

Raising Him From History

Jeffersonville, Indiana
October 01, 1958

1 Thank you, Brother Neville. Good evening, friends. It's indeed a . . . I deem this a great privilege to be here at the Tabernacle tonight, to start again a five night series of meetings. It's been some time since I had a revival here at the Tabernacle. We never announced it in the papers or anything, just so . . . we knew we wouldn't have enough room to seat the people, because it's small, and our seating is very poorly. But we'll do just all we can to accommodate.

2 We were going to get the high school gym here, and we could've advertised it; but they're in time of school now, and kind of hard to get ahold of. And I will be leaving pretty soon, I suppose, for my missions and so forth across the seas. And I just wanted to come together to have a little fellowship with all the folks, before we went over again. You know, we meet time after time; and one time we're going to meet for the last time. So we want to keep right up as close as we can with the Lord and with His Word, and as we see His Word unveiling itself, day by day, day by day. I thought it would be nice if we had a little meeting here, and then we would pray for the sick.

3 And it's been told me some time ago by a vision that the Lord gave me (Some year ago I suppose, or maybe a little more. I have it wrote out in a book at home.) of a changing of a ministry. And many of you people sitting here, I wouldn't say many, but remember when we first built this Tabernacle? You remember the vision that come the morning we laid the cornerstone there, when He said, "This is not your tabernacle." But He set me under the skies, and said . . . told me that different things would take place.

4 If you know, you watched that come to pass just exactly as it was told, see. And it always has been that way; so therefore, I rest assuredly that what He says, it's God, and it has to be true.

5 And then some time ago I was in a vision, and I saw a large tent. Oh, it was a mammoth, big affair. And I'd just been speaking;

and many souls were at the altar, and were just kind of weeping with their hands up, quietly and softly. A nice gentle-spoken man came out to the platform and said, “Now, they will form the prayer line, while Brother Branham’s making ready.” And I was standing that way. . . . Of course the prayer line would’ve been to my left. And I noticed a crowd of people that seemed to cover a city block or more, that was standing in line.

6 There was a little building, wooden building, inside of this tent. And there was a woman standing there, or man, one, taking names. And people were going in on crutches and stretchers, and coming out the other side walking. Well, I wondered what all had taken place in there. And then that Angel of the Lord, who’s picture you see here, it went from me; and went right over that little building, and stood there; and then went down, and a voice spoke and said, “I’ll meet you in that place.” Well, now, I’ve looked forward for that time.

7 I’ve been off some time now, resting because of overwork. I come back, and the last weekend we had a little kind of a church doctrine for three nights here. That’s last Saturday night, Sunday morning, and Sunday night prior to this meeting: kind of get this church shook in condition, so we could go ahead with this meeting coming on now. And then immediately after this Sunday night will be my farewell night to the Tabernacle for some time, as far as I know.

8 And now, and I’m hoping and trusting to God that some time during this week, that I want to use this little room over here for a prayer room, and to take the sick and afflicted in and see if He will meet me, and start at the Tabernacle again on the new ministry. I would sure love to see it done. I do not know what it is, my friends. I do not have any idea what it will be; but he who listens now, I trust that it’ll be something more to help His poor, sick, suffering children of this day. I promise Him that I’ll be faithful, and loyal, and try to be more loyal than I was with the other gifts that He has given. And if it shall come to pass, it’ll be just as real as the others has been.

9 Now, them other gifts are still just as firm as they were, see. But I’m looking forward for something new to happen, now. And I hope it takes place here.

10 Now, I thought maybe tonight we would speak and see how I felt. And another thing I wanted to do, I wanted to try to find out

when we go in the first time, if I could send my wife in there and let her be with me, when it comes down the first time to see if it'll be that way. If not, then in bringing women through, we will bring them two at a time, two women at a time coming through. So I'm not saying that it'll work either way, it's so that you would know; because it's already been said that we were looking for something new to take place, and we are.

11 But now, I don't say that He told me it would take place. Where I've seen in the vision, was in a tent. But, of course it might take place anywhere, anytime. So we're looking forward to it.

12 Now, we're going to try to let you out early: the song service, a half hour; and the preaching service and the altar service and so forth, about one hour; which makes an hour and a half, so that the people standing won't be cramped up, and come back tomorrow night.

13 Now, just before we open this blessed old Word . . . and we'll assure you we will never say nothing outside of what's in that, because that's the foundation. And before we do, let's just bow our heads a moment for a word of prayer.

14 Dear God, as we stand tonight in Thy presence, and realizing our frail frame, that we're just the dust of the earth; Thou hast brought us forth as living beings to honor and glorify Thee. And we realize that our lives and our destination lays in Your blessed hands. And we have committed ourselves by faith into Your hands, hoping that our eternal destination will be given to us to live with Thee forever in a better world: where we will never have prayer for the sick and the needy, there will never be a tear fall from a cheek, there'll never be a feeble, wrinkled person ever come up. But we will be young there forever, and the glory of God will be upon us, and we will need no healing--for we will be eternally healed forever, when this creature that we now are will be changed and made into a body like His own glorious body. Then we shall see Him as He is. Until that blessed hour arrives for each of us to come, we wish to put forth every effort that we know how to glorify Thy great name, with such faith as Thou hast given us.

15 So on the eve of this little gathering together here in this little memorial place, in commemorations of the first revival we held here

... and the great, mighty works that Thou did show us by Thy great powerful hand. From here has swept forth a revival to every nation; and around the world tonight revival fires are burning on the hills, and men and women are being healed of their sickness and diseases, and are coming to be acquainted with the true and living God. O Lord God, pour out Your Spirit upon us tonight, Lord, in great measures.

16 And if it so pleases Thee, Lord, if it's in Thy divine program, we would ask, O God, that in this building You would start this new gift to operating, that these ones who has stayed behind from the fields and has been the prayer warriors, they might see for the first time the great hand of Jehovah moving in this new way (Grant it, Lord) and be partakers of the fruits.

17 We only ask humbly that it shall be granted here; knowing that it will be somewhere, because we feel that it's in Your great providence to do so. Now, bless us, Lord, as we turn back the pages of the Book, Your blessed Holy Word. May our spirits be open to receive it, Lord. And when the services is closed tonight, and we start to our different homes, may we say like those coming from Emmaus, "Did not our hearts burn within us, tonight, as He talked to us along the way?" for we ask it in His name and for His glory. Amen.

18 Tonight I have chosen for just a Scripture reading, a few verses, if you wish to turn to it, to the book of Kings; I Kings, and the 18th chapter of I Kings. And I want to start reading from the 17th verse. And I wish to take then for a text: "Lifting Him Up Out Of History." Now, you that's putting it down, I might quote it again: "Lifting Him Up Out Of History." Now, the 17th verse of the 18th chapter of I Kings:

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baalim four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.

19 We are standing, tonight, upon the brim, and watching come to pass and unfold two great scenes. And those two great scenes are these: one of them is the ending of history, and the other one is the ending of time.

20 And many great men down through the ages has longed to see this hour that we're now approaching. And as we live in this glorious setting of mortal sun and the breaking of the eternal light, I do feel that we're living in one of the grandest ages that ever man has been permitted to live: because it's the closing out of time and the blending in of eternity. History only tells us what we have read--what has been. And what's in the future lays in the hand of God.

21 And we find out today, that there's not too much history being written; because I don't think it'll ever be used. Both of these great events are running into shallow waters. For instance, how we're running out the national crisis, and the national security is running into shallow water. Traveling around over the world, it seems like not only our nation, but there is no nation knows just what to do. Seems like there is a turmoil everywhere.

22 I go into Africa. They're all afraid of an uprising among the people, and communism sweeping the land. I go into Switzerland, the same way. And all the other nations in which I have visited, they seem to be that there is an unsettled peace everywhere.

23 Now, you know our Lord predicted such a time to come: that there'd be unrest among the nations, perplexed of times, distress between the nations. And we have tried everything that's seemingly humanly possible to make it last just a little longer. But I believe

that we're just running out. I don't believe that there's anything else that we can do about it. We're just at the end of it.

24 We tried for a while on having kings, and they wouldn't work. Then they tried democracy--it doesn't work. And we're tried ... they've tried dictators, and it doesn't work. And each one seems to get just a little bit shallower each time.

25 And now we stand at the great moment when anything could happen. It could be over in five minutes time, that every nation would be laid to powder. And if we're at that time, where ought the church to be? A great crisis.

26 Then also, we have a home-life crisis. It seems like that home life is running out into shallow water. It used to be in a home that father, the head of the house, would sit down of a morning and he would speak with his family; and they would all take out the old family Bible, and read just a little bit, and all gather around the table and have prayer. You don't see that no more. And when the day was done and Ma had the dishes washed, they'd all gather in and read some more of the Bible, and pray, before going to bed.

27 Juvenile delinquency certainly was a hard thing to find in them days. The boys all went to the fields to work, and the girls helped mom with the washing down at the creek. But today, we just push a little button and the dishes are all done, and Ma's in the car and gone to the card party or out ... she's ratting around over the streets. And the work's done by a tractor. And we just don't have nothing but just a bunch of lazy, idle people. And home life is so neglected, till the Bible is laid back till they'd have to hunt for a hour to find one in many homes in America.

28 They go to church on Sunday morning for their religion for about twenty minutes; and if the pastor takes about thirty minutes, he's called on the board. What is it? Home life is running out.

29 It used to be that father and mother loved and honored and cherished one another. And when she was old and gray and wrinkled-up, and her poor old face all drawed-up and her glasses hanging down over her nose, Pop loved her just as well as he did when she was young and pretty.

30 But today (I don't mean to be critical), but when she gets a little old, he just swaps her for a new model. It seems to be that way,

like swapping cars or something. It seems like that that real family love don't exist much more. Just something has happened. Home life is running out. We don't have the old American home as we used to have it long years ago.

31 There's another thing that I would like to say, that is another thing running out, is friendship is running out. It don't seem like that we have the friends that we used to have. And the friends that we have are not loyal friends like used to be. It used to be, I can remember, when someone got sick in the neighborhood, that everybody come around; and they helped them with all their work, and lended a hand to anything could be done. Sat up with them all night at a time. And as I've often said, it's truth, that we hardly know the neighbor's dead until we see it in the paper. Friendship.

32 Papa has a key to the house, and mama has a key, and they're both out and gone half the night; and the children, they don't know where they are, and the little ones are with the baby-sitter. And that's the way life is lived.

33 Do you know the Bible predicts all these things? So what is it, then? It's that we're standing in a position watching these things run out.

34 Let's take church life. There is where it all began. Church life is running out. The people just take the church today almost for an idol, like a totem pole. Go sit in church five minutes, and "I've done my religion." Pay in your little contribution, whatever it is, to pay the pastor; and they don't make that up, they have a little supper and make it up to the pastor; and if he ain't satisfied, he hauls off to somewhere that'll give him a better wage. Seems like the pastor is not divinely called anymore. Just seems like it's begin to be a meal ticket to the pastor; that the people, wherever offers him the most money, there he goes. It shouldn't be that way.

35 It should be that a man was called of God to a community. And if he had to lay there like Elijah did on top of the mountain at the brook Cherith and expect the crows to feed him, he ought to stay till his divine mission is fulfilled. No matter if he gets a penny or not, it should be the call of God first.

36 But it's seemingly it's changed to the call of money, or a bigger position and something on that order, or to become a more popular

person in a bigger church, or something like that. And then, the church in their ... they have let down. They begin to run out. Just watch it unfold.

37 Now, I'm yet under fifty years old, and I can remember going to the Baptist church, and the Methodist churches, and watching them in an old-fashioned revival: when they would shout, and praise the Lord, and walk up and down the aisles, and persuade sinners to the altar. You never see that nowhere no more! They used to have old-fashioned prayer meetings during the time of a revival. And a sinner in the neighborhood, a boy or girl ... and them old mummies and daddies would pray so hard till they'd pray conviction on those children. And they'd make their way down to the altar, and there come to Christ. But you don't see that no more. It seems like it's running in shallow waters. It just don't seem like it ought to be that way.

38 And then it used to be that most any of the churches would. . . . Many years ago, when they would have a revival in one church, all the other churches would cooperate. And they would come in and help, and send their members over, and close up churches, and have a revival. You don't see it no more. Now just what's happened? And what are you going to do about it? It's just fulfilling the Word of the living God.

39 And it points two posts: one of them, the running out of time; and another one, the coming of the Lord Jesus. For the Holy Spirit definitely spoke and said in the last days the churches would be heady, high-minded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that were good. So if the Bible has predicted such things to be, how can we expect anything else but that to happen? "Having a form of godliness, and denying the power thereof."

40 Go through this nation today, our nation, and find a little handful of believers that believe. I mean *real believers*, that believe that Jesus Christ really lives. See, they got the church just to an idol. We've been through that the last few days in our teaching. We throw it onto the Catholic church: their idols and bowing to it as they pass by the church. And the Protestants are just as bad--just so they go

there once in a while. And maybe some of them just go once a year, and that's on Easter.

41 I heard a minister here not long ago in the city that made this remark, he said, "I told all my people on Easter morning, 'A merry Christmas!'" Said, "I won't see them no more till Christmas--or next Easter. 'A merry Christmas.'"

42 And as we stand here watching these things unfold, and each of us mortals--and know that something has to happen, it just can't go on like this. Every person doesn't have time to stop five minutes. They're just on a push, and a run, and a hurry, and a jam through the street.

43 When the children was coming up the highway this afternoon, I was coming--or noon it was--I was coming from New Albany. And here come a lady down through the road among those children, about (in a twenty mile zone) about sixty or seventy miles an hour, just hard as she could split. And where's she going? In a few minutes I said, "What do you think about that?" to the person that was with me. Here come two more cars racing, like hot-rodding, right up among those children. Through our lane there where we live, at morning it's like a race track. Have to hurry home to wash the dishes, or listen to Arthur Godfrey, or something. Where are you going? What's the matter? What's got the thing all upset, is because men and women have become lovers of this present world. The great thing ought to be, would be come home to read the Bible and to ... time to pray.

44 I think about John Wesley's mother, Susanna. She was a mother of seventeen children. And she had time to spend I think it was either two or three hours every day in prayer; and raise and mother seventeen children. Which brought forth one of the world's greatest preachers and one of the greatest song writers of the day, Charles and John, because she took time to serve God and not dally in the things of the world.

45 And when we seen our foundation of our nation, the foundation of our homes, the foundation of our church, sinking, then brethren, what can we do?

46 Then I want to say this (oh, if I had a voice that I could echo it to the world): We have a solid foundation left, and that's God's blessed holy Word, the Bible. For all heavens and earth will pass away, but God's Word shall never pass away. "And upon this rock," God said, "I will build My church, and the gates of hell cannot prevail against it."

47 So what a blessed privilege it is to all of us to reach over and get God's good old Bible, and turn the pages back, and know that we're reading directly truth, and to see that these times happened in days gone by, for it speaks of a historical God. And the only way that we're ever going to be ... to cope with these ways or to fall in line, is to call up out of history that historical God. For through all days--in the antediluvian destruction, before the coming of Christ, and at different events--He never fails when He's called on. He's always right!

48 I'm thinking of a time now, that when a nation was in captivity. It was Israel. And they were down in Egypt and was made hard and rigor to serve the Egyptians. It seemed like that everybody had just grown cold. Did you know Israel was in Egypt twice as long as the United States has been a nation? We're not over about 150 or 70 years old, something like that. And they were 420 years in bondage--or down in Egypt.

49 But it come a time, when seemed like that all hopes was gone, but there was one man and woman who seemed to have faith in a historical God that spoke to Abraham in the time of crises; and they believed they could call on Him and He'd answer. And that was Amram, and Jochebed, the wife of Amram--the mother and father of Moses.

50 And as here some time ago, I was preaching and gave a little illustration of how that Amram would come home at night and he'd say, "Jochebed, I am so tired!" And the fresh lashes on his back from a task master's whip. . . .

51 And she would sit down patiently, perhaps, and wash out the places, and weep and say, "Oh, Amram, isn't there something that can be done?"

52 Now, we'd hear him say, "Oh dear, if you'd have been with me today and seen them beat them young boys trying to pull those loads.

But they were heartless, they treated them like they were animals. And that's our young men of Israel. Isn't there something can be done?"

53 That's what I wonder now. To see the our young teen-age boys, that will be the men and women of tomorrow, our teens today: hair down in their neck, and britches pulled down over their hips, with a pistol stuck in their side, and a cigarette in the side of their mouths. What will it be? It's still slavery under the devil! "Isn't there something that can be done?"

54 And Amram, perhaps one of the only ones of the nation, would climb up a little stair step, regardless of how tired he was, and there each night he'd call on the God of Abraham: the One that he'd learned that come to Abraham, and come to Job, and come to Isaac, and come to Jacob, in the hours of distress. And surely if He was God in their day, He'd be God in that day. And if He was God in Moses' day, He's God today. He just needs to be called up out of history, and called on the scene of action.

55 And I can see Amram, night after night, no matter how tired. . . . That proved his faith in that God. But today the people, if they don't get everything they ask for the first time they pray, they seem to think that He's dead.

56 What we need is men and women today of gallant spirit: men and women who are determined to hold on till they see a God that really lived come into action, that will not take "No." for an answer. They're determined to stay with it.

57 If they are sick and the doctor has said they can't get well, yet something within them tells them they're going to be well, hold on no matter what takes place.

58 Have you joined the churches of the denominational world until you have sapped all your strength from walking from place to place, and you still can't find relief? There's still a God that answers prayer and saves from sin.

59 And as we can see Amram, on those wearying nights, back bleeding, climbing up the steps again until two and three o'clock in the morning, praying; and seems like he's just talking to the wind. But down in his Jewish heart there burned a faith that no winds of doubt could ever blow out. That's the kind of men and women we

need to rise on the scene today. If He doesn't answer tonight, He will tomorrow night. If He doesn't answer this year, He will next year, for He's a God--not "a" God, but "the" God.

60 And we see night after night, as Amram climbed the steps, and Jochebed would come up to him and say, "Amram dear, you've been up here praying all night! Why don't you just tell some of the boys where you're working, and let them pray awhile."

"Well, honey, what if they don't do it? Somebody's got to do it! Somebody's got to pray through!"

61 That's the way every Christian ought to feel tonight: not waiting for somebody else, but take the front ourselves and go through.

62 If we believe the Bible to be a history, it's also a prophetic book that tells that that same God shall rise in the last days. And it's time for Him to come on the scene. That's what Amram knewed, that Moses had prophesied, or not Moses, pardon me, Abraham had been given a promise by this God of history--who hadn't answered a prayer in four hundred years, as far as we have record. But He made a *promise* that He would bring them out!

63 And it seemingly we've had a silent God for a long time. But the hour has come where He's going to rise on the scene.

64 One night, when Amram had prayed maybe for several years, and his hair now was turning gray, and no deliverance but just getting worse, one night he got right down to business.

65 That's how we have to do it. Get right down to business. He said, "God, You promised this, and we've looked forward to it; and we see the signs all year, and the time is at hand. It's time for You to *do* something about it."

66 While he was in deep concentrated prayer, praying with all of his heart, he looked standing in the corner. He rubbed his eyes and looked again. There stood an angel with a sword drawn. He said, "Deliverance is coming. And you're going to bring a son into the world, and he's going to be the one to deliver them." See, God always answers prayer, doesn't He?--if we just hold on.

67 Moses, when he had led the children of Israel safely into the wilderness, and he came to the Red Sea--and the mountains on one

side, and the deserts on the other, and Pharaoh's army this way, and the Red Sea in ahead of them--and they were trapped in a little neck. Seemed like that even nature would cry out. What's going to happen? They're finished: Pharaoh's army, by the tens of thousands, to ride them down. But what did the people begin to murmur and complain? "Oh, it'd been better if we'd stayed back in our place where we were at."

68 But there was one among those people who had the flame of God's faith burning in his heart, who believed that a historical God could rise on the scene in any kind of a difficult. Moses stood with his hands up to God and prayed until the God of history rose on the scene to be a God in present day. And He opened up the way, and Israel went through the waters on dry land.

69 Oh, it was not long after that until Joshua had led the same group, or their children, to the Jordan. And it was in the month of April, when the whole streams were swelling, and the Jordan was five times it's size. Looked like any good military leader would've brought them there different from that. And it was at that very time, when there wasn't a possibility to cross it, but Joshua'd remember there was a God of history, forty years before, that opened the Red Sea. And He called on that God; and that God came down in great power and become a God in present crises and opened the Jordan and crossed them over.

70 It was many years later, when our text reading tonight, or subject reading, when Elisha had seen the curse of that nation and was up on the mountain. And for hundreds of years there had been no prayer answered in Israel. Yet Elisha knew that there was a God of history that could come on the scene. And he challenged the unbelieving world to stand in the presence of this God and see which one would answer by fire. And the God who could protect the Hebrew children from the fiery furnace brought down fire and consumed the sacrifice.

71 It was also not long after that, when a man had died by the name of Lazarus. And there was a God that still lived--that could

take Enoch home without even seeing death and take Elijah up on a chariot of fire--and He was called on the scene in the dark hour of death, and He acted just the way He would at any time. Yet He was the God of history, but was raised up from history to a present crises.

72 It was down by the Jericho gate, where a blind man sat by the road crying. All hopes was gone: no doctors could do him any good, his money was spent. There was nothing left for him but to sit there and dream for a few days, till death would be a sweet relief. And one day, coming down the road, a God of history come on the scene in a present crises. God opened the eyes of the blind.

73 It was in Jairus' house, where the doctors had failed, and turned a little girl back to the ... to be ... to die. And death had come in and taken it's bitter toll; and had taken the only child of the home, the little girl of twelve, and stretched her out on a couch. When a broken-hearted little preacher had to forsake his denomination and all of his friends ... but he remembered that there was a God of history who could raise the dead, and he went to find Him. "Seek, and ye shall find; knock, and it'll be opened unto you; ask, and it shall be given unto you." He's still the same God.

74 When this God, dwelling in a body called Jesus the Son of God, when He was called on the scene, called up out of history.... The God who could raise the dead in the Old Testament, bring life back to a dead baby through a prophet, that God cannot die! He's God for eternity.

75 That baby laying there on the bed stretched out, and little Jairus knowing that the Shunammite got her baby back, he said, "That God of history, if He could ever be called into action, He's the same God today." And searching through ... he'd heard of some man that claimed to have the power; and that was Jesus of Nazareth, who they all hated. But he called Him on the scene, for He was the closest representative he could find of God of today--the God of ... a living God. And when He was called on the scene, and the historical God was called up, He acted the same way He did when He spoke to Elijah on that dead baby.

76 Let me more say today, my brother, sister. In this present day when crises and when cancer is eating the world up and diseases of all kinds, the same historical God that cleansed the leper, healed the sick, and raised the dead is the same God today. He's waiting anxiously for His people to call Him on the scene of action.

77 One who could forgive a heart for committing adultery seven times in a day, He who could cleanse the vilest sinner and make them white as a lily, that same God of history lives today to clean every blackened heart of sin and unbelief.

78 There was a man had a boy with epilepsy one day, and he took him to the church. And the disciples danced and hollered around him for a while, and could do no good; but there was still a God of history that lived! He was determined to find Him. Seeing them coming off the mountain, he run to Him and said, "Lord, have mercy on me. A devil's took my child, and he pines away and falls into the fire."

79 Jesus said, "I can, if you believe." If you believe what? If you believe that the God of history still lives today. And He was called on the scene, and the epilepsy left the child.

80 That same God lives today. When the churches has failed, when politics has failed, when everything else has failed, and man has failed, and everything's failed--God can't fail! He's the God of this old black-backed Bible. His promise is just as true as they ever was, and it's time that His people called on Him--raised Him up from history--for it is written, "Jesus Christ, the same yesterday, today, and forever."

81 He's a historical God. And He's a present-time God. "And in the last days," He said, "I will pour out of My Spirit upon all flesh. And signs and wonders shall follow them that believe: For in My name they shall cast out devils; they shall speak with new tongues; if they take up serpents or drink deadly things, it would not harm them; and if they lay their hands on the sick, they shall recover."

82 That was a historical God that give the promise, and we're the people today of His pasture. We're the sheep of His fold, and He's waiting on us to stand and call Him on the action, call Him on the scene. Watch Him go in to movements. Watch Him do the supreme. Watch Him do the thing that man will wonder and scratch their heads and not understand it. He's a historical God and a present-day God. He's waiting to be called out of history.

83 Let's not look at Him ... what good does a historical God do us, if He's only a historical God? What good would a historical God done Amram and Jochebed? What good would a historical God done to Moses? What good would a historical God done to Lazarus? What good would a historical God done to blind Bartimaeus at the gate? And what good would a historical God do you tonight, if He isn't the same today?

84 He *is* the same today. He forgives all of our sins and heals all of our diseases. The historical God, called up out of history, He'll shine in this last day. What? When time is ending, when politics is ending, when life is ending, when everything's coming to end, Jesus comes to the life. When everything's met it's doom, He still shines--the lily of the valley, the bright and morning star. He is the same yesterday, today, and forever. Just call on a historical God and watch Him become a present God, raised up out of history to shine just as He did then. He'll act the same, He'll do the same, He'll forgive the same, He'll heal the same. His compassions is the same, His willingness is the same, and His power is the same. He's the same; He's waiting for our....

85 You can't call Him with your lips. He doesn't come by lip service. He comes by faith! When your faith--not your long prayer, your burning out.... But He comes with that little dim faith that's way down in your soul, that can take a hold and say, "That little pain that's been ... that brought me to this Tabernacle tonight can light my soul afresh, can send me away from here a-burning and singing just like the birds of the air. Why? He's a historical God and a present-day God. He's waiting to be called on. Call upon the Lord. He'll hear you. Speak to Him in psalms. Pray to Him and believe Him--He'll answer.

86 And these words I say in closing: That's the reason of this meeting tonight, that's the reason this meeting is started. I believe that the God that told me twenty-seven years ago when we put this foundation stone in yonder that I'd preach the Gospel around the world, He brought it to pass.

87 When they laughed and said, "Where you going, Billy, with your seventh-grade education," I said, "I'm going in the name of the Lord Jesus!"

88 When I preached my sermon--before leaving eleven years ago --across this pulpit, Miss Gertie sitting there sang that "Only Believe," and the great giants stood yonder like.... I preached on David and Goliath. There was science, and the great known world, to condemn divine healing, and put it to shame; and everyone telling me, "Boy, you'll crack up out there. They'll throw you in jail. They'll do this, that, or the other...." But the God of history had come on the scene yonder, and told me to do it, and I did it--by His grace and His mercy.

89 That same God that was history of ten years ago, has raised on the scene again. Just as sure as He brought that to pass, He shall bring this to pass. He's the God of history, and He's God of present day. He never slumbers or sleeps. He cannot die, for He had no beginning or no end.

90 In your case tonight, sinner friend, that little tickling feeling around your heart that tells you that He *is* the same, that tells you that He *can* free you from every burden and every crime and every sin that you've committed against Him.... What can you put your hopes in? Not even in your own home, not in your wife, not in your family, mother or father.

My hope is built on nothing less
Than Jesus blood with righteousness;
When all around my soul gives way,
Then He's all my hope and stay.
On Christ, that solid rock, we stand;
All other grounds is sinking sand.

91 Church, friend, whatever it is, they're all coming to an end; but He lives forever. And because He lives, we live with Him.

92 What would you give in exchange? What could you give? What if God called you tonight to answer at the judgment? What would you do about it? You put your hopes in the nation? It's breaking, like all others. Put your hopes in a certain election that's coming on? Them men, I have nothing against them, but they're mortal and going to leave. You can't put your hopes in nothing at all that's going to hold but the God of history who promised He'd rise.

93 And some blessed day they may take you yonder and pour the dirt on top of you, the undertaker; but the up-taker will come around one of these days. The undertaker will take you down; but the up-taker will take you up, just as sure, for those who are dead in Christ will God bring with Him when He comes. For He's a God of history now to many, but He will be a God of present day when you accept Him as your Saviour and find Him real to your heart.

94 There'll be something in you that tells you.... You might not be emotional, you might not cry, you might not speak with tongues, you might not run, you might not shout, but something will happen that you'll know--that you'll know that something's taken place. Your life will tally right with that, as long as you live.

95 And when the last hour comes and you leave this world, you won't fear no evil, "For Thou art with me. Thy rod and Thy staff, they'll comfort me." When the doctor has turned you down, and walked away, and the cold veins is coming up.... Like Mr. Vaughter the other night, our notable ex-mayor here of the city, went to hear Mr. Nixon speak--died, right on the scene. Good, healthy man, as far as I know.

96 I will go away from home and come back; my wife said, "Billy, did you know so-and-so died?" The other day, my little girl was sitting in school up here with a little girl on Thursday; and on Sunday they buried her. Took pneumonia, and it went to her heart or something, and killed her. She was dead.

97 A friend of mine, Mrs. Williams over here, Buck Williams' wife.... I knowed him for years. Zella Brakeman here, if she's in the building somewhere, it's her sister. They lived right here next door for years, when we lived across the street. Went away, she'd been a little nervous; but she was gone when I come back. See what it is? Sometime it's ... you're going to meet it! And all the money

you can accumulate, all the friends you can accumulate, them's all right; but all those, let that be secondarily. Believe a God of history, that He's a present-day God just the same; see what He will do for you.

98 To you that's sick and needy, the doctor has turned you down and can do no more for you, remember, the God of history is the same God today. Let us pray just a moment now, as we bow our heads.

99 If there is those in here tonight (I know not), if there are those in here tonight who knows, for the salvation of your soul, that if that God who promised that He'd come in a moment, in a twinkling of an eye, when you think not. . . . If you're without Him, you just imagine you have Him--remember, "there is a way that seemeth right, but the end thereof is the ways of death." If you're not positive that you are saved tonight and if He should come you'd go with Him, would you just do so much as to raise your hand to Him, and by doing, say, "Be merciful to me, God.?" Thank you. God bless you. Many hands went up.

100 Would there be another before we close and have the prayer. God bless you, young woman. Just don't be ashamed. Now, surely. . . . What good does it do to preach a God of history, if He isn't the same today? And brother, sister, I say this: I read of a God of history one time. I read of Him in books, I read of Him in the Bible; but one day I met Him.

101 I met Him. He come to me. He told me not to drink, not to smoke and defile myself, and He had something for me to do when I got a little older. I just a little boy. He proved that. He did it. Here's His picture hanging right here now, where science has took it, see. The world knows it. He's proved it among you. He knows every thought in your heart. He's proved Hisself; He's the same God today. He's not a God of history. Don't be just . . . let the world smuggle you down with the smut and stuff of the world. Believe Him right now.

102 Would you raise your hand, some that hasn't, would raise your hand, say, "God, I'm not sure about it, but I want to be sure. Let me. . . ." God bless you, young man. Someone. . . . God bless you

back there, sister. God bless you, brother. Someone else? God bless you, sister. God bless you over there, brother. That's right.

103 You say, "Brother Bill, would it mean anything to me to hold up my hand?" You go hold up your hand once and find out. Always, brother, sister, when you do anything right, you feel good about it. Be honest. Now don't lie to God. You're not lying to God, He knows. You're lying to yourself.

104 You know, lying's such a horrible thing, till even they can take you in the federal courts, and criminal courts, and put a lie detector on your arm; and you can try your best to tell that thing, make it sound like the truth, but your nerves will prove that you're telling a lie. Why? You wasn't made to lie. And if a lie detector knows, what about God?

105 Well, you say, "Well, brother, I'm a Baptist," "I'm Presbyterian," "I'm Methodist..." That's all right. But I'm asking you one thing: Have you ever met this God of history? Has He stood in the burning bush before you, and you know, and He spoke back to your soul, and you know your sins are gone? If that isn't so, don't you take no chance just on joining church, or went up there and felt a little good about it. You got to know Him. Not "to hear of Him," not "to have His blessings" is life; but "to know Him" is life. To know Him, personally know Him. *Him*, personal pronoun, "know Him." Not, know His Book; not, be a good student, not be a good member or a good man or a good woman, that don't do it. The law did that. But to know Him--have you met Him? Is that God who spoke to Moses in the burning bush come before you? Have you heard Him speak to you, till you know it was Him? If He hasn't, just raise your hand, say, "God, speak to me now. Is that You humming around my heart? I want to know You."

106 God bless you, young lady. God bless you back there; that's good. That's right. Someone who hasn't, that's right. God bless you, sister. God bless you, young lady here. That's good. God bless you, little lady over here.

Now, real quietly, with your heads bowed, softly humming;
Some golden daybreak, Jesus will come;
Some golden daybreak, battles all won,

We'll shout the victory, break through the blue,
Some golden daybreak, for me, for you.

107 [Brother Branham hums the tune.] Now, you that raised your hands, if you so desire my prayers for you, and believe that God would hear me, you want to walk up here to the altar? Let me stand here and pray with you a little, altar's open. God bless you, brother. God bless you. God bless you, sister. Stand right up and come up. You believe God will help, and hear prayer for me to help you come through to Him, to know Him? Walk right up now, won't you?

Some golden daybreak, Jesus will come;
(How do we know it won't be in the morning?)
..... battles (That battle you're
fighting right now, won't you let it be won
right now.... Let it be won right now,
so you can shout the...)
Some golden daybreak, for me, for you.

Some golden daybreak, Jesus will come;
(Just get right up, that's right.
Make your way right up around...)
..... battles all won;
We'll shout the victory, break through the blue,
Some.....

108 Won't you come now, while we're waiting. We'll help you here in prayer, the prayer of faith. Does a lot for us. Won't you come. I'm persuading you to come accept the God of present time. Not just a god that you go to a church and say, "Well, I joined the church"; that god won't work. A Methodist god, a Baptist god, a Presbyterian god, a Pentecostal god; they won't work. Get the God of this Bible.

109 A Pentecostal god will go right out in the world--a Methodist god, or a Baptist god, or any other denominational god. But the God of this Bible will make you like Jesus. He sure will. His Spirit will dwell in you, and all your life will be changed. That temper, that malice, that unforgiving spirit, that thing, it'll canker your soul in a lost eternity.

110 I'm just swinging forth a net now. It's up to you. Follow it in, won't you? Move right out around the altar here. Many of you

raised your hands back there. The people will let you up around their seats. Lord bless you, young man.

111 Now, while she's softly playing the music, here stands several around the altar--seven souls that's come forward to stand around the altar. Do you know seven is a perfect number to God? Perfection. The Holy Spirit's just come down on a person standing here just now. That's what I call the Holy Spirit, brother.

112 Now, He's here, to each one of you. Just be humble in your hearts. What if this is the last time you was ever going to stand around an altar, this was the last prayer you was ever going to say, right now? Jesus is going to come. He might knock at your door before morning, you know. You got to go some day. And if He's a God of all, He's a God of history and He's a God of today. He spoke to you. You've raised up here before Him, to meet Him. You've come forward to meet Him. He'll meet you, He's standing right here now.

113 Just in your heart confess all that you've done that's wrong. Say, "God, be merciful to me a sinner. I've done wrong, and I now confess with all my heart that I'm wrong. I want You to be merciful to me and forgive me of my sins. I'll serve You the rest of my days. And let this little fire that's burning in my heart, little faith that made me come up here at this altar tonight, let it just catch way down deep in my soul. Let it catch right here now, and something burn out that just tells me, 'Yes, You live, Jesus, and I love you.'

114 "And I'm going to see You on the scene in the next few hours doing things, great things. I'm so glad that I come forward when You spoke to my heart. I'm going to see You make cancers to leave the people, heal the sick and the needy; hear them return back, testifying what God has did for them--a God of history who's raised up out of history and is the same today. Coming on the scene, because He's coming this time to stay: His second coming." Let us pray now. You pray with me, each one of you.

115 Dear God, I bring before Thee, just now, these seven. The first night produced seven wandering stars. You said in Your precious Word, "No man can come to me except My Father draws him first. And he that comes to Me I will in no wise cast out, but will give eternal life, and will raise him up at the last day." Lord, that's Your

promise. And by an emotion, an action of conviction, these seven precious wandering souls has stepped forward tonight; because they believe that the God that spoke to the prophets, the God that was . . . spoke to the blind man, He lives yet today. And they step forward to meet Him.

116 That same God--who made the promise and met the leper on his own grounds, who met the woman with the blood issue at the river bank, who met death at the grave of Lazarus and turned him around--is the same God tonight; who stands here to meet this spiritual death, and turn him around and say: "Take your hands from these, who have come to confess Me upon the wooing of My Spirit. I will give unto them eternal life, and no man can take them from Me. I will raise them up at the last day."

117 We thank You for them, Father. And we pray that they will remain faithful in Your hands until death shall set them free; when they shall enter into the joys of the Lord, on that great day when the wedding supper is being set across the skies. That when the King comes out and says, "You remember that first day of October 1958, at that little concrete tabernacle: you walked up and took Me as your Saviour. I spoke to you. You were a sinner then, but now: I saved you. And now you're mine, and you have eternal life. Now, enter into the joys that I've prepared for you from the foundation of the world." Grant it, Lord. They are Yours now. We commit them to Thee, in Jesus Christ's name. Amen.

118 Now, with your heads bowed (the audience), I'm going to ask each of you here at the altar: Do you feel down in your heart now, from the very depths of your soul, that the little flame of faith that told you to come forward to the altar here, to do this act that you have now done. . . . After raising your hand and walking forward, do you feel that that little flame has begin to burn towards a real living faith in your heart? And you now believe that Jesus has forgiven your sins, and you're going to be His from now on? If you do, would you raise your right hand to Him, the ones around the altar, raise up your right hand, if you feel like that Jesus has forgiven all your sins.

Now, there's two, three hands not up. Now, just keep praying everyone.

