
JEHOVAH-JIREH



[A brother says, “Brother Branham, I am indeed thankful. And I count this, Brother Branham, truly from my heart, the greatest privilege of my life to have you with us. Amen. Brother Branham.”—Ed.] Thank you. Thank you. God bless you. Thank you very much. [The audience claps.] Thank you very much.

I have certainly enjoyed ministering in the—with Brother Hoekstra, the blessings of God, or Hoekstra—Hutchins. And I am very happy to be here in Brooklyn and have this fellowship too. And it’s a great hour of my life when I come to do this. I’ve wanted to be with Brother Hutchins for many years and just never had the time to do it. And this has certainly been a wonderful meeting to me. And I have not been able to minister like I should minister. Or—and this is . . . I had some difficult, but Brother Hutchins understands. And that is a physical difficult that we are . . . If I’d have been just a maybe a little more rested and everything, I could’ve been in a little better condition for the service.

² But you’ve been patient with me and been kind, and I thank each and every one of you with all my heart. And I told . . . I heard them tonight when I was . . . This afternoon when I was behind the stage there, they said that—or the curtains; I heard them say they were going to take an offering for me, a love offering. And I got Brother Hutchins back there and told him not to do it. See?

And he said, “Well, we wouldn’t let you come any other way.” So I didn’t come for love offering, friends. Anyone knows that, that knows me. I have never . . . The reason I don’t have any great outlets such as broadcast, and television, and things, and—and papers, I just use other one’s papers who will let me use them, Brother Boze especially for “The Herald Of Faith.”

And I had one once, and I—the—“The Voice Of Healing.” But I’m an uneducated person. And I, oh, I just want to spend my time, not in trying to edit a paper, but trying to serve the Lord Jesus in another capacity.

³ And then, if I had a big radio program and a great big television program, it would cost thousands of dollars each day to carry on that. Well, then how could I come to Brother Hutchins and his church down there? You couldn’t do it. And anyhow, all of his people needs; you need every penny you can get a hold of. And—and if I got fine television and radio programs and things, which I appreciate; but I try to keep my

meetings small so that I could visit churches and have friends among you people and have this fellowship.

And anyhow, I think they taken a love offering for me. I do appreciate it. I—I never took an offering in my life. I never . . . When I was a Baptist minister, I worked all the time as a state game warden of Indiana and supported my family. And I never got one penny, and never accepted an offering till I come out in here and got off of work. I had to do it. I love to work. And so, I work with my hands for my living.

4 I remember one night, I was . . . You know how poor people get, when you can't make ends meet. You've had them times, I sure. And I wondered how I was going to make ends meet. And I said to my wife; I said, "Honey, I'm going to take up an offering tonight at the church." Now, not because they wouldn't give it, my church was just about the congregation about like this right here tonight in my church.

And they love me, but I just, I was working, and I had enough just to go by, and I didn't need it. So she said, "Well, I'm going over to watch you do it." Well, we didn't even have a collection plate in the church, not a—not a one nor nothing. We had a little box on the back where they put their tithes in.

5 So I said, "Friends, I hate to say this tonight," but I said, "I kinda got in a little tight place. I wonder if it'd be not out of line, I'd like to take an offering, a little offering for myself to meet a little debt that I owe, and if you all would be so kind." I said, "Will some of the deacons get a hat a hanging on the rack?"

So one of the deacons went over to get a hat. There was a very dear bunch of people there. And an old sister used to pray for me so much. She'd set down there and just have her head down, praying all the time I was preaching. And I seen her reach down beneath her little apron, an old fashion mother, and pulled out a little pocketbook, had one with snaps on the top of it. And it was during the time of the depression. It was a very hard.

And so she begin to reach down in there for those little nickels. Honest, I—I couldn't do it. I—I just; I just couldn't do it. And I said, "Oh, I was just teasing you. I—I didn't mean that." So and the old deacon had my hat and he looked at me. And I said, "Oh, hang my hat up, Uncle Jim. I was just teasing you."

6 And there was an old brother used to come see me that had long beard. His name was John Ryan. Now, I know Brother Leo remembers him, and Gene, and Brother Hutchins. Anybody ever know John Ryan? He's in Glory tonight. And he a very dear friend. I seen a brother here, keeps coming to the meeting, he reminds me so with his long beard.

And Brother Ryan, he rode an old bicycle. Yeah, here the brother sets right here. And so the . . .

He had rode a bicycle down there, and he gave it to me. And it was a—wasn't very good shape. So I went and got me a can of paint at the ten cent store, and painted it up, and sold it for five dollars and got . . . I didn't have to take offering after all. So I . . . It—it come out all right.

⁷ Now, friends, to this, it's a portion of your living, and I know that. And I know what it means. And I'll assure you the best of my knowledge it'll go for the Kingdom of God's sake. See? That's right. And I trust that God will repay you for your faithfulness in many, many different ways. And may the barrel at your house never be empty or the cruse run dry, is my prayer. God bless you.

And now, tonight closing night, we don't have too much time, I know. And I'm say that about every night, and then keep you a long time, and you've beared with me. But I . . . We got to leave about three o'clock in the morning, and I got to drive to Indiana tomorrow. And we pray that the roads won't be slick. So we then . . .

⁸ Our next meeting is Parkersburg, West Virginia, beginning Friday, Saturday, and Sunday of the coming week. And that's at the, I believe, Faith Temple or something. The pastor is Clair, like your pastor Ruble—Ruble. And I'm sorry. And then following that, we're at Cleveland, Tennessee, Church of God at the Pentecostal people.

And then after that is over right over here in Lima, Ohio, with the Baptist people at Lima, Ohio.

[A brother says, "It's 1005 Broadway. Parkersburg, West Virginia. The pastor's name is Rev. Clair Ruble."—Ed.]

And it's a revival center, just, I think they have a theater building that seats about fifteen hundred. And that, we're going to be at that place there.

Now, at Park . . . At over here in Lima, Ohio, that begins on the twenty-third of January running through to the twenty-ninth, I believe it is, of January. And that's the First Baptist church, and the Baptist around the country sponsoring that meeting. It'll be at the Memorial Hall in Lima, Ohio.

⁹ And if you're down in that way, have some of your friends, we'd be very happy to minister to them if we could down there. God bless you and give to you the best of the land, is my prayer.

And now, I hope someday, by God's help, if it be in His will, to return again to be with you for a good long meeting up here again in New York. And I met many of the fine pastors, and they—they lifted their hand out and give invitations. You don't know how that's

appreciated. It—it makes me feel like going on whether you're tired or not, just keep on going.

¹⁰ But there's one sure thing, that one day we're going to meet again. That's right. That'll be on the . . . If not here, it'll be at the other side. And the battle all done, I—I hope to reach across the table and shake your hands, and—and God wipe the tears from our eyes and say, "Enter into the joys of the Lord." That's what we're all striving so hard for now while it's dark, throwing out the lifeline from side to side, trying to bring weary pilgrims in.

Now, tonight just by the way of—of teaching for a few moments now . . . And I want to . . . If I've missed anyone, I don't mean to. I am thanking you all for everything. And you're very nice. And there's one thing I ask you to do: Pray for me. You can do, be sure to do that.

¹¹ And I'll probably be going overseas pretty soon. And I just wonder if I could ask the New York people to do this for me, Boston, here or Brooklyn, if you'd do this for me. When I'm overseas and you hear that I've gone over, if the Lord permits it . . . And you . . . If you've never been over there, you don't realize what you have to go up against: challenges of witch doctors and everything standing there.

And when the winds are blowing hot, and trials are heavy, can I be depending on you praying for me, will you do that? Thank you very much. Thank you.

¹² Now, over in the Book of Genesis the 22nd chapter, just to continue what we were speaking of last evening . . . But just thought maybe we could take just maybe twenty, thirty minutes, and I want to call a good long prayer line, and do everything we can to get as many sick people prayed for tonight as we possibly can.

And now, in the 22nd chapter of Genesis and beginning with the 7th verse. I wish to read a portion and then maybe the 14th verse for a way of a text.

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

And then in the 14th verse.

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

¹³ Now, may we ask God to bless His Word. Our heavenly Father, it's tonight that we're so thankful to You for this meeting that we've had

together and to have this time of fellowship around Thy Word with Thy children here in this great city of Brooklyn.

And I pray, heavenly Father, that You'll richly bless them all. Bless our dear Brother Hutchins as he's ministering faithfully to try to carry on the work. And all the other dear pastors and shepherds throughout the country, bless them and all the sheep of Your fold in every church and every denomination.

¹⁴ And we thank Thee because we have the privilege of meeting together on one common ground and sharing this wonderful fellowship in Your Word. And we pray tonight, Father, that You'll give us a double portion, if possible, of Thy Spirit and wisdom tonight, and may it be the exceedingly abundantly.

And now, we pray that the Holy Spirit will take the Word and feed each soul just as we have need. And we'll praise Thee for it for we ask it in Jesus' Name, Thy Son. Amen.

Using the word of "Jehovah-jireh" tonight as a way of a text . . . And Jehovah-jireh is one of God's seven compound redemptive Names. Now, Jehovah appears in the Old Testament in seven compound redemptive Names. And those Names are—are Jehovah's attitude towards His people. Each one express what Jehovah is to His people.

¹⁵ And all those names were completely brought together in one body, Christ Jesus. Now, He appears in the Name of Jehovah-jireh, "the Lord will provide Himself a sacrifice." He appears in the Name of Jehovah-rapha, "the Lord that healeth thee of thy diseases," and Jehovah the banner, and Jehovah the shield and so forth. Whatever He is to His people, He appears in these seven compound redemptive Names.

Now, last evening we were going back and speaking on Abraham. And this brings it up to a climax tonight on Abraham. And now, we find . . . Last evening we found that God gave Abraham a promise when he was an old man of seventy-five and his wife was sixty-five, that they were going to have a child. And He made the covenant with Abraham, an unconditional covenant.

¹⁶ And we found out by going back into the Word, that when God makes a covenant between Him and a man, and with a man, the man always breaks his covenant. And God keeps His. So God made this covenant by Himself. God put it to Abraham, gave it to Abraham. Not if Abraham would do anything, but God said, "I have done it." See? It's already a finished thing. It's completely, wholly, with grace.

And it's not on no conditions at all. It's God's covenant with Abraham, and not only Abraham but his seed after him. Now, the seed of Abraham, physical seed, a material seed, of course, was the Jewish

people. And the covenant was to stay in the promised land and God would bless them.

¹⁷ But we find over in the New Testament, that the Gentile church was drafted in. And it was . . . They are the wild olive tree of Ezekiel, and they were drafted in. And Paul tells us that that which outwardly is not the Jew, but that which is inwardly is Abraham's seed. We, being dead in Christ, we take on Abraham's seed and are heirs according to the promise.

Now, the reason that we're called Abraham's seed, because that Abraham's seed physically was speaking on to Isaac, and Isaac on to Christ, and Christ came and gave His life a ransom for us, and sent the Holy Spirit back which gives us the faith that Abraham had before he was circumcised. He believed God, and it was imputed unto him for righteousness. And God gave him the sign of circumcision as a confirmation of his recognition of his faith.

¹⁸ And today, when we believe God with all of our heart and accept His Son, the Lord Jesus, and God recognizes that faith is true in Him, then He sends back down the Holy Spirit of promise and seals us until the day of our redemption. My. That takes all the scare out of all of it. There's no negative thoughts at all in Christianity. Everything is a past tense. It's already finished.

Healing is not what a man can do. It's what God has done. See? It's a finished work. Salvation is not what a man can do, what the Church can do. It's a finished work, and your faith in that finished work that Christ completed everything that was brought in the fall, Christ redeemed it back in His atoning death, vicarious suffering at Calvary's cross. And He was put in the grave, and God raised Him up the third day for our justification.

¹⁹ And now we see Him setting at the right hand of God, making intercessions upon our profession, or the same word is translated, "confession." And no matter how much you pray, how much you cry, how much you agonize, how much you do, it'll never be accepted. God can do nothing for you until first by faith you accept it, and believe it, and confess it. See?

That's the only way God can act now is when you act first, 'cause He's a High Priest making intercessions on your confession of your faith in His finished work. I don't believe there's anyone could find fault with that. See? That's the basis of Divine healing.

²⁰ Now, brethren, there may be someone here who doesn't believe in Divine healing, that doesn't teach it. Well, now, I—I certainly don't agree with you on—on your—on your views. But I—I feel sorry for you for the—the great blessings that you could have by believing the full

Gospel of the Lord Jesus Christ, if you could only just accept it upon the basis of the Word.

Some time ago, a man told me, a young Baptist minister had just graduated. . . . And Charles Fuller and several other men, and Stuart Hamblen, I believe it was. They was all had their pictures taken in the studio there. And I was having the service in this city. And I. . . . They asked me down. They wanted to take some pictures. And they tried to get my manager away because they know that I didn't have any education. And my manager was a smart man.

²¹ So as soon as they got him away, promising to have me there, then the man said to me; he said, "Mr. Branham, as a man, I admire you. But your theology on Divine healing," he said, "I do not believe it."

I said, "Well, that wasn't given to unbelievers. It was only give to believers."

And he said—he said, "Well," he said, "do you preach Divine healing on the basis of the atonement?"

I said, "Every redemptive blessing was included in the atonement." See? It has to be.

He said, "Then, yeah, you mean over there in Isaiah where it said He. . . ."

I said, "Exactly, that's right."

"Well," he said, "I believe you're honest enough. If I would prove to you by the Scripture," said, "surely, that you would accept it if the Scriptures would claim that that was done away with."

I said, "If the Scriptures claimed it, yes, sir."

And he said, "Well, if I'll prove it."

I said, "All right, sir."

²² He said, "In Matthew 8, they brought to Jesus the sick and the afflicted. And He healed them that it might be fulfilled which was spoken by the prophet Isaiah. He bore our infirmities and took our diseases." He said, "You see, it was fulfilled right there, Brother Branham."

"Well," I said, "brother, I—I was expecting something better than that." I said, "I believe my—my little boy could've give me a—a better one than that." I said, "If that be so, that was a year and six months before the atonement was ever made, 'fore Jesus was crucified." Then, I said, "Then the atonement had more power before it was enforced than it is when it's in force." I said, "That won't work."

And so, then he started off on some of those great big words, that I couldn't understand. And I said, "I've been with the Pentecostal

people a long time, but I don't have the gift of interpretation." I said, "I understand it just the way it's written here in the Bible. You talk King James to me and then we'll understand."

²³ So I said . . . He kept on saying different things. I said, "Well, now, brother, I want to ask you something." I said, "Do you—will you believe that, saying, leaving aside the atonement, do you believe it was in the Word? Like Mark 11:24, 'Whatsoever things you desire, when you pray believe . . .'"

Oh, he said, "It's in the Word." That's when he hung himself. See? He said, "It was in the Word."

I said, "But not in the atonement?"

"That's right."

I said, "Oh, brother. You mean that God put it in the New Testament here that whatsoever included anything?"

"Yes, that's right. And other Scriptures in the New Testament."

²⁴ I said, "Then, I want to ask you something. There was a king one time who had a great kingdom. And he made all of his rules and his laws and—and his everything. And there was a slave one day who committed a crime, and he was brought before the king. And he was a man of honor. He kept his word. And he was found guilty. And he looked in his books, and in the book the penalty of this crime was death. So the—the man was a just man, and he had to do nothing but take the life of the criminal. And he said, 'I'm sorry. I have to take your life.' Said, 'Because I'm a man of honor; I keep my word, and here is my book of law, and my law says that you must die for this penalty.'"

He said, "I follow you."

I said, "All right. Now, what's the man got to do? He's got to take his life, because his law said so."

He said, "That's exactly right."

²⁵ I said, "Well, then the first thing, the man, he begin to trembling and shaking. And the king said to him, 'Now, before I take your life, I . . . What could I do for you before I take your life?'"

And he said, "I'd like to have a glass of water." So they gave him a glass of water, and the poor fellow was shaking so, he couldn't hold it, because he knew he was going to be beheaded in a few moments for his crime. So he was shaking and he . . .

The king said, "Now, wait a minute. Straighten yourself up. I'm not going to take your life until you drink the water." The slave threw the water on the ground.

I said, “Now, what’s he going to do? He’s a man of honor. His law says, ‘He must die.’ And his word he can’t keep now. What about it?”

Oh, he said, “That was a slip-up on the king.”

26 I said, “Then God made a slip-up when He put it in His Word and not in the atonement? Oh, no brother, that won’t work.” See? So it’s in the atonement; Divine healing was included in the atonement, and it’s for whosoever will. That’s right. But it’s based on this; that it’s your faith in the finished works of Jesus Christ’s death and burial and resurrection, and you’re finishing of the work, that your faith based on that.

Now, we find then that God foreseeing this bringing forth the Lamb, the—the real Lamb. That was . . . The old animal lamb was a type, and his blood could never take away sin. It just covered sin. And that’s the reason there was a place called Paradise, or, the gathering to the fathers, where the Old Testament saints went when they died.

27 But when Jesus died, sin wasn’t covered; it was divorced and done away with. And then He emptied Paradise and led captive, captive, and give gifts—gifts unto men. The Old Testament saints went with Him after His resurrection, appeared into the city and appeared before many people, that was in the city, Matthew 27. After Jesus’ resurrection, the old saints of the Old Testament come out of the graves and went into glory with the Lord Jesus according to Matthew 27. That’s right.

And now, when we go, we go into the Presence of the Father waiting the second coming of the Lord. Now, then there’s no guesswork on it. It’s all a finished work. God’s already done it. It’s all over with.

28 Now, we find Abraham last night, believing God and calling those things which were not as though they were, because God said so. And as long as you have the promise of God that says it, regardless of what circumstances look like, believe it anyhow for God said so. And if you are the children of Abraham, not the children of the church now, the children of the denomination, but the children of Abraham, you believe God’s promises, every one of them, regardless of what someone else would say about it. You believe His promises are true.

29 And we find him then, that God told him to separate himself from his—all of his kindred and to walk among a strange people, speaking a strange language. And we went through it, how God called separation. When you become a Christian, you’ve got to separate yourself from your sinful associates. That’s exactly right. “Come out from among them, My people. Be separate, saith the Lord.” It’s a different walk. It’s an individual walk. It’s a walk between you and God alone, and just you and He. Just two can travel the road; that’s you and He.

And then—then, the next thing we find out as God . . . As Abraham began to get older, the promise was farther off. Sarah got older. But Abraham, maybe after ten years was passed or fifteen years was passed, Abraham would go to Sarah and say, “How do you feel now, honey?”

“No different at all, Abraham.”

He’d say, “Praise God, we’re going to have it anyhow. God said so. That settles it.” That was what Abraham believed.

³⁰ And then we find out that one day he questioned God. “Seeing, Lord, that I go childless and I have no children, and there’s one in my household, that’s this Eliezer. And he’s from Damascus. And seeing that I go childless. And he will take all my inheritance . . .”

He said, “But he will not be your heir, but one from your own bowels will be your heir.”

He said, “Lord, how will this be?” Then God confirmed His covenant and His oath to Abraham. I want you to watch something here. Watch how He did it. Oh, them old nuggets, how beautiful they are. And He said, “Go get Me a heifer of three years old. And go get Me a she goat of three years old and a ram (Watch the two females.), and the ram. And a turtledove and a pigeon.” Turtledoves and pigeon . . .

³¹ And he went and killed the animals, and cut them in two, laid piece to piece. But the turtledoves, he did not separate or the pigeons. If we just had time to go into that, the turtledove is represents Divine healing. The atonement changed. The—the time changed the law from grace. But God has always through all times, not by—not by laws or actions, but always through grace has had a way for healing for His people. The brass serpent, the pool at the Bethesda, all the way He’s always had a healing atonement for His people.

But these—these animals that were cut apart and laid piece by piece . . . Then Abraham watched the—the fowls of the air, as they started to come down to get on them. And Abraham drove them away until the going down of the sun.

³² Then as the sun went down (Notice what happened now.), God caused a deep sleep to fall on Abraham. In otherwise, “Abraham, I’m just taking you out of the picture. There’s nothing you can do about it. This is what I’m going to do. I’m determined to save man that wants to be saved.” And He took Abraham and put him to sleep. And when Abraham went to sleep, the first thing he saw was a great darkness and a horror. That’s death.

Every man that’s borned on earth meets death. Then after that he seen a smoking furnace. And every man is deserving of hell, for

you're borned in sin, shaped in iniquity, come to the world speaking lies. There's nothing good about us to begin with.

³³ So death comes first. Then hell was the next, the smoking furnace. Then he saw a burning Lamp, a Light. Now, watch. And this Lamp went between each one of those pieces, making a covenant, that God, someday through the promised seed would raise up the Lord Jesus Christ to confirm the covenant with all the peoples of the earth, which Abraham was a father of nations.

Notice, He changed his name after that from Abram to Abraham. Now, notice the covenant. Now, in the—in America when we make a covenant . . . You people here who belong in the business realms, you'll call your friend out and have a sandwich and drink a cup of coffee. And then you talk the thing over and make an agreement. And you reach out and get a hold of your neighbor's hand and shake his hand, say, "It's—it's agreeable." That's a covenant. You shook one another's hands on it. "Shake on it."

You've done that a many time. I have too. "Shake on it." That's it. It's a sealed contract then, when you shook your hand.

³⁴ Now, in Japan when they make a covenant, well, they got a different way. They talk it all over, and then they get a little cruse of salt. And they stand and pitch salt on one another. That's making a covenant in Japan.

But, oh, in the orients, back in the time of the Lord Jesus and up to His time, in the time of Abraham, when they made a covenant, they took a piece of paper and wrote whatever they made their covenant about. And then when they did, they killed an animal. And when they killed this animal, they'd separate it. And they stood in between these two pieces of—of this dead animal, and they wrote out their covenant. Just whatever it was, they tore it in two.

³⁵ One man took one piece and one another. And when this covenant was confirmed, both of these pieces had to come together and dovetail just exactly the same. Both of them had to come together. And they took an oath that if they—this covenant was broke, let their being, their bodies, be broke just like this and this dead animal was that they were standing between.

What a beautiful picture of Calvary when God took Jesus up to Calvary and there tore Him apart, and He raised up His body and put it on the right hand of His throne in glory and sent back the Spirit that He tore out of it, the Holy Ghost upon the Church. And when we come together, and this covenanted people will have to have the same Spirit that was in Jesus Christ, will have to be in the individual, or he won't dovetail with the rest of the Body of Christ. Amen.

That may sound fanatically, but that's the truth. Just the Spirit that come from the Blood sacrifice . . . Amen. I'm not amening myself, but "amen" means "so be it."

³⁶ And the contract that God made over the life of His own Son to tear Him apart, His Spirit from His body, and raise His body up, and sent the Spirit back to the Church . . . And we've got to be borned again of that Spirit or we're not in God's covenant. So therefore, criticize it, call it holy-roller, or whatever you want to; it's the baptism of the Holy Ghost that puts us into the covenant of God, sealed by the Spirit of promise. Amen.

Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you're sealed till the day of your redemption." Oh, what a beautiful picture.

Abraham was strong then. Then he called those things which were not as though they were.

³⁷ In the 17th chapter (just hitting the highlight of the place for a few moments.) we find that God appeared to Abraham in the name of El Shaddai, "the Almighty God, the strong One."

Now, "El Shaddai," a Hebrew word which really means, "the bosom or the breast, like the woman, the mother," El Shaddai, El the Shaddai, the bosom.

Now, He said, "Abraham, you're a hundred years old and Sarah's ninety; but I am the Bosom, the breasted God." The breasted God, not a breast, but breasted God: "He was wounded for our transgressions; with His stripes we were healed." See?

And He said, "Abraham, though you're old, and your strength is gone, and Sarah's womb is dead, and the milk veins are no more; but I am the breasted God. Just lean over on My bosom and nurse from My promises, and I'll give you your strength." He's still El Shaddai, the breasted God.

³⁸ Though the doctor says the cancer's going to kill you, He's the breasted God. Amen. Lean on His bosom. He's got two: the New and Old Testament. Just lean on every promise that He made and nurse your strength back again out of God's eternal promises. He's just the same today as He was when He made the promise to Abraham: the breasted God. Amen.

In other words, like a fretting baby . . . A little baby can be weak, and run down, and crying, and the mother picks it up, puts the little fellow to her bosom. And the . . . Not only is the little baby nursing the mother's strength . . . And when you're nursing on God's promise, you're nursing His strength. His Word is His strength.

39 “I believe Jesus saves, and His Blood washes whiter than snow.” “I can, I will, I do believe that Jesus heals me now.” You’re nursing from His strength.

And not only does the baby nurse back the strength, its strength from the mother, the strength giver, as God is to His Word, the strength Giver; but also the baby is pacified while it’s a nursing.

40 And a real child of Abraham, borned again of the Spirit of God is satisfied that God is going to keep His Word while He’s waiting on His strength. Amen. He doesn’t fret. He just lays there and nurses his little way right back to strength again. And we are God’s children that lean upon His promise and nurse our strength from God.

If you’re weak, and you can’t give up this, and give up that, just take God’s promise and lean and nurse. If you’re sick, just take His promise and nurse from it, and be satisfied that God said so. That’s what Abraham did. He said, “Now, Abraham, you’re a hundred years old, but I’m just going to let you nurse your way right back to health again, right back.” Now, what a beautiful promise.

At a hundred years old, think of it. Then one day while Abraham was setting in his tent . . . Here it is. I want you to get it. Looked like that everything was against him. There was Lot down there in the big churches down in Sodom and having him a big time, and Mrs. Lot belonged to all the card parties and things down there, perhaps, or whatever went on, all the things of sin.

41 And here was Sarah ninety years old, and Abraham a hundred, setting out in a tent, but they were in the will of God. I’d rather set in a tent any time and be in the will of God or any . . . It’s . . . No matter where it’s at as long as you’re in the will of God.

While Abraham’s setting there nursing (Amen.), nursing on God’s eternal promise, he looked, coming walking down across the path, coming down from the spring somewhere, here come three Men, walking, had dust on Their clothes. And Abraham looked, and he was spiritual. It didn’t take ten meetings for him to learn something. He knew right then that that were supernatural Beings clothed in—in human flesh.

And They walked up, and he said, “Where do You go?” And, “Stop by a little while, and I—I want to—I want to—You’ll be a blessing to me. Set down under the tree here just a little while and let me fetch just a little water and I will wash Your feet. Bring You a morsel of bread and You can be on your road”: Entertaining strangers.

42 Abraham in his heart knew Them were not ordinary Men. Notice, and he run in real quick and said, “Sarah, go get your sifter and sifter a little meal right quick. And get down here and bake some—some corn

pone right quick on the hearth.” And he run out into the herd, and got a calf, and killed the calf, and had a boy to dress it, and went and milked the cow, and churned, he got some milk. And he brought that calf, corn pone, milk, and bread, and butter, and set it down before these Men to eat, and One of Them was Almighty God. Amen.

43 Stay in the will of God. You’ll see God. Just stay in His will. No matter how others think about it. Stay right in the will of God. Some preacher told me not long ago, said, “Do you believe that was God?”

I said, “The Bible said it was. And if the Bible said it was, it was.”

Said, “How could He ever become flesh like that?”

“Why,” I said, “you just don’t know the power of God.” That’s all. What is it to God? Well, you know what I believe He done? And those two Men with Him were Angels. Well, God just reached over and got a little petroleum out of the earth, and a little cosmic light, and—and some calcium and said, “Phff!” Said, “Step in there, Gabriel. Phff! Step in there, Michael.” Reached the other handful, then stepped in it Hissself, and while He was in flesh, He was hungry.

Now, to you people that won’t eat meat, what about that? And He eat the calf, drank the milk from the cow. That’s what the Bible said. And He eat corn bread and had butter on it. That’s a pretty good dish. And He eat it. And the Bible said it was God and two Angels. Sure.

44 I’m so glad that He’s that way. What’s the—what’s the trouble of the resurrection then? A God that could blow a handful of atoms together to hold some petroleum together in a instant’s time, and step down in into it, and go right back out the same way, why do I worry about dying then? Long as He knows me, and long as I know Him in the power of His resurrection, means that it’ll come out someday from among the dead. Amen. See it?

What is human flesh? What’s it made out of? Where was it? As I told you last night, my wife said to me, “You’re almost bald-headed, Billy.” I told her I hadn’t lost a one of them.

She said, “Well, where are they at?”

45 I said, “Tell me where they was ’fore I got them?” They are there waiting for me. They were . . . And someday, this body that now is, won’t be, yet it will be again. What is it? God put it together. Amen. Death is reigning in the mortal beings now, but someday death will be put down forever, and God will speak, and we’ll jump from the dust in the resurrection. That’s the Christian hope. Amen.

God standing by Abraham, God, Almighty Jehovah Who just blowed a few atoms together and said, “Now, I’ll step down and talk to Abraham like a man.” And the Angels went on to Sodom. And Lot in

his backslidden condition, recognized them. And yet, God walked out with Abraham, and blessed him, and went up, and disappeared from him. He was and then was not. You get it?

We might drop this in just as a little extra here, not in no big hurry, are you? Look, just a little extra, I want to give you some comfort.

Notice, here some time ago, I was preaching on over at Benton Harbor, Michigan. They had a—a radio minister got it and wrote it in a book. So it's a very consoling word.

⁴⁶ I think you . . . You know the Bible is a love letter. You just don't read It like this and say, "Oh, *so-and-so*, and *so-and-so*, and *so-and-so*." You don't get it. The Bible said . . . I don't care how much education you got and how many Ph.D.'s and LL.D.'s you got. You'll never know the Bible till the Holy Ghost will reveal It Himself.

The . . . Jesus thanked God. Said, "I thank Thee, O Father, that Thou hast hid these things from the eyes of the wise and prudent and will reveal them to babes such as will learn." You don't have to be smart. You have to—to humble yourself. God's words are secret love Letters to His Church.

Now, my wife, how I love her. And she'll write me a letter when I'm overseas and she'll say, "Dear Billy, I . . . I'm . . . Tonight with the babies, I have just put them to sleep. I'm a . . ." go to talking like that. Now, that's what she wrote on the paper. See? But I love her so much that I can read right between the lines what really she means. See?

⁴⁷ Now, that's the way it is with God. Not because you know so much, but because you love Him, and He loves you, set down and read His love Letter. And He will just speak to you right between the letters. The real context is in the text, and the context is revealed by the Holy Ghost. Oh, that would make a Methodist shout. Think of it, brother, how that is. That's right. See? It's a love Letter, a love affair between you and your Maker. And He will reveal it to you as He—as you have need of.

Now, we could go back, and I could pick up things in the Bible that the kind fellowship of the Holy Spirit that you'd look at it, but right here I want to drop a little something to you. And if . . . ? . . . I hope it's a comfort to you that the Holy Spirit showed me one time.

⁴⁸ Notice, Abraham was talking to God and these two Angels, and God had His back turned to the tent. He said, "Now, Abraham," in otherwise like this. "I—I . . . You've been faithful, and so now, I'm going to keep My promise to you. And according to the time of life . . ." It's a mixed audience, but you know what I mean, the twenty-eight days for the Sarah. Said, "I'm going to visit you. And you're going to have this baby."

And Sarah, “Ha-humph!” laughed. And God with His back turned (talk about mental telepathy), He said, “Why did Sarah laugh?” With His back turned to the tent, the Bible said so. “Why did Sarah laugh?”

And Sarah said, “Oh, I didn’t laugh.”

Said, “Oh, yes, you did. You did laugh.” ’Cause she was scared. He said, “I’m going to visit you, and I’m going to confirm My covenant. I’m going to bring forth My promise.” Amen.

⁴⁹ I want you to watch something just a minute. Immediately God did something to Abraham and Sarah there what He’s going to do to every child of Sarah and Abraham. Every child of Abraham, by faith in Christ, He will do this someday.

Now, look, I believe I was speaking one night this week. I asked a doctor one time; I said, “When I eat food, is it true that I renew my life?”

He said, “Yes, sure. You put blood cells in by the food.”

⁵⁰ I said, “All right, when I was sixteen years old, every time I’d eat, I’d bigger, stronger. And I eat the same kind of food, more of it, and better, and I’m getting older and weaker.” I said, “If I’m renewing my life, why would I have to die as long as I could eat then?” See?

And he said, “Well . . .”

I said, “Here doctor, here’s a jar setting here, a glass, and I’ve got a large container of water. I’m pouring water into this glass, and it begins to fill up. That’s what I’m putting life in. I’m growing, getting bigger, all the time stronger. And all at once it gets to a certain place, not full, but then instead of getting full, I’m pouring more water in faster, and it’s going down all the time. And there’s no place where it’s going out. So we just wonder what’s the matter. Scientifically prove it to me.” You can’t.

⁵¹ I said, “Here it is. It’s an appointment that God made.” When you got to a certain age, after you left about twenty-two to twenty-five years old, death set in on you. The picture was painted. And the wrinkles come under your eyes, and the hairs turned gray, and your shoulders stooped, and you’re still eating, and putting life in all the time just the same. But you’re dying all the time, because God has said you would. But what was God doing in the first place? He was painting a picture. And He was making it just what it would be.

Now, Christianity is based upon resurrection, now, not replacement.

Now, if this falls, now to take this and put its place, that’s not resurrection. That’s replacement. But resurrection is to bring up the

same one that fell down. The same Jesus that went into the grave come out of the grave with the scars on His hand.

52 If you're black-headed in this life, you'll be black-headed in the life to come. Only old age will be done away with. Now, watch what He done here to Sarah and Abraham. Now, look. Now, I know you're going to doubt this, some of you. But listen anyhow. I want you to explain it to me then.

Now, God had to do something to that woman, and that man too. He was a hundred years old, brethren. And she was ninety, an old grandma, little bitty shawl over her shoulders and a little stick, grandma.

Now, in order to have this baby . . . And you young people excuse this. I—I'm your brother. You listen to your doctor. Now, look, but I want to make a point, that people can realize that this is not fiction. This Bible, it's the Truth. The devil's just got you so in such a hurry here, till you don't take time to look at it right.

53 Notice, here, God had to do something. That woman was almost fifty years a past the menopause. And Abraham had lived with her since a girl. And still she had no children. She was absolutely childless, and he was sterile. And there was nothing could be done. God had to perform some kind of a miracle.

Now, in order to have the child He had to make her fertile. In order to do that, they didn't have these bottles you feed the babies in. He had to . . . Them milk veins was dried up, so He'd to create milk veins for her in order to do that for the baby to nurse. And then . . . And a woman ninety years old could not have the baby in labor. You understand that. Then He'd have to strengthen her heart. God don't patch up people like that.

54 You know what He done? He turned Abraham and Sarah back to a young man and woman. I'll prove it to you. Watch the Bible. Now, in between the lines, watch. Immediately after that, I can just see a . . . Abraham get up the next morning and say, "Darling, well those brown eyes are flashing again."

She said, "Dad, you know that hump's coming out of your shoulders. You know your hair's getting a little darker."

Three, two or three days later, "Sarah, honey, you're getting pretty again." I want you to notice how—how unreasonable it would be to believe it any other way. Now, watch and see. Look between the lines now.

55 That old couple left that place and took a journey down to Gerar. Make . . . Mark it on your map, about three hundred miles. That's a

long journey for grandma and for grandpa: three hundred miles. And notice, when they got down there, there was a young king by the name of Abimelech, and he was hunting a sweetheart. And of all those beautiful Philistine girls, he seen grandma coming, and he fell in love with her and said, "That's just the one I'm waiting for."

He took Sarah. And Abraham, "Say you're my sister." Is that right? I could show you some grace here if you wanted to see it. All right. Look. He took Sarah for his wife, old grandma. That's the beautifullest thing I ever seen: Grandma. Nonsense. He never; he took a beautiful Hebrew woman. Sarah had been turned back to her twenties. There she was in all of her beauty again.

⁵⁶ There was Abraham, a strong man, a young man. And notice, then after he took her . . . And Abraham said, "Now, wait, you—you—you tell her . . . Just to tell them this little lie for me, will you? You say, 'It's my sister.'" See? And then, "That'll be your kindness to me, 'cause they—they'll kill me if you don't."

So she said, "It's my brother."

And Abimelech said, "Well, come right over here." And he took her in, and tell all of his maids, "Now, you go in and dress her all up and put the best clothes on her. Oh, my. She's a beauty." Hundred years old. See? Hun . . .

⁵⁷ Now, you say, "Age was different then." Wait a minute, brother. The Bible said, "They were both well stricken in age." That's right. The Bible said so. I caught your thought on that. All right.

Notice, well stricken in age. And what did he do? Abimelech goes in and takes his bath, says his prayer. Now, he was a good holiness man, sure was. And he goes and lays down after saying his prayer and sticks his feet out on the bed, and said, "Oh, tomorrow I'll marry that beautiful queen of the Hebrew girl that come down here today," hundred years old.

All right. And while he was laying there thinking all on it, the Lord appeared to him and said, "You're just as good as a dead man."

Well, he said, "Lord, why?"

He said, "You got a man's wife."

"Why," he said, "You know the integrity of my heart. She said, 'It's my brother.' And he said, 'It's my sister.'"

He . . . God said, "Yes, I know the integrity of your heart and that's why I kept you from sinning against Me."

⁵⁸ Watch, Abraham backslid, telling a lie. There ain't no little white ones. They're all big dark ones. Abraham backslid, and any man

would do his wife that way? Setting out there telling a lie, backslid . . . Abimelech, a holiness man . . .

But He said, "Take that man back his wife for he is My prophet. And I'll not hear your prayer. But you ask him to pray for you. If you don't, you're a dead man. Your whole kingdom's gone; everything you got is going to die." Oh, hallelujah. There you are. God's [Blank spot on tape—Ed.] unconditional promise to His people. Amen. That's right. She . . .

⁵⁹ Look here, talk about turning back to a young man. Sarah brought forth the baby, Isaac. And when Isaac lived to be forty-five years old, I believe, before he married Rebekah. And Abraham after the death of Sarah, married another woman and had seven sons besides the daughters. Thanks be to God for the baptism of the Holy Ghost, Who comes by revelation to reveal the things of the Lord and to bring comfort to His people's hearts. Amen.

Watch, when little Isaac, oh, when little Isaac was about eight years old, a great trial come. We're closing now. We haven't got time to go into something else. But watch, when little . . .

Now, remember, mother, remember dad. Don't care about age. Some glorious day, you're going back to a young couple again. If you're Abraham's seed, you've got God's promise with His hand over His heart and a oath to Himself. He took a oath to Himself that He would do that.

⁶⁰ So what you scared about? Nothing to be scared. Let the . . . shoot their atomic bombs over here. That's all right. Don't matter anything. Why, the dust won't be settled till we'll be in glory. Well, there won't be—won't nothing to worry about. Quit being scared. Just take God at His Word and start walking on. Believe Him with childlike faith.

Notice, when little Isaac become about twelve years old, I can imagine the little curly headed Jewish boy. And think of the mother and father had waited all this time. And God appeared to Abraham, now to make sure, to double promise you of His Word whether He will keep it or not . . .

He said, "Abraham, I . . . This is the boy, you know that's going to be the blessing to all the world. And now, I want you to take this boy and take him out yonder to a place I'm going to show you and kill him for Me." Did Abraham stagger at God's promise? No, sir.

⁶¹ Now, he didn't want to tell Sarah, 'cause maybe the women don't understand every time just right. So I can imagine the next morning he got up and chopped him a arm full of wood and put it up on a mule. And he took, said, "Now, the son and I are going out for a little trip. We'll be back few days."

All right, Sarah standing there a waving good-bye to her little boy as he went out on the mule. And they walked. And He had some servants. Now, the Bible said, "He went three day's journey in the mountains." Three days, an ordinary man, I can walk thirty miles a day easy. I've done it many times on patrol, year in and out. A man in them days that didn't have gasoline feet like we have today, could probably walk better.

But let's say he walked fifty . . . or twenty-five miles each day. That would make him seventy-five miles back from camp. And then, he raised up his head and looked afar off. I don't know how many more miles back into no man's land and he saw the mountain. And God told him, "That's the mountain."

⁶² And he went to the mountain and told the boys . . . I love this. He told the boys, the servants, he took the wood and put it on Isaac's back, perfect type of Christ. And Abraham took the fire and so forth and told the servants . . . Listen to this, talk about faith. He said, "You wait here. The lad and I is going yonder to worship. The lad and I shall return."

How is he going to return? He's going there to kill him. But he said, "He received him as one from the dead, knowing that God could raise him from the dead." There you are. So he didn't stagger about it. He believed God.

⁶³ Here goes little Isaac up the hill, packing away on the wood, just a beautiful picture about eight hundred years later of Christ going up Golgotha, packing His wood cross that He was to die on. And he goes up to the top of the hill, and father Abraham rolled up some rocks, put the wood out, laid the fire down.

And little Isaac said, "Father."

And he said, "Here I am, son."

He said, "Here is the altar; here is the fire; here is the wood." The little fellow didn't understand. He said, "But where is the lamb for the sacrifice?"

And Abraham, I can imagine as he looked upon his darling little boy, he said, "God will provide a lamb for the burnt offering." So when he got everything ready, takes his own little son, pulls his robe off and lays it down, takes a rope which was around his waist, perhaps, tied his hands and tied his feet, laid him up on the altar, pulled back his hair, no doubt holding the tears back and they was choking down his throat. Looked back like that, pulled his little hair back, reached down and pulled out the knife. Looked up, pulled his hair back and started to take his own son's life.

⁶⁴ And as he raised his knife, the Holy Ghost caught his hand and said, "Abraham, stay your hand. I see now that you love Me. I see

that you wouldn't even withhold your only begotten son. You wouldn't withhold him for Me." Now, what happened? About that time a little ram bleated, had his horns hooked in the vines. A ram, a little sheep bleated.

And Abraham went and got the ram and killed it instead of his son. That ram was Christ. I want to ask you something. Where did that ram come from? Now look, he's a hundred miles from civilization. He's up on top of a mountain where there's no water, a hundred miles from civilization in that country where there's lions, and tigers, and wolves, and hyenas.

⁶⁵ And this ram, hundred miles from civilization, up on top of the mountain where there's no water, and was standing there hooked by his horns. . . . And cut. . . . What happened? God will provide Himself a sacrifice. God spoke the lamb into existence and five minutes later he went out of existence. God will provide a sacrifice. Anything that God has need of, He can provide it.

Notice, you say it was a vision. No, it wasn't a vision. It was a lamb; he killed it, and the blood ran out of it. It wasn't a vision. It was actually a lamb that Jehovah-jireh provided when He had a need of it.

And if Jehovah-jireh can provide tonight the evidence of the resurrection of His Son Christ Jesus, that you could seal your soul into heaven or into hell with it. . . . That's right. He's Jehovah-jireh, the Lord will provide Himself a sacrifice.

If you're hungering, if you're thirsting, God has a way to satisfy that thirst. David said, "When the deep calls to the deep, there's a deep to respond to it." Jesus when He was here on earth, He said, "If I do not the works of My Father, then don't believe Me. But if I do the works of My Father, then believe the works. Though you don't believe Me, believe the works."

⁶⁶ What was the works that He did of the Father? He said, "I do nothing till the Father shows Me first." Saint John 5:19. "I can do nothing in Myself till I see the Father doing it. And what the Father doeth that doeth the Son likewise."

Now, the Bible teaches us by Christ's own words, "The things that I do shall you do also. More than this shall you do, for I go to My Father. A little while and the world will see Me no more, yet ye shall see Me, for I'll be with you, in you, to the end of the world." The Bible said in 13th chapter of—of Hebrews that—that Jesus Christ is the same yesterday, today, and forever.

Then if God provided a lamb for them there to meet the condition, He's provided the same lamb tonight, Jesus Christ, to meet this crisis here in the church tonight. He's still Jehovah-jireh. We're living in a

critical time, when this nation, which has been a strong place, and a wonderful place. . . To my opinion it's the greatest nation under heaven. But it's falling. And it. . . Every nation will have to fall.

⁶⁷ I stood where the pharaoh stood, and you'd have to dig twenty feet to find their kingdoms that once was. I've stood where the, Alexander the Great, where the pharaohs of Egypt, as I said, I've stood where the Herods of—of Italy and so forth. But all is sunk and gone. And every nation will go the same way. Everything mortal has to give way to immortality. For we seek a city to come Whose Builder and Maker is God. And our hearts are hungering for It as Father Abraham was. We are his children.

And we are seeking the city that's not built by hands, but made of God. And all these earthly things will have to decay. Some. . . When I was a little boy, I used to go out to a great big oak tree. It was a beautiful tree. I thought, "How. . . When I'm an old man, I'll set under this tree." I went out there not long ago and there's nothing but a snag.

⁶⁸ I used to see my father, a little short man, and he could easily. . . He was a logger. He could throw a nine hundred pound log on a wagon just as easy, a little short fellow. He had a way of doing it. Strong as he could be. We used to have an old broken looking-glass hanging on side of a tree, and a little bench built here where we'd wash on the outside of our little log cabin when we're getting ready to eat dinner.

And I'd watch my daddy as he'd roll his arms up, and the muscles just wadded in his arm. I thought, "He will be a hundred and fifty years old." He died at fifty-two. Here we have no continuing city, but we're seeking one to come.

⁶⁹ A few days ago I was playing marbles with my little buddy. Here I am a middle-aged man. A few days longer, the turning of the sun, if God permits, I'll be a way old man of around a hundred, shoulders drooping down and turning back to dust. Here we have no continuing city. Everything mortal must give way to immortality. We are here as God's witnesses.

In this generation I'll have to rise in the resurrection and give an account for this generation. I'll have to give an account to—to God for you. I've preached to you. I've told of—I've told you about it. And my friend, there's only one hope left in the whole world. I've visit nation after nation; every one of them is quivering and shaking the same as you are, sometimes worse.

⁷⁰ We're at the end of the road. A President Eisenhower in every city, and in every country, and in every village, and every town, in this America would never stop this onslaught going on of cigarette-smoking women and drunkards and so forth. It couldn't be done. You're going

to have your own way. You're a bulldozing yourself right into hell. That's right, and you know it. And you're without excuse.

But before a just God can pour out His judgment upon a people, He has to make a way of escape for everyone who desires to receive it. This is your day of visitation. You might not want to believe it because a uneducated minister said it. But don't pay no attention to the messenger. Pay attention to the Message you're hearing. Now, let us pray.

⁷¹ Our heavenly Father, we thank Thee tonight for the Lord Jesus, God's provided Sacrifice. We thank Thee for everything that He promised; we know is true. We know that He is the same yesterday, today, and forever. We know that the hour is at hand. You said, "When you seen nations rising against nations, kingdoms against kingdoms," great sights in the air, fearful sights in the skies, flying saucers, all kinds of things in the air, man's heart failing. . . More heart trouble than anything else today, perplexed of time, The sea a roaring, great tidal waves breaking the banks of the seas that's never been known in history, killing thousands, derth. . . Earthquakes in diver's places. . .

You said this was the marking of the end time. You said, "Look up for your redemption is drawing near." We are not astute to know the hour or the season. We do not know that. But we have a sign before us that to make ready. It won't be long. We see the Jews in Palestine, going back to the homeland. We see that six-point star of David hanging yonder. The oldest flag in the world is flying over there with that ensign to prove what the prophet said. We see her blossoming as a rose.

O God, how You hardened Hitler's heart, and Mussolini, and—and Russia, and driving them out from everywhere and they're returning to the homelands; making them do it. God, I see the handwriting on the wall. Here I am in my own beloved nation tonight after visiting most of the world.

⁷² And standing here in this great city of Brooklyn where that there's been a revival going on, down here on the corners. . . And O God, how You have blessed us to bring Yourself down and unfold Yourself, and prove to this people that You're alive tonight and giving them a way. God, may not one leave this building without being under the Blood of the Lord Jesus tonight. May they come, Father. They are Yours and I give them to Thee.

Dear God, here's handkerchiefs laying here going to the sick and afflicted. Father God, I pray that You'll bless each one of them that receives it. May the evil leave them, the sickness and disease. May You rise on the scene tonight. May You ride the mighty wind, use the zig-

zag lightning. May You come down in power and manifest Yourself this night. Grant it, Father, for we ask it in Jesus' Name. Amen.

⁷³ Now, if the organist, the lady, can you play "Abide With Me," sister? Or what . . . some . . . If just . . . I want to put one thing before you. And listen to this closely. [Two messages in tongues are given and interpreted—Ed.]

Although He had done many miracles before them . . . I'm continuing with the Scripture. You heard what that was saying. Though they could not believe because of the hardness of their heart, Isaiah said, "They have eyes and cannot see and ears and cannot hear." That's the Scripture.

Brother, do you realize, and sister, where you're sitting tonight? I hope that you do. We're in the Presence of Jehovah God. And now, here is one thing sure. I want to make this positive to you in the closing of this service until we have another service at some other date.

⁷⁴ Friends, if Jesus . . . If our religion of Christianity is the only religion that there is that can prove that their founder is alive. Now, you can't just take and passing tracts and so forth. Bu . . . They can pass them on Buddha, Mohammed, and Sikhs, and so forth, anything. They can pass any kind of thing. And they can work up psychology and so forth.

But Jesus said, that we would do the same works that He did. That's what the Mohammedan asked the question to the Christian, Dr. Reidhead as I told you about the other night. Said, "We Mohammedans can shout just as much as you can." Thinking that Mohammed will raise someday. "And we can do anything that you can do, because Mohammed only promised life after death. But Jesus promised that if He raised, the very works that He did that you would do also." Said, "We're waiting for you to do that and we'll believe." See?

⁷⁵ They're not ignorant by a long ways. See? But the Church has failed to carry out the commission. That's all. Humble yourself and stand before God. And God will—is obligated to His Word. Now, look, don't be scared. Now, there's good people that get scared.

Now, I want to ask you something. One night, there was a storm on the sea and there was . . . The disciples was about to perish. And they looked and they seen Jesus coming, the only thing that could help them, 'cause the sails were broke and the oars was gone and the sea was—the little old boat was waterlogged and they were going to bottom of the sea. And when they saw the only help that could help them, they were scared of It, thought It was spooky.

How typical that is of the Church tonight. When Jesus stood on the shore and talked to them after His resurrection, they didn't know

Him. They didn't know nothing of it. I want to ask you something. When—when . . . Two of His disciples, after His resurrection, after He was dead, and buried, and rose again, before He ascended to the Father. Now, the only way . . .

⁷⁶ Did He ever appear after He ascended to the Father? Yes, sir. Who do—to? Saint Paul. What did He looked like? A Pillar of Light. A Light blinded Paul. Here it is. The same exactly Jesus, photographed and on paper. He's appeared again. Why? The prophet said, "It'll be light in the evening. But it'll be a day that won't be neither night or day."

We've come from the orients when the Holy Spirit fell at the beginning. We've come through a day of churchianity. That's right. Civilization has come from the east going westward. We're at the West Coast where the east and west meets again.

Notice, and all through this we've had enough light to believe on Christ, accept Him as personal Saviour. But "In the evening," the prophet said, "it shall be light." Now, on the western people is poured out the same evidence of the Holy Spirit that was poured out on the eastern people, God making up His Body. You see? It's Light.

⁷⁷ Now, when Cleopas and his friend went down to Emmaus, they walked along that day, and a Man stepped out and talked to them. Now, the same Man that stepped out and talked to Abraham . . . And He was an ordinary Man. So they went talking to Him, and they didn't know Him. Only He begin to talk to them the Scriptures. And they said, "That's interesting how that Man talks."

And when He went to the inn, He made as if He would go on by. Sometimes He acts like He's going to pass you. You say, "He won't speak to me tonight." But He will; just be patient. See?

And so, He act like He was going on by. And they said, constrained Him, "Come in and abide with us." Now, that's what you want to do. "Come in, Lord, and abide with me tonight. Help me. I'm in need of help." Don't get nervous about it. Just be quiet and say, "Come in, Lord, and help me."

⁷⁸ And then when He does that, and He comes in . . . Now, He took the disci . . . These disciples brought Him in and they shut the door. The waiter probably come along and asked them what they wanted. They ordered bread. And when they come back, Jesus setting there before them, the resurrected Jesus, He done something right there that they recognized that He did before His crucifixion. How many knows that to be in the Bible? Raise your hand.

He did something, and they know that no one else did it like Him. And He did it, and they recognized because He did it when He was here, before His crucifixion, here after His crucifixion and resurrection,

He did something that was just exactly like He done it there, and they recognized it was Him. Now, Jesus said, "I'll be with you to the end of the world." Is that right?

⁷⁹ Now, I want to ask this audience. I've preached on another thing. I'm going to make an altar call for you in a minute. But I want to ask something. If Jesus Christ will come on the scene. . . He can't come in a corporal body. Paul seen Him in a Light, and that's what He is yet today. He come from Light. He was a Pillar of Fire (Do you believe that?), that followed the children of Israel?

Now, Bible readers, He said that He—that was the Angel of the covenant, and it was none other but Jesus. Moses forsook Egypt thinking the reproach of Christ being greater treasures than Egypt. It was Christ in the Light. He said, "I come from God, and I go back to God." Jesus said, "It's not Me that doeth the works. It's the Father dwelling in Me," God in Christ reconciling the world to Himself.

⁸⁰ Now, God is in us reconciling the world to Himself, His attitude. Now, I want to ask you. His corporal body sets in glory. His Holy Spirit is here to perform and do the same things that He did when He was here on earth or it's wrong. What did He do? Did He claim to be a healer? Never. Said, "It's not Me; it's My Father dwells in Me." He said, "I can do nothing in Myself," Saint John 5:19, when He was criticized passing a bunch of crippled people and things, and didn't heal them, and healed another man that's laying there on a pallet, 'cause the Father had told Him that was the one to be healed. He just told him, walked away and left the rest of them.

He'd get criticized in Brooklyn if He done the same thing tonight. Sure. See? But He just says, "I can do nothing in Myself until the Father shows Me first what to do. And what I see the Father doing, then I go do it." How many knows that's the Truth, the Bible, Saint John 5?

⁸¹ And when, just one question, when He was here in Saint John 1 . . . Just one thing, and then we'll pick up some more along as we go, if the Lord permits. There was a man one time got saved by the name of Philip. He goes over, and he gets his friend, Nathanael, about thirty miles behind the mountain. Next day, he come back with Nathanael, coming into the meeting, Jesus was standing, perhaps, praying for the sick as He usually did.

And up in the prayer line, or out in the audience, wherever it was, come a—come this man walking, a real staunch Jew. And when Philip found him, he was under a tree praying, and he said, "Come, see Who we found. Jesus, of Nazareth, the Son of Joseph."

And you know what he said? He raised up, being very orthodox, He said, "Now, could there be any good thing come out of Nazareth?"

⁸² And Philip give him the answer. Said, "Come and see." That's all. You come, be convinced for yourself. So he walked around there, and he talked to him about what God had promised. And said, "You remember what the Scripture said the Messiah would be?" And when he walked up in there, Nathanael was just about ready to believe.

And when Jesus looked around, He seen him. He said, "Behold, an Israelite in whom there's no guile."

If I'd say it, "A honest man," and so it's a believer.

And this Israelite, this Jew said, "Rabbi (or preacher, or teacher)," he said, "when did You ever know me? Now, this is our first time meeting."

Jesus said, "Well, before Philip called you, when you were under the tree, I saw you."

"You saw me, plumb around behind the mountains yonder?" He said, "Rabbi, You are the Son of God. You're the King of Israel." That was the sign of the Messiah. Is that right?

⁸³ A woman one time couldn't get to Him, so she touched His garment and went out and set down in the audience, or whatever she was. Jesus turned, said, "Who touched Me?"

They said, "Everybody's touching You." Peter rebuked Him.

He said, "Who touched Me?"

The woman and all, all denied, "Not me."

But Jesus looked around and said, "Somebody touched Me 'cause I got weak. Virtue went out from Me." And He found the woman. Said, "Thy faith has saved thee. The blood issue stopped. Your faith . . ." She touched Him, pulling the gift of God to herself for her own needs.

Now, you can do that tonight. You can touch Him. The Bible says He's a High Priest that can be touched by the feeling of our infirmities. Is that right? Now, if He's already . . . How many believes that everything that Christ could do towards healing you has already been purchased in the atonement? Do you believe it? Well, then, how should we touch Him then? How could we touch Him? It'll have to be a demonstration of His living, resurrected Being now. 'Cause the work's already finished.

⁸⁴ You look and see if you can touch Him tonight by believing Him, ask Him. And the Lord grant it to you. Now, if the Lord Jesus appears here among us tonight in His blessings, and performs the same thing that He did when He was here on earth, how many will pledge yourself to God? Then from this night, "I give up all my iniquity. I give up all my sins, and I'll serve Him, knowing that He truly has raised from the

dead." Will you raise your hands, everywhere over the building that would say, "I—I'll do it"?

Now, Father, You see their hands. The hour is growing late. We must close. And now, Lord God, it's this . . . I have spoke at length. But now, it's Your time to speak. Thou hast said in Thy Holy Word, "God confirms His gifts."

⁸⁵ Now, dear God, I pray that You'll let the Light from the big diamond of glory shine down tonight and manifest Yourself and permit us to have this meeting. And You work with us now and heal all the sick and afflicted, and save all the lost, and bring back all those who are wondering away in darkness, and make this a great night in the closing service. Now, we're looking to You to speak from henceforth, Lord, in Jesus' Name, I pray. Amen.

Now, if you will just be real reverent for just a few moments. They won't let me stay too long, for it's anointing. Now, if you say, "Brother Branham, do you take the place of Jesus?" Never. No, sir. We're certainly no vicar of Christ. No, sir.

⁸⁶ What you do, it's a gift; you just yield yourself. I have a way of doing it. That's my own secret between me and God. And I—I just get . . . I was born to do it. When I was a little boy, that Angel of the Lord that you see, that they got in Washington, DC now copyrighted, that Angel stood right over the bed where I was born in a little cabin down in the mountains of Kentucky.

And now that same Angel is not five feet from where I'm standing right now. Now, that's right. So it's just yielding yourself to Him, and your own faith then touches and brings out whatever God wants to say. Do you understand it? It is not me. I'm not a healer. It's God, and your individual faith in God. Shut up in your compassion and say, "You don't believe it," and nothing will happen. Open up your heart and say, "God, I'm ready to believe," and then, watch what happens. See?

⁸⁷ It's up to you. It's your faith in God. I'm just an instrument, a servant. Just like this microphone is a dumb mute unless there's a voice to make it sound. That's right. And so would I be. I know nothing of none of you, nothing about it. I know just what God has to say.

Now . . . Prayer cards? B, 1 to . . . All right. He's give out prayer cards, B's 1 to a 100. And we'll have to come around and get to the stage this a [Blank spot on tape—Ed.]

Touch that man setting next to you, he's a brother, wouldn't be a bit of good . . . But you want to touch Him. That's the way. Touch Christ. Now, I must say this because it's absolutely . . . I've been told this by a—a authorities, law. Now, if there would happen to be a critic near, I wouldn't stay any longer. See? Because let it be known unto you: I'll

not be responsible for what happens. See? Because if things take place, and the Holy Spirit comes and begins to heal the people, them diseases go from one to another.

Now, you know that beyond a shadow of doubt; it's wrote upon records and had court cases and everything else of it. It goes from one to another. But I'll be responsible if you're a believer, 'cause we could get God in His goodness to make it leave you.

⁸⁸ Here some time ago when that minister . . . You was over here at a place just across the river from—in Windsor, Ontario. Was there anybody here was in the Windsor meeting that night when that man come to the platform and? See? I don't think there is as I see.

A man come to the platform, and he—he had a prayer card. And he give it to the ushers. He come up. He come up on the platform. Looked at him, I said, "Sir, there's nothing wrong with you physically."

"Oh, yes, there is," he said. "Yes, there is." Said, "Look on my prayer card."

I said, "I don't know what's on your prayer card, know what you put on that. But there's nothing wrong with you."

"Oh, I got TB, and I got cancer, and all—all he had . . ."

I said, "I couldn't tell you that, sir." I said, "You haven't got it now. You might have had it down there."

⁸⁹ So he turned around and said, "That's it." And just at that time the Lord showed a vision.

I said, "Why would the devil put in your heart to do something like that?" I said, "You're a certain kind of a preacher." And I said, "Last night you set with your wife and a man that's in this building tonight with a red tie on and a blue suit, and he's setting right there in the audience. And you set by a little room with a green thing hanging over a table, and you said it was mental telepathy. And you'd write on the prayer card, and the usher would pick up the prayer card and transfer it to me mental telepathy, not thinking of—of the hundreds out there that's called without prayer cards. And the things that's predicted that'll happen weeks and months and years later and never fail." I said—and I said, "There . . ."

And that man raised up; he said, "Reverend Branham, that's the truth. I was with him last night and that's the truth."

And he fell and grabbed my pant's leg, and he said, "I'm sorry."

I said, "What you put on your prayer card, you have."

And he said, "Oh, pray, pray for me that I . . ." And he was a preacher.

⁹⁰ And I said, “I have nothing to do with that. You cursed yourself. So you have what you put on the prayer card.” And screaming, he run from the building. There it was. I don’t know what ever happened. See?

You’re not playing church, friends. You’re in the Presence of God. I know you’ve heard lots of things and so forth. I—I am not responsible for, but just what I’m talking about. You be reverent and you believe.

Now, please, if you have to leave for the next ten or fifteen minutes, go. But if you can stay for at least fifteen minutes longer, or twenty, they won’t let me stay too long. I’ll see just how many I can pray for. And then, we’ll—we’ll—we’ll close the service. Now, be real reverent. [Blank spot on tape—Ed.]

I believe they’re going to turn the microphones up. Now, they do that. And if the engineer down here will watch my voice, ’cause some . . . I don’t know what I’m saying. You see? It’s has to be inspiration.

⁹¹ Now, as far as I know, there’s not a person in here that I know, outside of seeing my own boy stand there, and I . . . this minister setting here. I can’t think of his name, an Italian minister. And this little lady setting here, it’s Brother Hutchins’ daughter and my daughter-in-law, Brother Boze. That’s all I know in the church as I can see and know.

How many here are strangers to me, raise your hand, everybody that you know I don’t know you. Prayer line? We strangers too? There we are.

Now, I have preached to you that Jesus has raised from the dead. Now, did He? Did He? [Congregation says, “Amen.”—Ed.] Now, is the time for Him to prove that He raised from the dead. Now, our Christian religion is not a sham. It’s not off in some dark room with demon spirits muttering and carrying on. Them’s devils.

But this is God out here under these lights and everything is right out before you. And that’s right.

⁹² Now, I have spoke of Him. Now, if I’ve told the truth, it’s His time to speak that I’ve told the truth to confirm His Word. Now, this scene tonight happens to break just again in the Bible scene. As I was hoping that there’d be a woman come first, ’cause the statement I wanted to make.

In Saint John the 4th chapter . . . Everything that we do must be Scriptural. And in Saint John the 4th chapter, Jesus was going down to Jericho, but He had need to go by the way of Samaria. How many readers knows that? And He said He did nothing till the Father showed Him. So the Father must’ve told Him to go up there.

⁹³ So He goes up and sets down at—on a well and sends the disciples away about noon. Is that right? Now, and then about noontime, a woman of ill fame came out to get some water. And she was the Samaritan, and she was a—a prostitute. And she begin to draw up the water. Or she was as we believe it. And she. . . Just as she started to pick up the waterpot to put it on her head, Jesus said to her, “Woman, bring Me a drink.”

And she said, “Why, it’s not customary for you Jews to ask Samaritans such.” They had a law of segregation (See?), the different races.

Jesus said, “But if you knew Who you were talking to you’d ask Me for a drink. And I’d give you water you don’t come to draw here.”

And she said, “Why, the well’s deep, and You have nothing to draw with, and where would You get any water?”

⁹⁴ He said, “The water that I give is the well’s of Water springing up, waters of joy and life in your heart,” and so forth. They kept on talking about the mountain and in Jerusalem. What was Jesus doing? Now, you have to take my word for this. The Father had sent Him up there, but God being in Him, He was picking up the woman’s spirit.

And when He found where her trouble was. . . She had a trouble; she was a prostitute. And when Jesus found her trouble, He said, “Go, get your husband.”

She said, “I don’t have any husband.”

He said, “That’s right. You’ve had five, and the one you have now is not your husband. In that thou saidst well.” How many knows that’s Scripture or not?

⁹⁵ Now, the woman, no doubt beautiful, startled eyes, looked at the Master, and she said, “Sir. . .” Now, listen close, don’t miss these words. “Sir, I perceive that You are a Prophet.” Now, listen, we. . . This. . . Now, the Jews knowed it by that when He told Philip what—where he was at, told Peter what his name was. He knowed it and they believed it. Now, what’s the Samaritan going to say?

Said, “Sir, we know that when the Messiah cometh, He will do these things. He will tell us all these things.” Is that right? That was the sign of the Messiah. Is that right? Well, if He’s raised from the dead, isn’t it still the same sign if He is the same yesterday, today, and forever? Is that Scripture?

Said, “When the Messiah cometh, He will tell us these. . . But Who are You?”

⁹⁶ He said, “I am He that speaks to you.”

And she set her waterpot down and run into the city and said, “Come, see a Man Who told me the things I done. Isn’t this the Messiah? The Scripture had said so. That’s what He would do. Isn’t this the very Messiah?”

Now, I claim that that Messiah come in flesh in a body called Jesus, crucified, God raised Him up the third day, set His body on the right hand of God, and He come back in the form of the Holy [Blank spot on tape—Ed.]

A healthy looking woman standing there, but she begins to go from me. And I see her as she is in her home. She’s suffering with a real extreme nervous condition. I see her sometimes to herself, a weeping. And there’s some strange thing about her, for I see her praying. She has her hands up, and she seems to be desiring something great from God. And maybe the Lord will let me hear her prayer. And, yes, she is seeking for the baptism of the Holy Ghost. That is right.

And she is also prayed. I see in her prayer; she’s praying for a friend of hers. And that woman has cancer. That’s THUS SAITH THE LORD. Those things are true, aren’t they, lady? Would you come here just a moment?

⁹⁷ Our kind heavenly Father, this lady standing here realizing with her heart weeping from her, that she knows that her brother, I, Your servant, has no power to do these things. But she realizes it’s in Your great plan, and it’s Your Spirit that’s permitting these things before the people tonight. And I pray Thee, Lord, to give to her the desire of her heart, and may she go from here and have everything she asks for. I bless her in Jesus’ Name. Amen.

God bless you. God bless you, lady. Now, the Lord be merciful, friend. That ought to settle it forever. Now, be real reverent. Just look and live. Don’t look to me; look to Him. And now, if you have trouble with your body, and you haven’t got a prayer card, and you’re not going to be on the line, I ask you to do just like the woman did. [Blank spot on tape—Ed.]

Here is a stranger to me. I—I don’t know you. But God does know you. And you’re here for some purpose; that I don’t know. You must be, if you’re not a critic and you . . . We’ll know that in a few minutes. But I don’t think you are because your spirit seems to be welcome. I am now . . . I am a man, God’s servant. But it’s not me that speaks those things. It’s Christ Himself.

⁹⁸ See, He can . . . We are the—the branches to the Vine. In Saint John 15 He said, “I am the Vine, you are the branches.” Now, the only hands that He has tonight on earth, His body is setting in the—at the Throne of God. And the only hands that He has is ours. The lips He has is

ours. It's not you that speaketh, but your Father that dwelleth in you. He doeth the speaking. You understand? It's not my eyes that sees; it's His eyes that sees through mine and gives the vision.

Now, that's just a gift. That was nothing, don't mean you're any more than anybody else. It's just a man. And I'll—I'll have to answer for my calling. And you'll have to answer for yours. And I want to be reverent. And you know, lady, without any shadow of doubt, in the last minute or two since you've been standing there, something's going on. You're aware of that.

Now, if you ever seen that Angel picture, that's just what is there now; between you and I is a Light. And it's Christ, the same One that appeared to Paul. If you'd see It with your physical eyes, It would do the same thing, perhaps, as there. But now, as the Spirit anoints, I can see It, because it's another world. It's another dimension.

⁹⁹ You're wanting me to pray for you for a growth that's on your back. That's right, isn't it? Now, do you believe? Thank you. You're not from this city. You're from a place called Long Island. And the place is called New Hyde Park. You're address is 915, First Street. That's right. Kyle is your name. Now, if you believe with all your heart, you may go home and be healed. Do you believe it?

Now, look, Jesus said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." You believe that, my sister?

Our kind, heavenly Father, in obedience to Thy Word, I lay hands on the woman and ask for her healing in Jesus Christ's Name. Amen. [Blank spot on tape—Ed.]

¹⁰⁰ The colored lady setting there, you got trouble with your neck. That's right, isn't it? Raise up your hand. You wanted to be healed. You are now. Your faith touched Him and you're healed. Amen.

Just believe. Have faith. What happened? She never touched me. You seen that. She touched Something. Who was it? The Bible said, that, "He's the high priest that can be touched by the feeling of our infirmity." You believe that? Then look and touch Him. I was just His mouthpiece. I couldn't tell you what He said to her. The only way I know, see these tape machines going? If anybody ever questions it, here it is. We got it. Any prediction, anything that's said, them boys goes right with me. And we got every tape from every place that ever says . . . Even at home or when this predicts things will be at certain times. We got everything, and never one time did it ever fail. And it'll never, can't, it's God. I fail, but not Him.

¹⁰¹ Now, the lady here before me, perhaps, we're strangers, lady. I—I do not know you. And you're probably Indian or from India or somewhere

or you—or you're just . . . Oh, you're British. All right. Now, here's a very picture again, isn't it of two different nationalities, and a man and a woman? You are a Christian though. You're a Christian.

And you're here for me to pray for you for a real extreme nervous case that causes you to have dizzy spells. That is true. Of course, you were healed when That, when you . . . That struck you then. See? I see something else. It's seems to be a—a water, like blue ocean floating back and forth. And I see a woman that's elderly. It's your mother. And your mother is suffering with a stomach trouble. That's right.

And she's in the British West Indies now. That's true, isn't it? You believe for her? Now, you send her that handkerchief you have in your hand, where you were healed, and God grant that she be healed too, my sister.

Our heavenly Father, Thou art the Christ . . . ? . . . [Blank spot on tape—Ed.]

¹⁰² White hat on with gold looking band around setting on the end, you—you're wanting God to heal you tonight with that high blood pressure and make you well, aren't you? The little lady with the gray . . . That's right. You're wanting your healing from high blood pressure. You were praying that God would give it to you. God, grant it to you, sister. [Blank spot on tape—Ed.]

¹⁰³ Thing bothers you, and it's called tumors in the head, but God can make you well, if you'll believe it. Will you believe it? The tumor in the head, but God can heal you. That's a serious thing, and serious operation which I would be doubtful of. And I—I'm not saying that to discourage you, but I want you to have faith in our Lord Jesus Who's here now, Who knows you, and you know you're standing in His Presence. The presence of your brother wouldn't let you feel like that. I'm just a man. But you know He's close.

Can you accept Him now for your healing? Would you come and let me ask Him to bless you as you come? Hand me your hand. Kind heavenly . . . [Blank spot on tape—Ed.]

¹⁰⁴ Doesn't look like the woman, but she's somewhere in here. Now, if you'll just keep praying, ever who you are . . . Somebody's touched Him, and He in His glory has made it known over here. Someone has touched Him. If I could . . . Yes, it's another colored lady. She's setting right here. She's suffering from the ill effects of an operation. And, that's right. You touched Him, lady. The Lord bless you.

I seen it was a different size woman, different age, and it couldn't be the same one. One's wearing glasses and different age, and different size. But she was the one. You were praying for that, wasn't you, lady?

If that's right, raise up your hand like that. All right. [Blank spot on tape—Ed.]

¹⁰⁵ The little lady, it's a white lady wearing a—a red suit, black hat on with varicose veins, and she's praying for God to touch her too, setting down there. That's right, isn't it, lady? See? You touched Him. Amen. [Blank spot on tape—Ed.]

That God would give her the opportunity to touch Him tonight, that I would turn around and say that, that you would accept your healing. If that's right, raise up your hand like that. See? How would I know what you were saying in your prayer? See, see?

Now, surely with my back turned to the lady, you couldn't think nothing else but the Lord Jesus, could you? 'Cause she never had nothing. See? It's her—it's her faith in God. Just—just ask Him one time. [Blank spot on tape—Ed.]

Isn't it. . . I—I don't know you, never seen you. You're aware of that, aren't you? I never seen you, know nothing of you. But if the Lord Jesus will tell me what you're here for, will you accept that He wants to give it to you? And that'll be Him telling that I told the truth and wanting to give you what you're asking for. You are a Christian woman. That's right. And you're here because of a tremendous nervousness, for one thing, which goes along with your age at this time. That is right. You have a nervousness.

¹⁰⁶ And though your eyes be as crystals now, sparkling, yet, you have weak eyes. That's right, isn't it? Now, do you believe me to be God's prophet or His servant? Do you believe that? Let me tell you this that's not along in your line. You have trouble at your home. It's a domestic trouble. That's right. It's because of your husband. He's an alcoholic. That's right. Isn't that right?

Now, do you believe me to be His servant? Come here and let us pray to Him.

Kind heavenly. . . [Blank spot on tape—Ed.]

And to be well. You have sugar diabetes. Raise your hand if that's right. See? It's a vision, not mind reading. You remember the Jews called that mind reading, or said it was a fortune teller when Jesus did that? How many knows the Jews said that? What did Jesus say? "I'll forgive you for that, but when the Holy Ghost is come," which is tonight, "and does the same thing, if you speak one word against It, it'll never be forgiven you in this world or the world to come."

Did Jesus say that? Go on your road and rejoice, sister, and be healed. Father God, I bless. . . [Blank spot on tape—Ed.]

¹⁰⁷ The same thing, plus heart trouble and—but God is your Healer. Do you believe that with all your heart? Would you accept it if I would pray for you, you believe that God would let you get well?

Our kind heavenly Father, I bless this young man in the Name of Thy beloved Son, the Lord Jesus, and ask for his healing. Amen. Now, go on your road believing, son. Don't doubt a bit, but believe with all your heart.

Would you come, sir? If the Holy Spirit will reveal and will tell you what your trouble is, would you obey Him, sir? Had a lot of trouble in life, haven't you? I see you have lots of trouble, especially way back in your younger days, the soldier days. But you got a stomach trouble. That's right. Now, go, eat your supper, sir. The God of heaven bless you, my brother. Amen.

¹⁰⁸ Let's believe the Lord. Would you come, lady? Would you want to get over that female trouble? When you were setting down there a while ago and I was speaking, something happened. You had a real strange feeling. Is that right? How am . . . Is that truth? Now, that's when you were healed with that weeping condition of your female trouble which was a . . . It was an abscess on an ovary. Go on your road now and believe with all your heart and get well.

And now, heavenly Father, in the Name of the Lord Jesus, grant to the woman the de . . . [Blank spot on tape—Ed.]

Dark skinned lady setting right here. She's suffering with a bladder trouble. That's right. I never seen you in my life. But Christ let me catch your prayer. You believe me to be His prophet? His servant, rather. You do? [Blank spot on tape—Ed.]

Would make you well? That's right. Your last name is Jackson, isn't it? Uh-huh. [Blank spot on tape—Ed.] . . . your address, isn't it? That's true, Fulton Street. So you—you can . . . That's right. Now, may God grant you your request, sister, is my prayer . . . [Blank spot on tape—Ed.] . . . ? . . .

Then go on your road rejoicing and say, "Thank You, Lord Jesus." And you can have the desire that you're praying for, also. That's right. Amen. [Blank spot on tape—Ed.]

¹⁰⁹ Here it is. Just a moment. It's a child. That is, it's that little colored boy has the epilepsy. That's right. Now, be reverent. That's the mother with her hands on the boy. You was praying for him, lady. And listen, look at me just a minute. You have a throat trouble, don't you? That's right.

Our heavenly Father, Satan thought he was going to get by with that. But You're here to rebuke him. And I ask for mercy. And I pray

that in Jesus' Name that this evil will leave both of them. Come out in Christ's Name and go into outer darkness, and may they both live and be well through Jesus Christ's Name. Now, believe, have faith. [Blank spot on tape—Ed.]

With your head down and your hands a praying, He heard you. Isn't it wonderful? You're scared that's cancer, aren't you? That's a rectal trouble, isn't that right? And you're scared it's cancer. Well, you touched Him. Believe Him now and be made well, through Jesus Christ's Name. Amen. Accept it.

"If thou canst believe," He said, "all things are possible."

¹¹⁰ Lady setting right behind him there with varicose veins, you think God would heal you too, sister? You do? You have chest trouble, don't you, lady, right there next to her? And you believe that Jesus Christ would make you well? If thou canst believe, you can receive.

What do you think about it in whole? Are you ready to believe? Do you now believe? They must be fixing to take me, 'cause there's no one else here. I want to ask you something. How many is convinced that Jesus is the Son of God and He's raised from the dead?

¹¹¹ Is there a sinner here that would like to stand to their feet right now and say, "I now want to accept Him as my personal Saviour?" While you're in His Presence, will you stand up to your feet? Thank you. God bless you. God bless you. Someone else? Just keep standing.

Is there a backslider, someone away from God? God bless you, sir. Someone else? God bless you, sir. Accepting Christ, as Saviour, will you stand? Backslider? God bless you. God bless you. God bless you. Someone away from God, lukewarm and wants to come to Christ, stand. God bless you. God bless you. God bless you. God bless you. That's right. Just remain standing just a moment if you will.

Come now, you're in His Presence. Everything that you see is coming right unfolding the Bible to you. How many knows that to be true? Bible readers and so forth? I am not here as a deceiver. I'm here as your brother. Now, you're without excuse. Now, is the time. Christ is calling you.

¹¹² How many here without the baptism of the Holy Ghost that would like to have the baptism of the Holy Ghost, would you stand and say, "I now want to receive Christ as—as the baptism of the Holy Spirit. I now believe"? God bless you. That is wonderful. That's wonderful. Just keep standing. Sinners, keep standing. Wonderful.

Now, how many's sick and wants to be healed, would you stand just now, saying, "I want to be healed." You're presenting yourself. Now,

your attitude is what does it. God bless you. Just remain standing just a moment.

Pastor, come here a minute. Just a minute, I want you to stand here just a minute. Friends, Christ is present. And there's only one thing keeping you from not getting what you want in Christ tonight. That's unbelief. That's a shadow of darkness that would kind of overshadow you, making you, him trying to make you think that you couldn't do it.

Honestly, this building seems to be over this audience now, just one big glow. It's the Holy Spirit. He's—He's ready to give you what you ask for. Now, let us just raise our hands up to God.

¹¹³ Heavenly Father, in the Name of Jesus Christ, I now condemn every works of the devil, everything that Satan has did that has harmed these people. I, now as Your servant, take these curses from them in Jesus Christ's Name. Take all the sin out of their life, all their—their indifference, all the sickness in their body. And, Satan, you are exposed and defeated by Jesus Christ, the resurrected Lord. Come out of the people. 🐦

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