice with the kings robes on him, crown sitting on top of his head, look like the very image of the king?"

But when Samuel took the cruse and went forth to anoint him king, the Lord said, "Don't do it. I've condemn it. I haven't chose him." And he brought another the next biggest one; God said, "I haven't chose him either." So he brought the sixth one, and God refused him.

Samuel said, "Haven't you got another one?" Listen. "Haven't you got another one?"

He said, "Oh yes, but he's just a little old, scrawny, ruddy, knotty fellow, lives back out there on the back of the deserts, herding his sheep. He'd never make a king."

"So go get him."

¹³ And when little old David come in, sheepskin coat on, little crook in his hand, shepherd's staff, the Holy Ghost said, "Go anoint him, for

that's My choice." See? God does the choosing, because God looks on the heart.

Sometimes that we think that the great churches, with the great spires, and the million dollar organ setting in it, that's where God is. Not all the time, that isn't true. God chooses a humble heart. I don't care if he is so poor he has to wear overalls, or if he is beggar in the street, if he's humble and willing to believe God, God will take him. That's just all there is to it. Amen.

¹⁴ Abraham, just an ordinary man, God called him one day and said, "Abraham, I'm going to take you and make you a father of nations, and you're going to have a baby by Sarah." Now, Sarah was his wife; she was sixty-five years old, ten years younger than Abraham, about fifteen years past the menopause, yes, better than that. But He said, "Abraham, no matter . . ." Probably he married her when she was just a girl, because it was his half sister. Said, "Now . . . But I am going to give you a child by Sarah." Him seventy-five, her sixty-five.

¹⁵ And the Bible said that Abraham staggered not at the promise of God through unbelief, but was strong, giving praise to God. You get it? Oh, doesn't it make something just go over you to know that that's our God too, to know that this is His Word, and His promise to you, every promise? And He said that he was going to have a child, so Abraham wasn't afraid to testify. He goes out on the street and begin to say, "Now, we're going to have a baby, Sarah and I." I suppose he bought up the birdeye and the pins and things, and made things ready.

People say, "Abraham you're just a little bit slipped in the head old fellow." What do you think a doctor would say to him, if the—today if a man took his wife down to the doctor's office and her sixty-five, him seventy-five, and saying, "Doc, we want to engage you. We're going to have a baby up at our house." They'd want to put him in a mental institution.

Here it is: Every man, not no exceptions, every man or woman that takes God at His Word is considered by the world just a little foolish. Because the—the wisdom of the world is foolishness to God, but it pleased God through the foolishness of preaching to save them that was lost. How we love Him.

¹⁶ Notice Abraham going around, seventy-five years old, white beard hanging down, gray hairs over his shoulders, saying, "Glory to God, we're going to have a baby." After the first month, I can see him rushing to Sarah, saying, "Sarah, how you feel honey?"

"No different Abraham."

"Glory to God, we're going to have it anyhow."

Why? God said so, that's enough. I can see the critics on the street say, "Abraham, where's that baby?"

"It is coming anyhow."

"Aren't you just a little mistaken? Are you sure? Can you scientifically prove it?"

"I don't have to scientifically prove it; God said so." That's scientific enough for any believer. Amen. That was kind of sharp, but that's the truth. God's Word settles it forever. God said so; that's all right. God will do it.

¹⁷ Notice, after awhile, God called for a complete separation. God does some foolish things to the world. How it seems that how foolish God works: take an old man (to the world I'm speaking), an old man seventy-five years old and a woman sixty-five years old and go give them a baby. And remember, the baby wasn't born till he was a hundred and she was ninety. But Abraham, instead of getting weak, he got stronger all the time, praising God. For it was knowed that it had to happen, because God said so.

But you say you're Abraham seed, and if God doesn't perform a miracle and do something to you, "Oh, I lost my healing. Well, I guess I better go back again tomorrow night." Abraham's seed! Abraham's seed holds on to God's promise. Abraham's Seed is the Holy Spirit, given through Christ to the Gentile and Jew alike.

¹⁸ Notice, as the days passed on, Abraham got stronger. "Well, if it don't happen this month, next month, praise God you'll be sixty-five years old in two months, sixty-five years old in three months." The first years past. "How about it, Sarah?"

"No different."

But, praise God, we're going to have it anyhow. Going to have it anyhow, God said so."

Now, God said "Abraham, separate yourself from your kindred and your associates, and come out into a land that I'll show you, and you'll sojourn there as a stranger and pilgrim." That's the hard thing. Separate yourself. That's what's the matter with people today. God could not bless Abraham, as long as he was associated with a group of people that didn't believe the same promise he believed. Amen. I hope the Holy Spirit digs that under the fifth rib on the left side.

That's what's the matter today. The people who call themselves Christians associate themselves with worldly things, but God wants you to separate yourself from those things. Come out from among it; get away from those old stagnated things you used to fool with. You're knowed by your works, what you do.

¹⁹ Now, I don't condemn sinners for the way they live; that is all they know. I feel sorry for them. I don't blame a sinner from going out and getting drunk. That is all the pleasure he has. Give him another one. I don't blame him from gambling, going to places, and honky-tonks; that's all the pleasure he's got. I don't blame a pig for eating out of a manure pile; that's all he knows. But you people, who call yourselves Christians and do it, you're the guy that I'm firing at. You know better.

You wouldn't want to see a lamb go to dinner with a pig, would you? Be something strange, but it wouldn't be strange for the pig be e—eating there. So where your nature is, there's where you eat. What's your diet? If you're Abraham's seed you believe God and like heavenly things. You see it? That's. . . Separate yourself; come out and be a pilgrim and a stranger.

²⁰ God calls every man to separation, not one exception. Every man that comes to Christ must separate himself from the things of the world. To have faith in God, you can't walk around where people are, and be in people, and associate with people that's in the wrong thing and expect to have faith. You can't get around where Thomases is at and—and all of his children, and where they say, "Oh, the days of miracles is past, and there is no such thing as that." The first thing you know, that spirit will get on you. Come out from among them the Bible says. Separate yourself; be separated. "Touch not their unclean things and I will receive you, saith the Lord."

The trouble of it is we have got too much Hollywood preaching and not enough old time rough preaching. I like the old time kind that really tears the hide off of you, brings it down to a place where it belongs. Too much petting around, we need the old fashion Gospel (Amen.) preached in its power of the resurrection of the Lord Jesus. That's what the world needs today. Total annihilation. . .

²¹ Watch, now as they went out, the test come. Every time that a man really steps out to serve God, he goes through testings. God gives you a little training, child training. It is not very pleasant the Bible said, for a while, but it yieldeth forth peaceful fruits.

My daddy used to take me out behind the house with a strap of leather, about like that, got some good old fashion child training. It's too bad that our children don't get it today. The trouble of it is, you cigarette-smoking, cocktail drinking, picture show running mothers, run around on barflies and things, and letting a babysitter take care of your kids, instead of being being home taking care of them like God gave them to you, that's what caused all this stuff they get in. That's exactly right.

No wonder you can't have faith. How can you associate with the things of the world and try to associate it with Christ? God calls for separation; then trials and testings come. The Bible said if we can't stand the trials and testing, then we become the legitimate children—illegitimate. "Bastard children," the Bible calls it, and not the children of God. We can't stand the trials and testings.

²² A famine come and Abraham run. Then after God appeared to him, coming back. . . He come into the promised land again. There he was a sojourner, built an altar to the Lord and worshipped the Lord. Then he had one little old parasite hanging on him yet; that was his nephew Lot, a lukewarm believer. That's what the mat. . . That's the kind that makes God sick at His stomach. He said He would spue them from His mouth. A wishy-washy border line, got enough religion to make him sick, that was Lot. And when the herders got to fussing, then he—Abraham said "Now, we are brethren; let's separate ourselves; we don't want any trouble among us."

And Lot went down to the well watered Jordan plains, and down in there because he pitched his tents towards Sodom, and become a great man, backslid down there. On his road down. . .

²³ When you begin to seek the flower bed of ease, you're on your road out. I like that old poem:

Must I be carried home to heaven on a flower bed of
ease,
While others fought to win the prize,
And sailed through bloody seas?
No, I must fight, if I must reign,
Increase my courage, Lord.

That ought to be the prayer of the Christian tonight. Taking the way of the world, the easiest where people pat you on the back. . . Friendship of the world is enmity to God.

So Lot went down towards Sodom, and then after Abraham was completely separated from all the parasites, and the hang-ons, God appeared to him again. I like that. God came to him and said, "Abraham, come out here just a moment; I want to show you something." He said, "Lift up your eyes; look to the north just as far as you can see, to the south, and the east, and west," said, "I've give it all to you. (Amen.) So walk through the land, you're the possessor of it; it's all yours."

²⁴ No wonder David cried (last nights Scripture reading), "Forget not all his benefits." Why, you know, after you come into this Kingdom of God, there's a lot of benefits goes with it. When God calls you, knocks at your heart, separates you from the things of the world, and gives you

a little child training, to see if you're going to hold out or not, gives you a little scolding, shakes you around, get a little chastisement . . . All of you get it, if you're really children of God, get a little training.

Then God baptizes you into the fellowship of the Kingdom and it's all yours. Amen.

"Abraham, the trials are over now; get out and walk around; it all belongs to you." What a beautiful picture of the overcomer. Amen. The overcomer, is heir of all things. You know, people . . . I don't see what's the matter with you as Christians, that you don't walk around a little while, see what you own. You know, would you go if . . .

²⁵ If I fell heir to a house, I sure wouldn't want to move into it till I got in, looked everything over; I want to see what's mine, I want to see what I own. And when I fell heir to the Kingdom of God through the righteousness of Jesus Christ, baptized into this great arcade of God's Eternal blessings, I'd like to walk around, see what's mine, amen, look on the shelves, see what *this* is. Here it is: Every promise in the Book belongs to every believer. Don't you stand still for somebody to push you off in a corner, give you a little cold tater, and tell you to wait. Don't you listen to that stuff, God's promise is right now. Push you off in a Millennium, somewhere, the Bible said, "Now we are the sons of God." What we *will* be; we are *now*, present tense.

If anything that looks a little high, and a blessing that looks like it, why, I'll get me a stepladder, and move up, and look at it anyhow. I like to look around. It is all yours, and every promise in the Bible is yours.

When a Christian gets saved, God gives him a checkbook, with the bottom of it, with Jesus' name signed in Blood. Every redemptive blessing belongs to the believer; fill it out and send it in to headquarters; watch what happens. He's obligated to take care of His word. I challenge any sick person or sinner tonight, to sign your name or your wants above a check in Jesus' Name and send it into heaven once. Don't doubt. The cashier is right there, because the deposit was put there at Calvary, through the Blood of the Lord Jesus.

²⁶ Yes, Abraham's to look around. This stream's his; that fountain's his; this mountain's his. Abraham could look around and see what he had. Why don't you tonight? If you're sick, why don't you thumb through the arcade here, and see if He wasn't wounded for our transgressions, with His stripes we were healed. If you're all down (as we call it, the street expression) in the dumps, "He was wounded for our transgressions, bruised for our iniquity; the chastisement of our peace was upon Him; and with His stripes we were healed." All these blessings belongs to you. They're yours, your personal property. Christ died that it might be so.

But you look at symptoms. Oh, if you didn't get healed, you say, "Well, there's my arm; I accepted it last night, no difference this morning. Well, you know I had a stomach trouble, last night, I noticed this morning I still got it." You can never get no better like that. Symptoms. . .

²⁷ You know, a man, one time, had the greatest case of symptoms I ever knowed of was Jonah. He was on his road down to Nineveh, backslid. He went to Tarshish, and he got out there and got in trouble. When you backslide, look out; trouble's in the way. And the sea got angry, this preacher trying to go the wrong way, take the easy road. . . How many of you preachers tonight, is trying to take the easy road, trying to place Divine healing somewhere else, the praises of God, Angels ministering, Holy Ghost, Spirit and all, trying to put it in some place back. You better come on back, brother, than go to Nineveh. Be some trouble waters one of these days. . .

And they took Jonah and tied his hands behind him, his feet, and threw him out into the sea. God had a great big fish, and he swallowed him. And a fish, when it's eats, anyone knows. . . Feed your goldfish. After it prowls through the water hunting its prey, it goes to the bottom of the water, rests its swimmers, fins on the bottom. I don't know how many fathoms deep, the sea must be out from Nineveh there. But Jonah in the belly of the whale, hands tied behind him, backslid, on a stormy sea, in the whale's belly in the vomit, talk about symptoms, he had them. If he looked this way, it was whale's belly. He looked that way, it was whale's belly. Everywhere he looked it was whale's belly. Now, you're not in that bad a shape. But what did Jonah say? He said, "They are lying vanities. I won't believe one of them." He said, "Lord, once more, will I look to Your holy temple." He didn't see the whale's belly; he was looking for the temple.

Don't look at your symptoms, look at the promise. How bad you're sick, look Who great a Person give the promise. God said so.

²⁸ And if Jonah. . . The reason he could base his faith there, because when Solomon dedicated the temple, he prayed this prayer: "Lord, if Thy people be in trouble at any time, and look to this holy place, and pray, then You hear from heaven." And Jonah, in the belly of the whale, backslid, stormy sea, hands and feet tied, laying in vomit, seaweeds around his neck, could look to the a temple, where a man that backslid later, by the name of Solomon, that prayed a prayer for the children's deliverance; how much more ought you to look, setting in the house of God, in heavenly places in Christ Jesus? Where people are being healed all the time, and look away from your symptoms, not to the temple made with hands, but to heaven itself, where Christ sets at the right hand of God with His own Blood making intercessions on your

confessions. How much more ought you to say, “They’re lying vanities. I won’t believe it.” Look to heaven. Depends on what you’re looking at. If you’re still looking at your hand, you ain’t going never get no better. If you’re looking to God’s promise, you’re bound to get better.

Jesus is the High Priest of our confession, setting at the right hand of God, making intercessions upon our confession. And any redemptive blessing He died for, He’s there to make it right as the High Priest. Amen. That ought to make the Methodists shout. Sure. It’s old time religion, been tried all—through all kinds of furnaces, and quenched—tried by all kinds of water, but is still burning. Yes.

²⁹ Abraham owned it all. And he was an heir of all of it, and you’re an heir of all of it, being Abraham’s seed. God calls you by sovereign grace, the same way He called Abraham. Tonight you professed to have the baptism of the Holy Spirit, which you have to die to yourself to be borned of the Spirit as a believer. You, being dead in Christ, you take on Abraham’s seed and are heirs to every promise. Amen. Don’t get scared; “Amen,” won’t hurt you. “Amen” means “so be it,” and I’m not amening myself, but I believe it. That’s right.

Every promise is true to the believer, that’ll take God at His Word and call those things like Abraham. The Bible said that Abraham called those things which was not, as though they were. And he staggered not at God through unbelief. He never considered his own body, said Romans 4. His own body now dead, hundred years old, neither the deadness of Sarah’s womb, and he called those things which were not, as though they were, being fully persuaded that He that made the promise was able to keep it.

What about you tonight, who call yourself Abraham’s seed and are heirs of the same promise? If you have the faith that Abraham had, and if you are Abraham’s seed, you’ve got the same faith or you couldn’t be Abraham’s seed. Amen. That’s pretty strong. Kindy goes hard on some of our pet theology.

³⁰ But my mama . . . I was . . . I guess she’s here tonight. But we was raised awful poor. Mama used to tell me, we’d . . . You know, we had to cook meat skins in a bread pan and make the grease, you know, to go on the corn pones. And every Saturday night, we had a big old cedar tub. About eight Branhams, and all them little fellows line up, a bath every Saturday night in this old tub, same water, just warm it up a little with the teakettle. Every one get a bath, and a big dose of castor oil in the wintertime. I got so sick of that stuff that I can’t stand it yet. And I’d hold my nose, I’d start to mama, gagging. I’d say, “Mama, I just can’t stand it; it makes me sick.”

She said, "Stand still. If it don't make you sick, it don't do you any good."

That's the same thing I say about this tonight: If it don't make you sick, it might not do you no good. It might stir you up and get your spiritual gastronomics working right to receive the Word and the promise of Almighty God. He gave it. And that's the way you have to come to Him.

³¹ Abraham believed God, said, "Lord, how will I know that these things will be?"

Said, "Come out, Abraham, I want to show you." Said, "First. . . ." He said, "Look to the dust." He said, "Your seed will be like the dust in the earth. Can you number it?"

"No."

And He said, "Look up to heaven in another place." Said, "Your seed will be like the stars of heaven without numbers." See, from the dust to the stars, speaking of the resurrection. You see it? Spiritual minds ought to pick that up quickly: "From the dust to the stars." And the Chief of all is the Morning Star, the brightest, Fairest of ten thousand, the Lily of the Valley, the Morning Star, the Redeemer, the Kinsman Redeemer. How lovely He is.

Said, "Come, Abraham, I'll show you how I'll do this." Said. . . . He went and took a heifer, a she goat, a ram, turtledove, and a pigeon. And he cut the heifer, the she goat and the ram apart. But he never separated the dove and the pigeon. He threwed them together."

We'll have to get in on that sometime. Let me show you a little something here. I'm kind of a typologist. I love the types and shadows. Look. He had five different species: J-E-S-U-S, what it was speaking of, the sacrifice to come. Three of them was chopped to pieces, J-E-S; and the other U-S, was not separated: Jehovah's, Elected One's, Salvation, saving U-S, us, inseparable, and the entire church of the living God, regardless of denominational barriers, is not separated. They're one in heart. I don't care what they are. They wasn't separated. J-E-S-U-S. Jehovah's Elected, Salvation, saves U-S. You get it? His elected One, foreshowing through Isaac, coming of the great One, Christ.

³² Then notice. . . Now, here you are Arminian teachers, my brethren, I don't mean to rub this in now. I want you just to watch this real close, to show you that it's not by works, it's by grace, by election, by foreknowledge. It's God that does the saving. You have nothing to do with it. "Not him that willeth or him that runneth, but it's God that showeth mercy."

Notice, "Abraham, come up here on the side of the hill. Now, you've watched the birds off of this . . . While He piled them together." Said, "You've watched the birds off of them, and the sun is going down now." And the Bible said, "A deep sleep fell on Abraham."

"Now, you haven't got nothing to do with it, Abraham. I'm just going to shut you out, show you, it's not what you can do or what you want. It's Me doing it. I'm doing the saving." Saved him when he started, told him He'd come to him in an old age. He'd save his seed after him. God did it by sovereign grace.

So what you scared about? That's what's the matter with the church. You're afraid. Don't be afraid: If God be for you, who can be against you? Stop being afraid. Take His Word. Let the Holy Spirit in you come to life. It's so feeble. Let It wake up to the realization of the very hour that you're living and the time that you're living. Watch Him.

³³ Abraham, He put him to sleep to show Abraham, "You're out of the picture." And then, as soon as He did that, Abraham asleep, there come a great darkness, which means death. Every mortal must come to that place, death. Then after death, there was a smoking furnace, hell, where every sinner deserves to go. What's He picturing in here? Calvary, Jesus. And then, He showed . . . Beyond that went a—a little Light. God is Light. And that little Light went between each one of those pieces of sacrifice, making His covenant. It was an oriental custom.

Now, today, when you and I make a covenant, we go down to one another, and I say, "Brother, will you do so and so?"

"Yes, Brother Branham, I'll do it."

Well, shake hands. That's the way we make a covenant. Back in Japan, how they make a covenant there, they go talk it over with each other, and then they have a little kettle full of salt. And they stand and throw salt on one another. That's a covenant, making a salt covenant.

³⁴ In the days of Abraham, and in the Orient, the way they made a covenant, they taken a—a beast, and they killed it and split it in two, just like you see Abraham doing for God's covenant. And they split the covenant in two. Then they write out their agreement, and then they take that, and tear it apart, give it to one and to the other. And they take a oath over this dead body: If they break this covenant, let them be as this dead beast was. What an oath. And this only way this covenant can be manifested, is for both men to bring both pieces of paper, and they have to dovetail together, just exactly like that, and that confirms the oath.

Now, what was God doing? He was showing Abraham how He was going to be the father of nations; through Isaac would come Christ. And at Calvary, Jehovah God, the Father, taken His own Son to Calvary, and laid upon Him the sins and sickness of the world, and there tore Him apart, and took the body up into glory, and sent the Holy Ghost back down for the church. And when the resurrection comes, the same Spirit that was in Jesus Christ, doing the same things that Jesus did when He's here on earth, has to be with the church, the covenant church, for when they come together the same signs, and the same wonders that Jesus did will have to compare with the body of Christ to make the Bride. Amen.

³⁵ There is God's covenant. The Life that was in Jesus was tore out of Him and was sent back to the church. And the Life that was in Christ, being in you. . . Then Jesus His—His Word which He raised from the dead, is living among us tonight, doing the same works that He did when He was here on earth. Amen.

I'm so glad to know that. Jesus said, "If ye abide in Me, My Word's in you, you can ask what you will, and I'll give it to you." That's right. "He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me shall never die," He said. That was His eternal promise to His church. "The works that I do, shall you also. Greater works than this will you do, for I go unto My Father." What a promise. Wonderful.

³⁶ God took Abraham out when he was ninety-nine. Abraham was getting old. The stream of life was dead in him. Any man, woman knows what I'm speaking. Sarah, an old woman, and Abraham an old man, and he had trusted and waited for this promise to be fulfilled. Then what happened? God took him out and appeared to him in another Name, in the Name of God Almighty, the 17th chapter of Genesis.

And He appeared to him in the Name of God Almighty. In the Hebrew it's El Shaddai, which means properly, "the breast of a woman." Said, "Abraham, I am appearing to you now, as the breasted One. I am the mother. You're old; your strength is all gone, but I am the breasted God." In other words, your strength is gone, but I am the One Who can nurse you back to strength again.

God Almighty, if He was that to Abraham, He's got to be it to Abraham's seed, for the same promises. And no matter how sick you are, how far you're gone, lay a hold of God's eternal promises and nurse your life back again. How far you are in sin, how black you are, you may be a prostitute from the street, but that same promise is to you, if you'll dare to take a hold of God.

³⁷ Now, remember, He never said, “I’m a breast.” Breasted, two breasts, the New and Old Testament, “Wounded for our transgressions, with His stripes you were healed.” . . . If a baby is sick and fretting, and its health’s about gone, the mother picks it up, puts it to her breast, and begins to pat it, and sing to it, and the baby is nursing its strength from the mother. And it’s satisfied all the time it’s nursing. It isn’t looking for symptoms; it’s satisfied as long as it’s in mother’s arms, nursing from mother’s breast.

And every seed of Abraham, no matter what your trouble is, if it’s for salvation, take a hold, if it’s for healing, take a hold; and lay there against the breast of God, and nurse until your strength, and you’re satisfied, while God is pouring full His Life into you by His Divine promise through His nursing breast to His believing children. Oh, how we should love Him.

We’ll have to continue tomorrow night. It’s getting too late to finish this. Tomorrow night, we’ll pick it up.

³⁸ What does He mean to you tonight, friend? What does all this come to? What does it mean after all these years? Jesus said, “The things that I do, shall you also. Yet, a little while and the world won’t see Me no more, yet, you’ll see Me, for I’ll be with you (promised to be in us) to the end of the world.” And would do the same thing that He done. Here’s His Word made manifest. You’ve received Him. Proof. . . Here He is night, visible, moving, working, performing signs, wonders, miracles, right here on the platform, and you stand and looking at it, and the Bible right behind it. Don’t you love Him? What a wonderful relief it is to a poor, weary, sinner, and a weary person, who’s troubled about the things of this world, to realize that God is near.

³⁹ Here, some time ago, I was in the mountains watching a mother eagle taking her young ones down to the pasture. I was herding cattle, so I just took my binoculars, and was watching this old mother eagle, and she flew down, taken her little ones, and she laid them out on the grass down there. And the little fellows begin to jumping, and pulling grass, and having a—a Pentecostal revival. They come out of the old, pukey, excuse me, the old stinking nest of the eagle, and maybe that’s where you come from, some barroom or some honky-tonk, the stink of the world. Once get on this carpet of salvation; see how lightly you can walk, and how good it really feels.

Those little eagles was just as carefree as they could be. That’s the way a real believer is. Nothing can harm him. He knows that God’s anchored him in heaven; that’s all there is to it. Jesus loved him, called him, give him the Holy Spirit. He’s free.

⁴⁰ I woke up the other night with such a sermon on my heart, I couldn't hardly stand it. And I only had one to preach to: that was my wife. I preached to her, till she went to sleep, about the Christian resting. "Come unto Me, all you that labor, and heavy are laden, and I'll give you rest." Don't toil and worry no more.

I wondered if those little eagles, what made them so free? And that old mother, just as soon as she let them off, she went right straight back up to the highest rock she could find. There she set down. I turned my binoculars on her, and she stood there flopping those big wings and looking around, head up. I wonder what she was doing. Then I got to studying about the eagle. She was watching for a coyote or anything that would try to bother those little babies. She could scent a storm, no matter where it was coming, any trouble anywhere, she was high. She's got a eye that can pierce through for miles. She's watching those little ones.

I said, "No wonder they're carefree." I said, "So is it with every man, that's been took out of the world and put upon this carpet of easy going, loving. . . No matter how the trials are; you're still at rest with Christ, walking around carefree; and our great Mother, the Breasted One, has climbed the ramparts of glory, setting at the right-hand of God.

As Howard Cadle used to sing, "His eyes on the sparrow, and I know He watches me." That's right. No matter what can come, God knows all about it. He's in glory tonight, watching His church. You can be carefree.

⁴¹ After while, a storm came up, them northerners which comes quick. Oh, lightning whipped across the sky. And that old mother eagle let out a big scream, and she rushed to that place, threw out her wings, and let a scream, and every little eaglet on the ground rushed to her real quick. Set his little feet right into her wing, put his bill a hold of a feather like that; and that old mother eagle just lifted him up like that, and that wind coming down the canyon about sixty miles an hour. She pierced that wind, and went right into the cleft of the rock.

I laid down my binoculars, and tied my horse right good, and shouted all over the hills. I said, "Oh, God, be carefree." What do we care? What do we care what the world says, what they call us. If you want to say, "fanatic," let them say so. I believe God's Word. And there's something within me, not myself, but something within me, tells me that's the truth. I've seen Him in every trial. Then I know, someday when the storm comes, He will come down and spread forth His wings and let out a scream. All the little eaglets will get a hold of

the Rock of Ages, and we'll fly away some of these days into yonder's court, safety.

⁴² An old colored man, one time, down in the south, was at a meeting one night, where they was playing the organ, singing old hymns. If you're ever a southerner, you know what I'm speaking of, how they used to meet out on the old plantation, sing and have great big parties, a singing, the slaves. So the first thing you know, the . . . One morning there's an old fellow come up there; he got saved. He was telling all the rest of the slaves; he said, "I—I'm free now. I've been saved."

So the boss heard him, said, "Mose, what was that you said?"

He said, "Boss, I said I was free."

He said, "You are free, are you?" Said, "Come over to my office, a little while; I want to see you, after you get the rest of them to work."

He went in and set down the office, waited till the boss come in. Walked around behind . . . The slave owner walked around behind the desk, said, "Mose, what's this I hear you say that you're free?"

He said, "Boss, I'm free." Said, "I was a sinner, and last night, Christ set free from the law of sin and death." He said, "I'm a Christian this morning, boss."

Said, "Mose, do you mean that?"

He said, "Yes."

"So what's your desire, Mose?"

Said, "I'd like to tell all my brethren."

He said, "If Christ has made you free, Mose, then I'll go down and sign the proclamation, and I'll set you free to preach the Gospel." He signed it that morning, and set the old darky free. Years, faithful servant . . .

⁴³ When he come time to die, many of his white brethren come up look upon him. So when they did, he was in a coma. After while, he raised up, looked around, said, "Am I still here?"

They said, "Yes, Mose."

Said, "Well, I was in heaven."

Said, "Mose, how did it look?"

Said, "I tell you, brethren," said, "I just come in the door." And said, "An Angel come up to me." And said, "I looked across, and I seen Him." And said, "The Angel come up and said, 'Mose, come over here and get your crown and your robe.'"

Said, "Don't talk to me about crown and robe, I don't want one." He said, "Just let me stand and look at Him for a thousand years." I think that's the feeling of all of us tonight. Let me see Jesus.

Sister Cadle should be alive tonight, to stand here now and sing for us, "When I reach that land—on the strand—on the far off strand, I want to see Jesus, don't You? I believe that's the hunger of every Christian heart: "I want to see Jesus." Let us bow our heads just a moment. The organist, if she will, just a little note . . .

⁴⁴ I wonder, tonight, with your heads bowed, realizing that you're an Eternity-bound person, knowing that this may be the last night that you'll every be privileged to set in the seat that you're in . . . You know, there's many people in the long history of this church, that's heard powerful sermons from Brother Cadle, and Brother Lincoln, many of those other great warriors, and Doctor Ford, Doctor Bosworth, Gypsy Smith. If they could only come back and set in that same seat, that you're setting in tonight, where they did sit, perhaps, what a difference it would be.

Do you really want to see Him? You love Him, and you know you do, and you've never accepted Him as your personal Saviour, and you believe that God hears my prayer, and want me to pray for you, and you know you're wayward and away from God, would you just raise up your hand? While no one looking but myself, if you will, and by that you'd say, "Brother Branham, pray for me. I want to know Jesus as my Saviour." Will you raise your hands? God bless you. God bless you. Over to my right. Anybody back in here? The Lord bless you. All right. A backslider would raise your hands, and say, "Pray for me, Brother Branham." God bless you. I certainly will, sister. Now, that's fine. Somebody without the Holy Spirit, would say, "Pray for me, Brother Branham, I want to be Abraham's seed." God bless you. Many hands up . . .

⁴⁵ Now, our heavenly Father, Thou knowest the conditions of these people. And I pray, just now, that You will be merciful and grant to them . . . Their surrendered will, just now, may it bring grace to them from Thee. And all these sinners, that's raised their hands, be saved, the backsliders brought back to Christ. And all those seeking the Holy Spirit, may they receive Him this hour. Grant it, Father. Through Christ, we ask it.

And while we have our heads bowed, I want to ask the church something. Now, friends, you who raised your hands, immediately after healing service, I want you to come up here, stand around the altar, and pray with some of the pastors, as they come pray for you; and find yourself a good church home and go to it, somewhere.

There's plenty of good churches around your neighborhood. Find one somewhere, who preach the Gospel of the Lord Jesus and Divine healing.

⁴⁶ Now, I want to ask you something. Would you love to see Him? How many here, with your heads bowed, and your hands up, say, "I'd like to see Jesus. I'd just like to see Him." God bless you. All your hands are up, practically a hundred percent. Is it possible we can see Him? He said you could.

I see a man or a young boy setting here, talking to the mutes on his fingers. Oh, I pray that somehow God will heal them, everyone, tonight.

⁴⁷ A few nights ago, standing in a church where a colored girl had an accident and severed the nerves of her hearing and speech, paralyzed her side. She was coming up to me, couldn't even whine. I saw the fields of Africa beyond her. I said, "Heavenly Father, it—this poor, Ethiopian girl here, a inch apart is her nerves, or something, where it has been severed apart by the accident. . . ." I want to say an inch; it was. . . Anyhow it was severed. She'd never. . . The doctor clamped it off. Never could speak or hear, or have any feeling in that right side.

And while praying for her and laying hands on her, the grace of God was given to her, and she screamed, "Oh, mother, looky here what I—what's happened to me."

I pray that these mutes tonight, setting here, will receive their healing. As the boy's talking to you, my dear friend, you're shut off in a world to yourself. But there's Somebody in that world with you; that's Jesus. He knows your heart.

⁴⁸ Now, heavenly Father, all the words that I could say would mean nothing to compare with one word You'd say. And I pray tonight, that You'll grant now, that these people might see that this message not in vain, and this meeting not in vain; but truly You've raised from the dead. You promised us, Lord, that You would appear to us in every age, and would manifest Yourself, and do the same thing that You did when You were here on earth. And we pray, God, that You'll grant that to the people tonight, through Jesus' Name, and we ask it, as we submit ourselves humbly before Thee. Amen.

Pardon me. Someday this will all be over. You've only got one time, friend, to serve God, and that's now.

⁴⁹ Now, here's my contention: How many in here believes that Jesus Christ raised from the dead? To be a Christian, you have to believe that. But remember, two-thirds of the world tonight, don't even know nothing about it. They never heard the Name of Jesus. And I want to ask you something: Do you know the many religions of the world

is far beyond Christianity? You know Mohammed almost doubles Christianity, Buddhism, and many of those isms and idols? But I've been right to them, where I've been challenged, and I've never seen a time but what our Lord Jesus come to the rescue and manifested Hisself. Read the articles in the books there; not time to talk of that.

But here's what I say: Now, Jesus can't come here in a corporal body. For when He comes in a corporal body, then the second coming of Christ will be every eye shall see Him, every knee bow, every tongue confess. But His Holy Spirit, which is called the Comforter in the Bible, was to come and do the same works that He did; because it's Christ in Spirit. Christ said, "I came from God. I go to God. A little while and the world (that's the people) will see Me no more (the worldly order). Yet, you shall see Me (that's the church), for I'll be with you to the end of the world, even be in you." And He said, "The works that I do, shall you also." Now, that's for the benefit of the newcomers.

⁵⁰ Now, newcomer, listen closely before the prayer service. I want you to give me your undivided attention just a moment. I know it's hot, and I spoke at length; but I'm trying to get faith to the people. So that this. . . I'm not—just not up here to be seen or heard. I'm up here to represent something: Eternal Life that Jesus Christ could give to every one of you, and healing for your body. It's yours. The Bible promised it. I'm not responsible for nothing, but to preach the Word at He's put it here.

Now, to me, this is either right or it's wrong. And if it's wrong, I want nothing to do with it. If God's promises is not true, then He's not God. If He isn't raised from the dead, and just the same tonight as He was, then He isn't God. He's a history God, and not a resurrected God. He'd be just a dead as Mohammed, or Buddha, Confucius, or any of the others.

⁵¹ But notice, God promised that He would manifest Hisself in the church. Now, let's see what He did when He was on earth. Now, this is for the newcomers. When He was on earth, let's see what He did then. We see what He does now. Did He claim to be a healer when He was here on earth? No, sir. He was a preacher. The Lord anointed Him to preach the Gospel. He said so. Is that right? And then, did He say He was a healer? He said He wasn't a healer. He said, "It's not Me that doeth the works; it's My Father that dwelleth in Me. He doeth the works." And He said in Saint John 5:19, listen, Jesus' own word. He could not lie and be God. He said, "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."

Do you believe that's the truth? He left a whole bunch of people

that was sick and afflicted. And He was questioned. Man packed his bed on the Sabbath. He healed one man with some little sickness or something, and left lame, halt, blind, withered. But He said, "The Father showed Him where to go to that." He done everything as the Father. . .

⁵² Look at the resurrection of Lazarus. He walked away from the home, went away. And He. . . They sent for Him; He didn't go. Sent for Him again, He didn't go. After while, when He seen the appropriate days that God told Him in the vision, what would take place, He said, "Our friend Lazarus sleepeth."

They said, "He's doing well."

Said, "He's dead. And for Your sake, I'm glad I wasn't there." 'Cause they would be asking me to pray for him. But said, "I go wake him." And when He got to the grave, listen to what He said. "Father, I thank Thee, Thou hearest Me always, but for these who stood by, I said it, "Lazarus, come forth." And a man being dead four days, stood on his feet, and lived again. Jesus, by a vision, saw it.

⁵³ Now, when He was here on earth, let's take two classes—three classes of people: Jews, Gentiles, and Samaritans. When He was preaching, praying for the sick, there was a Jew by the name of Philip got saved. And Philip went to find his friend, Nathanael, way around, several miles behind the mountain. And he found him; he was under a tree praying. He said, "Come, see Who we've found, Jesus of Nazareth, the Son of Joseph."

And he raised up, the staunch Hebrew, and said, "Now, could there be any good thing come out of Nazareth?"

He said, "Come, see." That's the best way. "Come, see, see for yourself."

So probably, Philip on the road around, said, "Now, don't criticize; just walk up and be honest and open-hearted."

So when he come to where Jesus was praying for the sick, he come up in the line where Jesus was. Jesus looked at him, and said, "Behold (look at, esteem, look up to)—behold an Israelite, in whom there is no guile."

Why, he said, "Wait a minute. Rabbi, when did You know me? You don't know whether I was a critic, unbeliever, or what. When did You know me?"

"Why," He said, "before Philip called you, when you was under the tree, I saw you." How did He see him forty miles away. Said, "Before Philip called you, when you were under the tree, I saw you."

He said, "Rabbi, Thou art the Son of God. You're the King of Israel." That's what the Jews said that was a sign that He was the Messiah.

⁵⁴ Now, those great, stiff, churches, orthodox, just as holy and precise as they could be, they were standing there. What did they say about Him? They said, "He's a fortune-teller. He's Beelzebub, the chief of the devils."

What did Jesus say? He said, "Now, you can say that to me, and I'll forgive you. But when the Holy Ghost comes, the Comforter, and does the same thing in My Name, if you speak one word against that, it'll never be forgiven you in this world or the world to come." And He predicted that when the Holy Spirit come, would do the same thing that He did.

⁵⁵ At the woman at the well, He talked to her. She was a Samaritan. He knowed where a fish was, has a coin in its mouth. He perceived the thoughts of the people.

A woman come in the crowd one time, and touched His garment, and run off and set down, or stood up, or wherever she was. She said, "If I can only touch that holy Man, I'll get healed. She had a blood issue for many years. Doctors could do her no good. And her faith was that she could touch the Man. And she touched His garment; He couldn't feel it. Now, you couldn't feel it, if it was on my coat or yours. That Palestinian garment and heavy as they was, and underneath garment besides. . . So she went out, and she was satisfied that she had touched Him.

Now look, He stopped. He turned around, said, "Who touched Me?" Now, He didn't know, or He wouldn't have asked the question. Said, "Who touched Me?"

Why, everybody denied it. She denied it. He said, "Yes, but. . ."

Peter said, "Well, Lord, the whole bunch is touching You. Everybody's touching You." That's what's the matter with the church today: You're touching with the wrong touch.

Said, "Everybody's touching You. And why sayest Thou, 'Who touched Me.'"

He said, "But I perceive that I've gotten weak." Virtue's gone from Him. And He kept looking around until He found the little woman. And He looked right at her, and said, "Thy faith has saved thee." Her blood issue stopped. Then her faith touched Him, and she was healed.

⁵⁶ He knew the thoughts, and where Philip had been, and Nathanael, the fish that had the coin in his mouth, but He didn't know all things. Just as the Father would show Him, as a prophet.

Now, can you touch Him tonight? If He's alive tonight, why can't you touch Him? The Bible said you can. The Bible said, "He's the high priest that could be touched by the feeling of our infirmities." He has His representatives here on earth.

Now, He isn't here, but He is the Vine. We are the branches. The vine don't bear fruit, the branches bears fruit. And He purges the vine to make it bear fruit. Well, we yield ourself to the Holy Spirit. You yield to Him for your sickness. I'll yield to Him for His Spirit, and watch if He don't do the same thing. He's alive, He's not dead, not some historical God, He's a living God.

⁵⁷ Now look, the woman come out, set down on the well. She was a bad woman, prostitute. Jesus said, "Bring Me a drink."

"Why," she said, "it's not customary for you Jews to ask we Samaritans such. We have no dealings." Like a white man and a colored woman . . . Said, "We have no dealings."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink." Now, what was He doing? Contacting her spirit. Now, this is Jesus when He was here on earth in a corporal body, promising to do the same things through His spiritual body. He said, "If you knew Who you were talking to, you'd ask Me for a drink. And I'd bring you water—or give you water you don't come here to draw."

She said, "The well's deep; You have nothing to draw with."

He said, "The water that I give is a well of water, springing up."

She said, "Well, we worship in this mountain. You stay at Jerusalem."

And Jesus . . . The conversation went on till Jesus caught her spirit. The Father sent Him up there, because He was on His road to Jericho. Jerusalem's here; Jericho's here, and He went way up here to Samaria. The Bible said, "He had need." Why? The Father told Him to go up there. He set down.

That's why I'm here tonight. Father told me to come here to Indianapolis. That's all I know. I don't know you, or know your needs. But He does.

⁵⁸ Now, and the woman kept talking to Him. After while, He said to her; He found her trouble. He said, "Go, get your husband."

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

Said, "You said well, you got five."

Well, she looked at Him. Listen now, she looked at Him, and said, "Sir, I perceive that You're a prophet." Now, listen to this, you church members, preachers. She said, "We know that when the

Messiah cometh.” Do you believe that Jesus is the Messiah? The Jewish Messiah. Said, “When Messiah cometh, He will tell us these things—all things. But Who are You?”

He said, “I’m He that speaks to you.”

Now, that was a sign to the Jews, to the Samaritans, and Gentiles, alike, that Jesus was the Messiah. Now, if He is the same yesterday, today, and forever, He’s got to do the same things. He—He purchased your healing by His death at Calvary. He manifested Himself in signs and wonders among you to get you to look to Calvary and believe His finished works for you. May God grant it to you tonight, is my prayer.

⁵⁹ Boys, what prayer card? S’s? All right. Prayer card S’s was give out today, and who has prayer card S-1? Would you raise up your hand? S-1? Four hands up, it can’t be all of you. S-1? Look at your prayer card; it’s a little bitty thing. It’s got a picture on the back of it, and on the—the front of it, on the back of it it’s got a S and a number 1. Who has that card? Would you raise your hand? Is yours S number 1, lady? Come right over here.

S-2, would you raise up your hand? Who has S-2? Billy, you sure that was right? S’s? S-2, who has it? Would your raise your hand? Look at some. . . Might be somebody’s deaf. Here’s people setting in stretchers and everything. Look around. It might be some of them, that can’t get up. Is this man here. . . Sir, you got—you got a prayer card? Uh-huh. You don’t need one to be healed, but I just. . . S-2? All. . . All right.

Number 3? Number 4? That’s right, raise your hand quickly. Number 5? 6? 7? 8? 9? 10? Let those stand up and come first, if we can see them: S-1 to S-10. The boys just give out the cards over the building. Just anybody that wants them can get them. And we just come in and call up a few of them and start praying. But remember, this is just to get someone on the platform for the Holy Spirit to go to moving. All right.

⁶⁰ Now, how many’s in the building. . . I want you to do this. If there’s a critic here, now hear me; this is law. If there’s a critic here, I wouldn’t stay any longer. ’Cause I’m not responsible for what happens to critics. There’s many of them in the insane institution, and some of them paralyzed, and everything else. So I’m not responsible for critics. You just understood what that man come and was going to hypnotize me, setting out in a meeting. They hired him. He come there to hypnotize me, a bunch of guys, and he was setting there. I kept feeling a funny spirit, looked out and seen where he was at. And the Holy Spirit said, “You child of the devil, because you’ve done that, they’ll pack you out of here.” And he’s been paralyzed two years now. So we’re not playing

church now, friends. You don't believe that; you watch a little bit and you'll know. Jesus Christ is alive (See?), not dead, but alive.

⁶¹ All right, how many did I call? Ten? Let's try five more. What—was I started—stopped. . . 10, 11, 12, 13, 14, 15 in S's: S-10, 11, 12, 13, 14 15, see how many that gets us.

And now, how many's here that doesn't have a prayer card, and you really believe that Jesus Christ is alive tonight, and He's the same yesterday, today, and forever, and you want to be healed? You without prayer cards, raise up your hands, so—so I can get a general idea of where you're at. All right.

Now, will you do this? If you'll. . . Listen, friend, I could come down there, lay hands on you; we could go down, do everything we could. That's all right. I have nothing against that. But if you'll look to the finished works of Calvary. . . Moses, when he raised up. . . Was the brass serpent a type of Christ? You Bible scholars know that. The brass serpent couldn't pray for nobody. They just looked and lived. Is that right? Now, if the—if the type, a brass serpent, would produce Divine healing in a shadow, a type of Christ, what will the antitype do, the Blood of Jesus at the altar tonight?

Look and live, my brother, live.
 Look to Jesus now and live.
 It's recorded in His Word. Hallelujah.
 It's only that we look and live.

⁶² I'm not here tonight, to be a deceiver. I'd be home with my wife and baby. I'd rather do that and meet God in peace, than to try to be here as a deceiver. I'm here trying to tell you the benefits that Jesus died for you. Have faith in it, and if you're children of Abraham, you have got faith in the finished works.

Now, is a. . . Are they all lined up, Paul? Now, if this line runs out. . . Now, you remember it makes me real weak. If the Holy Spirit will do it, if He doesn't, we will. . . What will we will do then, we will call up a line of people in a few minutes and pray for these right through. If the Holy Spirit doesn't come and anoint, and if He doesn't, we will bring the people right through and pray for them, two or three hundred of them, just laying hands on them and praying for them, if the Holy Spirit doesn't come. If It comes, I—It stops me. Then, a few, my son, Billy Paul, these recording boys setting here in the audience, in the pit here, Brother Wood, Brother Boze. Many of them stand and watch.

⁶³ It's the subconscious. You say, "Subconscious?" Absolutely. Find out about the prophets and so forth if it wasn't subconscious. Certainly, it was. Certainly. It's in another world.

But I want to ask you something, believer and unbeliever. If Jesus Christ, on this platform tonight, will represent Himself in poor humble flesh. . . What will we do? Submit yourself. It's a gift. Does God promise? What did He say He'd set in the church first? This is church gifts: first, apostles. Is that right? That right, ministers? What is apostles? Why do you want to be called a missionary? It's apostle, the same word, "one sent." Is that right? Apostle is missionary.

⁶⁴ First in the church is missionaries, after that prophets (That right?), teachers, evangelists, and pastors. Is that right? All for the perfecting. . . And then there's nine spiritual gifts that just go from person to person in a local church, which is gifts of tongues, and interpretations, and all, and gifts of prophecy. Quite a difference now, between a gift of prophecy and a prophet. A gift of prophecy is just in the church, the gift itself. A prophet is borned a prophet. Moses was a prophet when he was born. Jesus was the Son of God from the foundation of the world. Jeremiah, God told him, said, "Before you was even formed in your mother's womb, I sanctified you and made you a prophet over the nations."

John, the Baptist, was a prophet and the voice of one crying in the wilderness, seven hundred and twelve years before he was born. That's God foreknowledge. He didn't have to ask for anything, it was borned that way. Gifts and callings are what? Without repentance. That's what God has done.

⁶⁵ Now, if He will represent Himself, how many in here will say, if He will do it, "By God, I'll raise my hands. I'll never have another doubt in my life so help me. It'll be. . . Lord Jesus, if You'll come and confirm what that preacher said tonight to be the truth, and what Your Bible says it is, I'll promise You, I'll never doubt no more." Will you raise your hand to that? Say, "I'll never doubt no more in my life." God bless you.

Why was it some of you kept your head—your hands down? "Though one would raise from the dead, yet would you not believe?" That's what Jesus said, Luke 16.

Yes, no matter what would take place, there's people in the world that were born not to believe. The Bible said, "They were ordained of old to this condemnation." Jude. "Men of old ordained to this condemnation not to believe." No matter what you'd do, they wouldn't believe it anyhow. Pharaoh was raised up for this same purpose. Aren't you happy tonight, that God's tendered your heart to look to Calvary and believe?

⁶⁶ Now, I wish you'd all now, just be seated. Be real quiet for the next few minutes. And Christians, remember where I'm standing tonight. There's six, seven thousand people in this tabernacle, here, tonight,

maybe more than that. I think it seats ten or eleven thousand. It's well over two-thirds full. And I want you to remember, that in here there's critics; there's everything. There's demon possessed people. There's critics. There's saints of God. There's lukewarm, halfway believers, half-hearted, everything. And Satan's on the alert. And do you realize, he's only waiting for one flaw? And where do I stand? To represent a living Jesus Christ.

Now, I've spoke the Words, so therefore, the Angel that spoke to me, told me to do this; therefore, I will not fear. I never have feared before tens of thousands, hundreds of thousands, and He's always come to the rescue, and I believe He will tonight. Then, when your death rattles hit your throat, if you're still an unbeliever, your blood's not on my hands. That's up to you. If God will do it.

⁶⁷ Now, heavenly Father, I have made this stern statement, and I'm looking to Thee, and I pray that You'll grant this blessing tonight, once more, Lord. Forgive us of our sins and unbelief. Forgive us of our iniquity, and let Your Holy Spirit move once more in this audience tonight, to prove that You are alive tonight and not dead, and Your coming is at hand.

The reason You're showing forth these signs; You said, "It will be light in the evening." And we're in the evening time. And the same Light that shined on the eastern country, in the early days, You said, "There'll be a day where it wouldn't be neither light nor dark, a dismal day." And it's been that way, Father. People's had enough faith to believe that Jesus died and rose again, but faith for signs and wonders, they didn't have it since Pentecost when the sun went down. But You said, "It'll be light in the evening."

We're at the West Coast now; the sun's setting. And the same sun that shined in the beginning yonder, at the early days, two thousand years ago, is shining again tonight in all of its splendor and power. Critics still stand as they did then, church members, unbelievers, selfish, skeptics. Saints are still marching on.

God be merciful, and those who You've ordained to Life, may they receive it tonight. And help Thou me, Lord; send that One Who spoke to me that night, in Your Name, that He might manifest You before the audience. In Jesus Christ's Name, I ask it, as I yield myself. Amen.

⁶⁸ Be real reverent, and be in prayer. All right, bring the patient. Oh, excuse me.

Now, I'm sure these acoustics. . . The engineer over there, if you will, sir, if my voice gets low pick it up. I. . . If the Holy Spirit would anoint. I—I don't know what I'm. . . I know what I'm saying, but I—I'm somewhere else.

How many seen the picture? Let's see your hands. Here it is. See? To my opinion, what was it led the children of Israel? Pillar of Fire. Is that right? Was that Jesus? Well, the Bib . . . He was the Angel of the covenant. Is that right? So He was Jesus, the Pillar of Fire. He came here on earth to be a man, soul, and body, to die for your sins and sickness. He said, "I come from God; I return to God."

⁶⁹ After His ascension, was there anybody seen Him after His ascension? Be careful. One man, Paul. That's right, my brother. What was He in? What did He look like? A Light. Is that right. Then Jesus Christ is the same that led the children of Israel, here on earth today, the same yesterday, today, and forever, doing the same signs and wonders that He did in the days gone by. The same . . . Not that—that's not there for me; I'm just one of you all. It's there to prove, that's scientifically prove, the only supernatural Being was ever photographed in all the world. Write Washington and find out. That was proved by George J. Lacy, the head of the FBI in fingerprint and document.

And that same Angel, that Fire, at the judgment, when I meet you thousands of people here, you'll know it's the truth. It isn't two feet from where I'm standing right now. You say, "Why, can't I see It?" Why didn't those see It, that looked with Paul? They couldn't see It. It wasn't given to them. But He's here, and It's Him that doeth the works, not me. I just yield myself and He does the talking. It isn't me; It's Him.

⁷⁰ Now, it's—that's as far as I can explain it. I'll talk to the woman. If He will, praise God. If He doesn't, praise God anyhow. See? I don't say. But I suppose, the lady here by me, is a stranger. Are we strangers to one another? We're strangers.

Now, the lady, I do not know. So now, to you believers, just hold your mind on this: Saint John 4, when Jesus went up to the well. Now, if He's same yesterday, today, and forever, He set down on the well, and a woman come to Him. Same thing here tonight, a man and a woman talking . . .

Now, I claim that Jesus raised from the dead, and is living in His branches, His church, and gives each one gifts to yield themselves: some to preach, some to sing, some to do others. Mine was prophetic. First vision I ever saw, I was just about eighteen months old.

But now, the woman here, I just talked to her, just like He did (She's the first one.), just to catch her spirit.

Now, if He could—if He will do the same thing, lady, between you and I, that He did to the woman at the well, would you be willing to accept Him, as to give you what you've come to ask for? You know I don't know nothing about what you . . . I've never seen you. And you just come up out of the audience. I don't know you. Now—now, if He

does, you'll . . . If He tells you what has been in your life, then—and tells you what will be in your life, you know whether the first part's right or not. Then you can have confidence to believe that the rest of it is right. Is that . . . Sure, that's right. But if I just told you what would be without telling you something about that, then you'd have a right to doubt it. You could say, "Well, he just said that." But you know whether your past life, what's it's been. Now, I don't say that He will. But He may.

⁷¹ And you're conscious now, that something is going on. If that is true, raise up your hand so the audience can see it. Between me and the woman, now to the scientific searchers, another dimension, that same Light that was shown a few minutes ago on the pictures, is standing between me and the woman. That's what makes her expressions the way they are. That's what makes her feel the way she feels, real quiet, humble, sweet, feeling. That's Him, Christ.

How wonderful that the Son of God would come to honor us. Now, the woman seems to be going away from me. And I see her at her home all bothered about something. She's extremely nervous. She's upset about something. And she has something like neuritis. She has a spinal trouble also. That is true. THUS SAITH ALMIGHTY GOD. But she's got something deeper than that down in her heart. And to yet, God hasn't showed me. But that is true. There's something down deep in your heart that you're so desiring. If God will let me know that, will all shadows pass away? I see a big building coming in sight. It's an institution. It's a insane institution. And there's a girl in there which is your daughter. And her name's Shirley or something like that. That's right. And you're here standing in her place to be prayed for. That's THUS SAITH THE LORD. You believe? Let us pray:

Our heavenly Father, in Thy kind, loving goodness, we believe beyond a shadow of doubt that this audience now believes that Jesus lives, and the Bible that has so plainly declared Him, is truth. And He's here tonight, and I lay my hands upon this woman, and whatever her desires is, Lord, I pray sincerely that You'll give it to her. From the depths of my heart, I ask it in Christ's Name. Amen.

God bless you my sister. May He give to you the deep desire. . . Thank you, sister. That's the way you receive. See? I. . . You know something's a doing it, but it's your attitude towards what—what's a doing it.

⁷² It's your attitude; it's the way you approach God. The man who—the woman who touched His garment, she approached Him with reverence. She got her healing, but the soldier (Listen.) who put a rag around His face, and took a stick, and hit Him on the head with it, and

said, “Now, you who is a prophet, and prophesies, tell us who hit you; we’ll believe you.”

God doesn’t do things that way. They didn’t feel any virtue. It’s your approach.

Martha approached Jesus, said, “Lord, if You’d have been here, my brother had not died. But even now, whatever You ask God, God will give it to You.” She approached it right.

If you come criticizing, doubting, you’ll never receive nothing. But you remember me as your brother; that I’m not saying this is me. If I did, I’d be a liar. It’s not me. It’s God. And He’s only here to love you and prove to you, that your religion of Christianity is right.

And some of you feeble people, that’s been walking just by merely halfway like, receive Him with all your heart tonight, know that He knows everything about you. Now, believe. That should settle it. That should settle it forever.

⁷³ But here stands woman with two little babies. We couldn’t pass her by. I trust that God won’t. She’s a young woman, younger than I. I suppose this is our first time to ever meet. Is that right, lady? I have no way of knowing what you are, what you’re here for. You—you may have just any kind of trouble. I don’t know. That’s—God knows that. I don’t. And if I could give you . . . If you’re sick, and I could heal you and wouldn’t do, I’d be a brute. Or if one of those children are sick, and I could heal them, and wouldn’t do it, I’d be a no good person. But I—I never want to be popular. I’m not. And I don’t want to be popular. I want to be honest. See? And I’m honest with you, that Christ has risen from the dead and is showing forth these signs that you see, trying to get you to believe Him, and accept what He did for you at Calvary. Whatever you’re after, He’s here.

⁷⁴ You are a Christian. That’s right. You’re a believer, yourself. Now, ’cause your spirit comes to me. Now, if God will let me know what you want, when you know I don’t know it. . . . But if He will let me know, will you accept it? You will? Now, you feel very strange. You know that. You can nod your head if that’s right. But it’s not . . . It’s nothing to hurt you. It’s something to help you.

But you’re in trouble. And you’re in deep trouble. You got two sick children. That’s true. The children’s what you want prayed for. Isn’t that right? There’s something wrong with their breathing. That’s right, isn’t it? I see you all hysterically, just recently, all frantically. Oh, it was one of them almost dying. Isn’t that right? I’m not reading your mind. Little fellow almost died. It’s in their throat, and their diaphragms don’t open up right. It’s a nervous condition that’s doing this. And one thing. . .

Here's another thing. Now remember, your life, you couldn't hide now. You're having trouble at home, a domestic trouble. That's right. It's your husband. And you're praying for him, 'cause he's unsaved. Sir, I would be saved, and give my heart to Christ Jesus, so these children could be well. Straighten up your home, and make it right. That tension will always be at the children. Do you believe, that if I pray for the children, you can accept the healing of the children? You will do it? And I'll pray that your husband, this night, will become God's servant, so that your troubles will be ended.

⁷⁵ Heavenly Father, as these two darling, little children standing here, and this young mother holding them, I lay hands upon them in the Name of Jesus, God's Son, and rebuke this enemy that's smothering these children, and ask that he depart from them. And may the Holy Spirit of God heal these children and let them live. God, make that home a bundle of love and power for You. And may this testimony of these children's healing, cause many to come to Christ. For we ask it in Jesus' Name. Amen.

Now, sister, course, you have no way of knowing it now, but as you walk. . . Let them walk fast, and watch this one here, and watch his breathing. See if it hasn't left him, when you get out there. It's gone from him now. Go, and rejoice, and be happy, and praise God. God bless you.

⁷⁶ Come, lady. Do you believe with all your heart? You do? You just answer me, 'cause I'm contacting your spirit. [Blank spot on tape—Ed.]

Your throat's all raw; you, little sister with the yellow dress on. Got a nervous condition, haven't you? That's right. You were healed just then. You've had that for some time. What makes your throat that way, sis, is because of your nerves. Stop thinking about it. It's going to leave you now. Your faith has touched Him. You're healed.

You believe? Have faith in God.

I see you've been to a doctor. And I see you as you leave the office shake your head. 'Cause he was talking to you about some sort of an operation or something. That is right. And that operation is to be in your neck. That's right. Well, what if I quote the words he said to you? Would you believe me to be His prophet? He said, "If he taken the growth out, it would paralyze your face." Is that what the doctor told you? How do I know what the doctor said there in the office? You come to me, believing if I'd pray for you, that God will heal you without it. Is that right? Then, come here.

Our heavenly Father, Thou Who is omnipotent, know the secrets of the heart, and I lay my hands upon this woman, and may she receive that which she's ask for. In Jesus Christ's Name, I ask it. Amen.

God bless you, sister. Go believing now. Write your testimony, and give it into your church to the glory of God.

77 Have faith now. Don't doubt. Just pray. This is the first time since I been here, that faith is really beginning to operate out amongst the people. You keep that up, you're going to see something happening. You just remember that. You're getting kinda so use, till you're watching now seeing what's taking place. You've begin to believe Him. It's an eighty percent difference, tonight, than what it has been any night. It'll go to moving among you, if you'll only have faith. That's all He asks you, have faith in God.

78 Howdy do, lady? Not knowing you, and we being strangers to each other, but God knows us both, doesn't He? What if Jesus was standing here tonight, with this suit on, and you come seeking healing? He would tell you, He'd already healed you when He died for you. Don't you believe that? But He could tell you something that would encourage you. He might tell you to have more faith, or tell you something just like He did in the Bible time.

You believe that He's a living tonight, in the type, form of the Holy Spirit? You do? Well, here's what you're asking Him. You've got trouble with your knees, haven't you? And another thing, you got gland trouble, which is to be seen, overweight. That's true, isn't it? Now, more I talk to you, the more He'll say. But we've got others to be prayed for.

But I tell you this again: You're not from this country. You're from a country. . . I see you going down a street, where there's a . . . It's a big city you're from. And you're going by where on the right hand side, there's a park and a pool. And facing this a way is a bunch of mountains, and there's a sea coast along the side. And there's a island out there, Victoria. Why, you're from Vancouver, British Columbia. That's exactly. And you are the wife of a minister. And your husband's a thin man. And he's got eye trouble. And you're in a visit, going somewhere else after this. That's THUS SAITH THE LORD. That's true. Is that true? May you receive what you have asked for, in the Name of the Lord Jesus Christ. Amen.

Have faith in God. Don't doubt, believe. Do you believe?

79 Don't weep, sister, with the black dress on, looking this a way, that has been praying just now. You have arthritis. You—but. . . Setting right back there. . . Isn't that right? That you might know, let me show you, not show you, but I see the Angel of the Lord standing right there in that row. You were right where that woman's standing, the Angel. . . ? . . . You got arthritis, haven't you, lady? And you were. . . Let me show you. You were looking this way, and you were praying, sincerely, knowing that you wasn't called in the prayer line, but you

wanted me to speak to you, for you to accept your healing for arthritis. That's true. If that's right, raise up your hand. All right.

Now, this lady who's so interested in you, setting next to you, look to me, sister, believe me to be God's prophet or servant. You believe it? All right, you have trouble with a disk. That is right, isn't it? That is the absolute right. All right, sir. You believe that God will heal you? Then you two ladies lay your hands on each other. God bless you. It's gone from both of you, it turns light around you. Arthritis too.

⁸⁰ Sinusitis, lady there, do you believe that God will heal of that? Do you believe He will make you well of the arthritis also, setting up there? You believe that with all of your heart? How do I know what's wrong with you. You're stranger to me, but Christ is here. He's the One Who does it. You believe Him for your healing? In Christ's Name, receive it. Go home. You just—you're healed. That's all God requires, is just to have faith. He said, "If thou canst believe."

What do you think, young man, setting there with your head down, green shirt on, with stomach trouble, setting back here, praying to be healed? He answered your prayer just then, son. You've got a peptic ulcer in your stomach, that's causing your food to sour. You belch it up in your mouth. That's right. Isn't that right? All right, go eat your hamburger now that you want to do. Jesus Christ made you well. Your faith healed you.

Just have faith in God. Don't doubt. Believe with all your hearts, and receive what you ask for. Jesus promised that you could have it.

⁸¹ Oh, isn't He wonderful? Do you believe God healed that rupture? Do you? All right. Jesus Christ does it for you then if you can believe. God bless you.

You don't have a prayer card, do you, sir? You didn't have not prayer card? You don't need any prayer card. I see a car wreck. You were hurt in it. I see them take you out. You're well now. Your faith healed you. Go on your road rejoicing.

You believe that heart will bother you no more? Go on your road, and rejoice, and say, "Thank you, Lord."

Trouble in you back, but God can make it well, can't He? Your back trouble's gone from you. Just believe with all your heart. Go and Jesus Christ makes you well.

Don't make any difference how bad it is. Jesus healed it. Now, go believing and receive your healing.

Let's say, "Thanks be to God." [Congregation says, "Thanks be to God."—Ed.]

Cancer. You believe that God will make you well? “If thou doest believe, all things are possible.”

⁸² You, lady, laying there in the stretcher. There’s the Angel of God over you. Yes, you. You were praying, wasn’t you? I can’t heal you, but you can’t hide your life. You’re in a dying condition. That’s true. You know that. Well, look, there was four lepers, one time, set at the gate of Samaria. In the city, they were eating one another’s children. The Assyrian army had them backed up. They said, “Why, do we set here? If we set here, we’ll die. If we go into the city, we’ll die. We’ve only got one choice: that’s go down to the camp of the enemy. If they save us, we live.” And God rewarded their faith, and they went down to the enemy’s camp. You don’t have to go to the enemy’s camp. You’ve touch . . . ? . . . before God, a loving Father tonight, Who’s here to heal you. You’re crippled up with arthritis. You got heart trouble. But if you believe on Jesus Christ, and believe me to be His prophet . . . Do you do that? Then I’d rise up, take the chair in the Name of Jesus Christ and go home and be made well. There she is, my sister.

Let us rise to our feet, give God praise. Let’s raise our hands.

Our heavenly Father, in the Name of Jesus Christ, heal all that’s . . . ? . . . 

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