

God Is His Own Interpreter

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1 Our heavenly Father, a word from You would mean more than all man at anytime could do or say, because people are waiting to see You. And we thank Thee because that there is those who are under expectation; they are looking for something to happen. And when the people are thirsting for something, the deep calling to the deep, there must be a deep to respond to that call. And that's why we're here tonight, because it was upon these ministers' hearts, and the people, to call us together to ask You for favors and blessings, believing that You'll heal the sick and save the lost, and will make manifest Your Word.

2 And we pray, heavenly Father, that You'll grant this to us as we humbly wait upon You, night after night. May there be such a pouring of the Holy Spirit, and may every person be blind to anything else around them except God. May there be such a great cry go out among the people, thirsting for God, till there'll come a revival throughout the country here and every church will be packed full of people, sinners crying out for God to have mercy, and the Holy Spirit healing the sick, making the lame to walk, and raising up the dead, and granting these things that's been promised in Thy Word.

3 Come, Lord Jesus, and fulfill Thy promise. Come to us tonight. We believe that You are the same yesterday, today, and forever, that Your promises cannot fail. Both heavens and earth will fail but Your Word will not fail. May our understanding be opened. May the Holy Spirit come and lay the fallow ground. May our understanding be opened to the Spirit and power of God tonight, that He might manifest His promised words through us. For we ask it in Jesus' name. Amen.

4 Now, tonight, you who watch the text, let's turn in the Bible to the book of II Peter, and begin with the fifteenth verse, just for a way of speaking on the Scripture for a few moments.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

For we have not followed cunningly devised, fables, when we made known unto you the power and the coming of the Lord Jesus Christ, but were eyewitnesses of his majesty.

5 I love that, “eyewitnesses.” Not some fable. We are witness of what we’re talking about.

For he received from God the Father honour and glory, and there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye may do well that you take heed, as unto a light that shineth in . . . dark place, until the day dawn, and the day-star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

6 May the Lord add His blessings to the reading of His Word. Now, I’m going to take this for a subject: God Is His Own Interpreter.

7 We are living in a day of confusion. We’re living in a day that when men and women hardly know what to do. Everything, it seems to be in a turmoil. Everything, it seems to be there’s so many different ways to look. That’s Satan, to do that.

8 Now, God cannot judge a people righteously, aright, unless there be some standard that He has to judge them by. And the Bible says that He’ll judge all men by Jesus Christ, and Jesus Christ is the Word. In St. John, the first chapter, it said:

In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made flesh, and dwelt among us, . . .

9 Now, all we are today is the display of His attributes. In God... First He was not even God. God ... we would just call Him "the eternal One." He wasn't God, because the word (English word) *God* means "object of worship" and there was nothing to worship Him. So He was the eternal One, the main fountain of all intelligence. And in this fountain of all intelligence there was not an atom, molecule, or nothing, light nowhere, star, moon, nothing else. God, what we know as God, the great Spirit that was eternal (never did begin, never did end), He was there. And in Him was attributes: His attributes to be God, then His attributes to be a Father, attributes to be a Son, attributes to be a Saviour, attributes to be a healer. All these attributes was in Him. And now these things that has unfolded since then are just His attributes being made manifest.

10 What I mean, attributes was His thoughts. And a word is a thought expressed. And then that was in His thinking. And when He said, "Let there be," and there was. "Let there be," and there was.

11 And now, remember, you Christians were His thoughts before there was a world. And you are the manifestation of His thinking. Before there even was a world, you were in Christ, (amen) in God in the beginning. That makes you, then, you see, His subjects. And the whole thing is God, Himself, materializing Himself tangible so He could be handled, seen, and so forth. And that's what God is, the whole thing.

12 Then people say, "The interpretation..." I was speaking here not long ago in a meeting, a man said to me, he said, "Brother Branham, you have the wrong interpretation. You don't interpret that right."

13 Now, we hear... They go to the Methodist, and they say "The Baptist don't interpret right." The Baptist say, "The Pentecostals don't." The Pentecostal says that "The Oneness don't." The Oneness says, "The Assemblies don't." And each one says the other one don't.

14 God is His own Interpreter. He don't need anybody to interpret for Him. He does His own interpreting. Who is the man that can interpret God? God is His own Interpreter.

15 Now, Peter speaking here, we find out that in the beginning when God said, "Let there be light," and there was light, that's the interpretation to it. When God said anything and it was manifested,

then that's God's interpretation that His Word's right, see. When He said, "Let there be light," that was in His thinking first before there was such a thing as light. When He said, "Let there be light," light sprung into the skies; that's the interpretation. Nobody has to interpret that, for God said so and there it was. When God speaks and it's manifested, that's the interpretation of His Word. Why can't men see that? Why don't people see that?

16 When God makes a promise and God says. . . . In the beginning, in Genesis, He allotted His Word to each age as it come down from the beginning to the end. And, down through these ages, the church world has got all these things all mixed up by traditions, and so forth, and God always sends on the scene, down through the Old Testament and New, prophets. And the Word of the Lord comes to the prophet. And how does it do it? It manifests the Word of God. God's manifestation; that tells whether it's right or wrong. Nobody has to interpret it, the Word interprets itself. God promised it and there it happens.

17 What good does it do to say anything else about it? Who is the sinful man that would try to say (when God made a promise and God does it) that that interpretation is wrong? That's God Himself doing His own interpretation, interpreting. He don't need anybody to interpret Him, He interprets Himself by manifesting what He promised that He would do.

18 Oh, if the church could only see that and see the promises that's allotted for each age! All other ages, God has sent on the scene (even down through the seven church ages) and has manifested everything that He promised to do; everything. There's not one thing left undone. Exactly! What He said He would do, that He did.

19 Because when God said, back there in Isaiah, He said, "A virgin shall conceive," and she did. Now, who can interpret that? God done the interpretation. He said, "A virgin shall conceive," and she conceived. Now, what are. . . . Nothing can be said about that, because God said she would and she did it. But the church was too blind then to see it. See, they had their own idea of it. It was too different than what they was expecting.

20 Peter here was referring back, he said, "God manifested Christ by His Word, He said, 'This is My beloved Son.'" These believers

were standing there. And Christ was the manifestation of God. He always manifests Christ by His Word, because Christ is the Word. He manifests always.

21 When He said. . . . In the days of Noah, Christ was in Noah. Do you believe that? Noah said, "It's going to rain. There'll be a rain, the earth will be destroyed." It rained. That didn't need any interpretation. It rained because God, in Noah, said, "It's going to rain." He was a prophet, and the evidence was that what he said come to pass. So they don't need to interpret that.

22 Some of them might, around, said, "This man don't know what he's talking about."

23 But God had always promised, "If there be one among you who is spiritual, or a prophet, and what he says comes to pass, then hear it." That's right, because it's true. It must be in accordance with the Word. And Noah was in accordance with the Word. When he prophesied it's going to rain, and it rained. That didn't need any interpretation for that, because it did just that.

24 Isaiah said, "A virgin shall conceive," and she did. Now, that was awful unusual. For, see, it was many hundred years later before this virgin conceived.

25 It was so unusual until a good man by the name of Joseph, her husband, "being a just man and was not willing to make her a public example. . . ." A good man in those days, how it must have been with Joseph when he was engaged, espoused to Mary.

26 She was espoused. In that day, to break that, was just the same as committing adultery. And, of course, to Joseph, it seemed like that Mary was trying to use him for a blockade, or make him be a shield for her wrong, because here she was found to be a mother, not being married, only engaged. A trick like that, would be stoned to death; it had to be, by the law.

27 And Joseph, her husband, was a just man, a very just man. He believed God. And when she'd look at him with those lovely, big soft eyes, and say, "Joseph, Gabriel the Archangel visited me and told me that I was going to conceive, knowing no man."

28 Now, if Joseph would have just looked back in the Scripture, the prophet said she'd do that. It was only God interpreting His own Word, see. But it was too unusual.

29 That's what's the matter in any age. The Word of God is foreign to people; it's too unusual. God always does the unusual. It's unusual anywhere God is. It's against the systematics of the world, because that they've got things the way that they think it should be. But God comes in and does the unusual.

30 "How could this virgin conceive?" He was honest; he sought God about it.

31 And then God spoke to him in a dream, and said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit. God has overshadowed her. This is what's done it."

32 Did you ever notice how God dealt with Joseph there? In a secondary way, in the way of a dream. Now, we know there's dreams; we believe in dreams. I believe in dreams. God's always dealt with people in dreams. But dreams is secondarily, see; it could be right or wrong unless it's interpreted. But he didn't need any interpretation. It was God Himself speaking directly to Joseph, because there wasn't a prophet in the land in them days to interpret. There hadn't had a prophet for four hundred years. So the next best, that God cared for the welfare of His own son, was speak to Joseph through a dream and without interpretation. He said, "The woman is right. That Holy Thing which is conceived in her is the Son of God." Didn't need any interpretation.

33 God does His own interpreting to honest, sincere hearts. Men and women that looks upon the thing that's mysterious, if you're honest and sincere and will believe, God has a way of interpreting it to you. First, find out if it's a promise. If Joseph had just've went back and got away from the traditions and went back to the Bible, and find out, Isaiah said she was going to do that.

34 And the things that was spoke of, and His birth, and all about it was spoke by the Scriptures, "by the holy prophets," as Peter said. And no man has a right to put any private interpretation to that. It's

just exactly what God said would take place. He was the manifestation of the Word of God promised for that day. God said it, so there it was. That settled it.

35 Jesus said.... When He was on earth, when they couldn't understand His ministry, it was too great, too phenomena. They couldn't ... phenomenal, rather. They couldn't understand Him. He said, "Search the Scriptures!" (I hope I'm not deafening you out there, blasting into that.) "Search the Scriptures, for in them you think you have eternal life, and they are they that testify of Me." See? "They are the ones who tell you who I am."

36 See, God allotted the Word. That day was to be the manifestation of God, God--Emmanuel--with us, "His name shall be called Wonderful, Counsellor, Prince of Peace, Mighty God, Everlasting Father. And His name shall be called Emmanuel, 'God with us.'" God was in David. God was in Moses. That's God all the way through, manifesting Himself for that age. But this age, "A virgin shall conceive and she'll bring forth a son, and He will be God with us."

37 That's what they crucified Him for: making Himself God, and also for breaking the Sabbath. He was God over the Sabbath, and He was God. And He was not just an ordinary man or an ordinary prophet--yet He was an ordinary man and a Prophet--but He was the God-Prophet. And He was the fulfilling of the Word, exactly what God said He would do. Said, "Which one of you can condemn me of sin? Search the Scriptures! In them you think you have eternal life, and they are they which testify of me." But their traditions.... They was living in a glare of another age.

38 As I was preaching a few weeks ago, "Living in a glare." A glare is "a mirage," the sun reflecting itself, and it's false. And any glare of another age is a false reflection. The people always are walking in something that happened years ago. The Lutheran are walking in a Lutheran glare. Luther's sunlight was fine in his day; Wesley was good in his day; the Pentecostal was good in its day. We're going on up the ladder; we're living in another age! We're going on, on; we can't keep looking back.

39 When we get ourselves settled down in things, we think we got it all made, we get our traditions wrapped up; and that was all right for that day, but we're moving on! Search the Scriptures and see what's promised for today, then we'll know where we're at, then we can tell where we're standing.

40 Luther; you could look in the Scripture and see in that Sardis age, you can see exactly what was promised. Look what kind of a rider went forth; look what went to meet him, exactly, "the cunningness of men," and Reformation. Watch Wesley, and so forth. As it come on down into the Pentecostal age, and down through that age, watch how it's traveled. Look at the Scriptures and see where we're at. That's the reason Jesus said, "Search the scriptures!"

41 See where we're at! I believe we're at the coming of the Son of God right now. I believe we're at the age of the very hour that He might appear at any time. I believe the Scriptures declare that, that we're in the last hours of the history of this world. I can see things as they're shaping. See this Ecumenical Council leading all the churches into it, into the mark of the beast. And see the Roman Empire and what it's doing, and all the rest of them. See them getting together, shutting out the light, shutting off the gospel. Everybody will have to belong to it and walk in their lights or you won't walk at all. See, we're at the end time. There's nothing left for us but to hold on to God and believe His Word. The Word is always right.

42 In the Laodicea church age, that was the only church age, of all of them, that Christ was put on the outside of the church. He was on the outside, knocking. What's happened? This Ecumenical Council is what's going to put Him out. The Bible said He would be on the outside, and He is. It shuts out what? The Word. And He is the Word, He's always been the Word, and He's still the Word tonight! He is the Word.

43 The Bible said, "The Word is sharper, more powerful than a two-edged sword," Hebrews, the fourth chapter, "a discerner of the thoughts and intents of the heart." The Word was. They should have knowed who He was when Jesus said that in that day.

44 Watch what He did. One day He was standing there, the first beginning of His ministry. There was a man came to Him, by the name of Simon, Simon Peter. And when Peter looked upon Him and saw Him, Jesus said to him, “Your name is Simon and you’re the son of Jonas.” (He should have knowed that Moses said, “The Lord your God shall raise up a Prophet likened unto me, and Him you must hear.”) And here was a man that had never seen him in his life, said, “Your name is Simon and you’re the son of Jonas.” Why, he knowed right then that that could be no more. . . . They hadn’t had a prophet for hundreds of years, and here was a man telling him who he was. No wonder he could receive it.

45 Philip, at that time, went and found Nathanael under a tree, and brought him back to Jesus. Jesus said, “Behold an Israelite in whom there’s no guile.”

He said, “Rabbi, when did you ever know me?”

46 He said, “Before Philip called you, when you were under the tree, I saw you.”

47 He said, “Rabbi, Thou art the Son of God! You’re the King of Israel.” He knowed that was what? It didn’t need any interpretation; Jehovah said that!

48 There stood those there who didn’t believe it. They said, “This man’s Beelzebub. He’s got some kind of a trick He’s pulling. He’s a fortune-teller, or something.”

49 Jesus looked at them, and said, “Why, you speak that against the Son of man, it’ll be forgiven you. But when the Holy Ghost is come to do the same thing, speak against that, it’ll never be forgiven you in this world or the world to come.” He was prophesying of our day, the day that we should see. For He is the same yesterday, today, and forever.

Remember, it was Jesus Christ that was in Moses.

50 It was Jesus Christ that was in David. When David, the son of . . . David went up on the mountain, a rejected king, and wept over Jerusalem, that was nothing but Christ in him. For about eight hundred years later, the Son of David sat up over the Mount of Olives and looked down upon Jerusalem and wept, and said, “Jerusalem, Jerusalem, how oft would I have hovered you as a hen would her brood, but you would not!”

51 When Joseph was in prison, that was Jesus. When he was sold for pretty near thirty pieces of silver, that was Jesus. When he was made Potiphar’s man, that was Jesus. When he sat at the right hand of Pharaoh. And when he left, everybody . . . the trumpet sound, and everybody had to bow a knee, that was Jesus. No man could come to Pharaoh, only through Joseph; no man can come through God only by Jesus. It was Jesus, the Word prophesied being fulfilled, spoke in shadows and types.

52 When Jesus was here on earth, He did the same thing the prophets did; that’s why they knowed that He was God’s manifestation of His Word. It didn’t need to be interpreted.

53 When Nathanael saw this, he fell down, said, “Thou art the King of Israel, the Son of God, the King of Israel. We know no man could do this.”

54 Nicodemus came by night, said the same thing for the Pharisees. But, you see, they were so hooked up in their Ecumenical Council that they could not accept it. He expressed what they said; said, “Rabbi, we . . .” Who’s “we”? Their council! “We know that Thou art a teacher come from God, because no man could do these things unless God be with Him.” They recognized it, they knowed it was, but they were so hooked into it.

55 And God, in the past forty years, has shook this nation with the baptism of the Holy Ghost, and men and women are still outside of it because they’re hooked into the same thing, living in a glare of another day. What’s the matter? Everyone wants to be a Methodist, Baptist, Presbyterian, Lutheran, or something. See, it’s a glare.

56 They were living in the glare of Moses’ day. What did he say? He said . . . They said, “We’re Moses’ disciples.”

57 He said, “If you had knowed Moses, you’d knowed me. Moses wrote of me.”

58 If you had knowed Luther, you’d know this age. If you had knowed Methodist, you’d know this age. For Christ wrote of this age. The words that’s being fulfilled has to be fulfilled in this age. It doesn’t need somebody to interpret it; God does His own interpreting. God interprets Hissself, because He’s the only one that can interpret it. God’s promises always vindicates what He said, and that’s the interpretation.

59 Now, Jesus, (to save time), Jesus said, in St. John, the fourteenth chapter, the twelfth verse, “He that believeth on me, the works that I do shall he do also.” Did He say it? That’s right. That don’t need any interpreting. When somebody does that work, that’s God. Certainly.

60 He also said in there, “As it was in the days of Lot, so shall it be at the coming of the Son of man.” Jesus said that. Did He say it? Certainly, He said it. That needs no interpreting.

They say, “Well, that meant. . . .”

61 It meant just exactly what He said. “As it was in the days of Lot, so shall it be at the coming of the Son of man.” What about the days of Lot? Let’s go back just for a moment, find out what they were doing.

62 There were three classes of people in the days of Lot: believer, make-believer, and unbeliever. That’s in every crowd, the same thing.

We find out that the Sodomites was the unbeliever.

Lot was the make-believer.

63 Abraham was the believer. He was the one the covenant was confirmed to. He was the one that was looking for a promised son. He was the one who was expecting it. Amen. (I’m not “amening” myself. *Amen* means “So be it.”) And that’s right. Abraham was not in Sodom. Abraham was up and out of Sodom. He’s a type of the spiritual church today.

64 Lot is a type of the denominational church down in Sodom yet. Watch; the Bible said that the sins of Sodom vexed his righteous soul daily. Why didn't he have nerve enough to stand out against it? There's many a-good man sitting in a church today, looking out and seeing women with shorts on and men doing these things, and their members going, playing golf on Sunday, and picnic parties, and swimming and things, instead of attending church. Sitting home on Wednesday night, watching television, instead of attending church. They feel like saying something about it, but the board would put them out. What's the matter? It's Lot again, looking out of his window and seeing the sin, and afraid to call sin "sin."

65 Abraham wasn't in their mess; he was out of it. He was a type of the spiritual church. Now watch what happened just at the end time, just before the fire fell. And those were Gentiles. It foreshadowed the fire falling on the Gentile world today, when the kingdoms will be broke up and they'll be burnt. "Heavens will be on fire," saith the Lord, "and they'll burn with fervent heat." That was a shadow of it.

66 Now let's picture them. Here's Abraham already out, not in Sodom; he was out of Sodom. Lot was still in Sodom.

67 Strange thing, that one hot morning, along about eleven o'clock it must have been, he saw three men coming, ordinary men, walking down the road, the path. Abraham was sitting under the oak, resting himself. He had been out, probably with the herds that morning, come in, almost noontime. And he saw three men coming. And there was something about those men that rung a bell. Oh, my!

68 There's always something about God; when it comes among the people, it rings a bell. They know it. There's something tells them there's a vindication there.

69 Abraham run quickly, and said, "My Lord, come by and let me get a little water, fetch it and wash your feet, and give You a morsel of bread, and then you can go on your road." So he turned aside. He run in the herd and got a calf and killed it, had a servant to dress it. Went in the tent, down below him, and got Sarah to knead some flour, make some, or some meal, make some bread, and make the cakes on

the hearth. Brought them out and served. While he was sitting there, eating, they begin to notice. . . . This man kept looking down towards Sodom. And He said. . . .

70 Two of them, you remember, went down in Sodom. Two went to Sodom. Please don't miss this. I'm referring to what Jesus said. Two of them went to Sodom to bring out Lot and what was ready to be brought out down there. And them two that went down there, went down and preached. And there was one stayed back with Abraham, watch the sign he done. They got a sign down there, there was . . . the Sodomites was smitten blind. Preaching the gospel is always blinding to the unbeliever. And notice what done it.

71 Now, there's one standing back here and done the sign before Abraham.

72 Now, did you ever notice, any historian, follow the Scriptures, follow the history, there has never been a time in the church ages where a man ever went to the nominal churches out there in the world, out there in the denominations; there's never been a man that his name end like Abraham, h-a-m, before. But today they got one, G-r-a-h-a-m. That's right. Going down there, calling them out. He's doing a wonderful job by it. Graham, Billy Graham, God's servant out there amongst the denominations, politicians, and so forth, smashing at it.

73 The other day when they wanted him to run for President, he flatly turned it down. God, bless him for it. Why, them whiskey companies, he'd've never got to first base as it would've been. They'd have spent billions of dollars, because he would've put them out anyhow, those cigarette companies and things like that. See, he's out there as God's messenger to Sodomites. That's exactly.

74 But remember, there was one who stayed up there with Abraham, another man, not them two that went down there like modern evangelists that went down there to preach. Notice, there was one stayed up there. Two went down that way, and one stayed here with Abraham. And the one that stayed with Abraham give him a sign.

75 Now watch, his name had been "Abram" and his wife had been "Sarai," just a day or two before that. God had appeared to him and

told him, “I’m changing your name now from Abram to Abraham.” (See, G-r-a-h-a-m is six letters, man.) But A-b-r-a-h-a-m is seven, seven letters; h-a-m, ending with an h-a-m.

76 Now, up here in the church spiritual, there was one up there to Abraham, and notice what He said. He said, “Abraham,” (not “Abram”) “Abraham, where is thy wife” (not S-a-r-r-a) “S-a-r-a-h? Where is thy wife Sarah?”

77 Watch what he said, “She’s in the tent behind You.”

78 And He said, “I’ll visit you. I’m going to visit you.” See that personal pronoun, the one, according to the promise that He had made. That was God! He said, “I’m going to visit you.”

79 And Sarah, (in a way that we’d all understand) laughed up her sleeve, to herself, she said, “Me, an old woman, hundred years old, my lord” (which was Abraham) “old also, past time of life of that as young folks.” Said, “Why, we could not have pleasures like that anymore; I’m old and he’s old.” And said, “We couldn’t have that.” And said, “These things couldn’t be.”

80 And the man--God in human flesh--said, “Why did Sarah laugh and doubt, saying these things in the tent, behind?”

81 Now watch, if that isn’t the same ministry that Jesus Christ had! He looked out upon the audience and perceived their thought. He told Peter who he was and what his father’s name was. Told Nathanael.

82 Told the woman at the well, when He said, “Go get me a drink” ... or “Bring me a drink.”

83 She said, “Sir, it’s not custom for you to talk to ... you Jews talk to Samaritans. We have no dealings with one another.”

84 He said, “But if you knew who you were talking to, you’d ask me for a drink.” The conversation went on. He said, “Go get your husband and come here.”

She said, “I have no husband.”

He said, “You’ve said well, for you’ve had five.”

She said, “Sir!”

85 Look at the difference between that and them priests of that day, that council living in the glare of another day. They said, “This is a devil.” They had to answer their congregation to something, because it required that.

86 But what did this poor little woman, that predestinated seed laying in her heart. . . . She had been sick and tired of that stuff; she had went on the streets as a prostitute. But when she seen that, she said, “Sir, I perceive that you are a prophet. We haven’t had one for four hundred years, and we are told that when the Messiah cometh that’s the things that he’ll do.” Oh, my! That seed laying there jumped to life! Why? It didn’t need no interpreting.

87 Jesus said, “I am He that speaks to you.” That didn’t need no interpreting. He had done the miracle and had testified that He was that Messiah--amen--and bore record exactly what God had promised (“The Lord your God shall raise a Prophet like me,” said Moses). What was it? A vindication of the Scripture.

88 She run into the city, and said, “Come, see a man who told me the things I’ve done. Isn’t this the very Christ? Isn’t this Him? He told me what I’ve done.”

89 Now notice, Jesus . . . that was Him up there in that man that had His back turned to the tent and told what Sarah was thinking about inside the tent.

90 The Word of God says, in Hebrews, the fourth chapter, He says this: “The Word of God is more powerful and sharper than a two-edged sword, cutting to the asunder of the marrow of the bone, and a discerner of the thoughts and intents of the heart.” It’s the Word! And every time that a prophet came, he come with the Word, and he was the Word for that age. And what did it do? A prophesier who discerned the thoughts that was in the heart.

91 It done it in Jesus Christ because He was the fullness of the Word.

92 And Jesus said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man.” The Spirit of God would come upon the earth in a form of human beings, God manifested in human flesh (Amen! Do you see it?), and would do the same thing that God did in human flesh at Sodom. Remember, they were waiting for a promised son. And, right after that, the promised son came. That was the last sign that Sodom, and ... Abraham’s group saw before the promised son arrived. Did you notice that? And now the church spiritual has come to that hour.

93 Somebody said, “Brother Branham, did you say ‘that was God’?”

94 The Bible said it was God! It don’t need no interpreting. He’s Elohim. That’s what Abraham called Him. Any Bible reader knows that. *Elohim*, “the all-sufficient One.” He was the first, the last; the beginning, the end. Elohim! Abraham called Him “Elohim.” God (in capital letters in the Hebrew), Elohim; just like in the beginning, “God,” Elohim.

95 He was Elohim manifested in human flesh, wearing human clothes, eating human’s food. Amen! A sign that in the last days that God will appear again among His people in human flesh! Amen! Jesus said, “The works that I do shall you do also. And as it was in the days of Sodom, so shall it be at the coming of the Son of man.” Amen! That don’t need no interpreting; it needs manifestation; that’s what it needs. Amen. Do you believe that?

Let’s bow our heads:

96 Our heavenly Father, we give to You Thy promise tonight that You said these things. You promised them. There's no one can make Your Word live but You. You said, "Let there be light," and there was light. No one has to interpret that; it was manifested.

97 As we quoted Isaiah, the prophet: "A virgin shall conceive." She did; doesn't need any manifestation; she did it. That's what happened.

98 You said, when He come He'd be born in Bethlehem, "Out of Bethlehem, Judea. Art thou not the least among all the princes of Judah, of Israel? But out of thee shall come the ruler of my people."

99 The things that He would do, what He would cry at the cross, how He'd be condemned, pierced His feet and His hands: "He was wounded for our transgressions, and bruised for our iniquity; chastisement of our peace was upon Him; with His stripes we were healed."

100 How that David said, "I'll not leave His soul in hell, neither will I suffer my Holy One to see corruption." And on the third day, before the seventy-two hours could set in to corrupt His body, the Word of God said, "He'll raise up." They said they stole His body away; they still believe it. But we believe, Lord, Your Word. It was manifested. Jesus Christ raised up and He said, "Lo, I am with you always, even to the end of the world."

101 We believe that You're here tonight. We believe that You're just as much Jesus Christ tonight, here, as You ever was. And You're only looking for eyes, arms, legs, mouth, souls, bodies, that You can use to manifest Yourself. God, sanctify us tonight, that we might see the living Jesus Christ living among us. Let Him come. Then will come to pass, like the hunger of those Greeks who came that day, and said, "Sir, we would see Jesus." And they got to see Him. Oh, what a thrill it must have been when they looked upon Him!

102 And, God, You're the same today. And You promised that if we hungered we could see You. "A little while, and the world won't see

me” (the unbeliever); “but yet ye shall see me, for I’ll be with you, even in you, to the end of the world.” We know that You’re the same yesterday, today, and forever.

103 Lord, the words has been said, it’s been written, now let it be done for the Glory of God, to show that He keeps His Word. Amen. God bless you.

104 I’m going to call the prayer line. I believe Billy said he give out prayer cards, one to a hundred, or something like that. He isn’t here just now. What is prayer card number... Somebody look on your back. It’d be a number and a letter (A, B, C, D, or...). What is it, A? All right.

105 Let’s have A, number one, two, three, four, five. Just start standing up like this. A, number one, number two, number three, number four. Four, I didn’t see it stand up. Prayer card number four. One, two, three. Prayer... Maybe they can’t get up. If they can’t, somebody look at your neighbor’s card, he may have a card and he can’t stand up. Quickly now. There it is, four. Five, prayer card number five. Six, seven, eight, nine, ten, eleven, twelve. Just start coming up here now as your numbers are called. Number one, two, three, just come right out this way. Prayer card number one, two, three, four, five, six, seven, eight, nine, ten, eleven, just take your places. Eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five. Just anybody who can’t...

106 I see a young man in a wheelchair back there. If your number’s called, son, and if you can’t get ... well, just hold your hand, we’ll see that you get here, see.

107 How many in here doesn’t have a prayer card and yet you’re sick? Let’s see your hand, anywhere. That’s right, put your hands up. Do you believe? While they’re getting them together, do you believe this, that He’s the same yesterday, today, and forever? How many? Watch these ministers; doesn’t the Scripture say today, brethren, that He’s a High Priest that could be touched by the feeling of our infirmities? Is that right? How many believes that, raise your hand? He’s a High Priest that can be touched by the feeling of our infirmities.

108 Then if the Bible says, “He’s the same yesterday, today, and forever,” how many believes that? Then how would He act today? He’d have to act like He did yesterday. Is that right? Where’s He at tonight? Sitting on the right hand of the Majesty, His body; the Holy Spirit is here in the building, to make Him known.

109 Notice, now look. What happened when somebody touched His garment back there, a woman one day? She didn’t have a prayer card, we’d say, but she touched His garment. And when she touched His garment, Jesus turned around and said, “Who touched me?”

110 Peter rebuked Him, and said, “Why, Lord, that doesn’t sound just sensible like. Why, everybody’s trying to touch You. Why say, ‘Who touched me?’”

111 He said, “But I perceive that I got weak.” How many knows that? Virtue, which means “strength,” went from Him. “I got weak; somebody touched me with a different kind of a touch.” And He turned around and looked to the audience until He found where that channel of faith.

112 Everybody was putting their arms around Him, “O Rabbi, we believe You,” and all this.

113 But there was somebody really believed it. And she touched His garment and believed that she was healed, because she said in her heart if she could do it that’s what would happen.

114 He turned around and looked upon the audience till He found her, and He said . . . told her her blood issue had stopped and she was healed. Is that right? Now, that’s the way He did it in the audience of the people.

115 Now, I’m claiming that He is not dead; He’s just as much alive today as He ever was. And the Bible said . . . Jesus said, Himself, “As it was in the days of Sodom, so shall it be in the coming of the Son of man.”

116 Now look, no matter what kind of a gift that God has up here, there's got to be one down there, too, to respond to it. He went into a city, the Bible said, "There was many things He could not do because of their unbelief." Is that right? Same thing today. You've got to believe Him. You've just got to believe Him. That's the only way you can.

117 Is the prayer line ready? Now, everybody reverent for just about ten minutes. Don't know whether I'll get through there; I got about twenty-five or thirty standing there. But now, in the prayer line, each one of you out there in the prayer line that knows that I am a stranger to you, and I don't know nothing about you, raise up your hand. Each one in the prayer line.

118 Now out in the audience, that knows that I know nothing about you, raise up your hand. Now, now, here's what I'm trying to say, friend, see. Now, here it is. All these ministers up here on the platform... And Christ made this promise. See, it's been written. When was it to come to pass? In the last days, just before the coming of the Lord. Is that right? It was to come to pass then.

119 Now, that's the Word that's prophesied today. Not Luther's light; not Wesley's light; and not even the Pentecostal light. It's gone on up the road now. Now, Luther's all right; Methodists is all right; Baptists is all right--all them--Pentecostal, fine. There's all kinds sitting here tonight. It ain't the individuals. What if the...

120 You could never tell a Methodist anything about Luther, because he believes in sanctification and Luther don't, see.

121 You never tell a Pentecost that sanctification's all of it; he's seen the restoration of the gifts. He ain't going to believe that. No, he's got more than that, see. And that's the last church age that we had, and the Bible says there'll be no more church ages.

122 But there's to be a gathering of the people, see, and here we are. Now, remember, the last sign... Are we people looking for a promised son? Raise up your hand. Do you believe you are the seed of Abraham by being in Christ? Raise up your hand. Then, seed of Abraham, receive your sign. It isn't out in Babylon; it isn't out there in denominational world. It's here among you, those who are not in that mess out there. Believe it.

123 Here's a woman; she's a total stranger to me, somewhere around the same age. I never seen the woman in my life. If I could

heal that woman, I would do it--if she's sick. I don't know nothing about her. Did you see her raise her hand a few minutes ago? I never seen her. She's just a woman standing there.

124 Today they come down here and brought a bunch of prayer cards, mixed them all up and give them to the people. One got number one here, and number ten back there, number fifteen, number seven, number ... just like that. They're all mixed up, right before you, every day. And when they're called, they're just called all around from everywhere, see. And, now, you don't even have to have a prayer card; just sit there and believe. Why can't...

125 Pinch yourself, tonight, find out the hour we're living in, see. Now, it's just about over, too, friend. Just about over.

126 Now, if the God of Abraham raised up Jesus Christ from the dead, and that Jesus promised that in the last days the same signs that Abraham ... that the Angel (which was God in human flesh) done before Abraham, just before the promised son arrived, Jesus said the same thing would take place today.

127 Now, we see the atomics and the denominations, and all those, and the mess that they're in. We see a Billy Graham down yonder, and Oral Roberts, and all them people out there; the Pentecostal messenger and the denominational messenger down there; we see all that going on, carrying out the sign. Billy Graham, a theologian to the dot, what the denomination believes in. Oral Roberts, a healer to the dot, just exactly what the Pentecost...

128 But looky here, there's something else promised to the seed of Abraham. There they are down in amongst them denominations; there's something out of the denominations supposed to happen: gathering the people. We'll leave it go till tomorrow night.

129 Watch, I don't know that woman. I'll turn my back to her. If the Lord God will say something to that woman, maybe it's domestic, maybe it's financial, maybe it's sick; I don't know. She'll know whether it's the truth or not.

130 If He'll do the same thing tonight that He did then, would you believe the God ... that Jesus Christ promised would be here in the last days? How many believes that we're living like in Sodom, when the whole world is gone into a Sodomite condition? How many of you believes what I've told you tonight's the truth? Then, children and seed of Abraham, believe God.

131 That's so that it'll get it out of your mind that I'm trying to say something to the woman, looking her in the face, or get all the things about telepathy or whatever you want to know. Anybody that knows about telepathy should have better sense than that, see. Did you ever see a telepathist preaching the gospel? Did you ever see a spiritualist preaching the gospel, doing signs and wonders, proclaiming Jesus Christ the same? No.

132 See, it's just . . . it's people's mind. See, they're blind. Do you believe they can be blind? The Bible said they would be. Is that right? "Heady, high-minded, lovers of pleasure more than lovers of God, truce breakers, false accusers, incontinent, despisers of those that are good, having a form of godliness, but denying the Power thereof."

133 Didn't Jesus say, in St. Matthew 24:24, that "The two spirits in the last days would almost deceive the very elected, if it was possible"? But it isn't possible. They were in God's thoughts at the beginning, and they're a part of God.

134 Now, God of Abraham, Isaac, and Jacob, let it be known tonight that I'm telling the truth about You. It's You, Lord. Humbly let Your servants be able to get their own thoughts out of the way, that You can use our bodies for Your glory. In Jesus' name, the Son of God. Amen.

135 What is a gift? Not something you take and chop and turn. No, no. It's knowing how to get yourself out of the way that God can use you. A gift is only getting yourself out, then God uses it.

136 The lady behind me is going to die right away if she isn't healed. The lady behind me has just been prayed for by another man, recently. She's got cancer. The cancer is in her breast and also in her lungs. And she was just recently prayed for, and she's trying to accept it by faith that she's healed. That's "thus saith the Lord!" Is that true, lady? [The lady says, "Yes, it sure is true."] If it is, wave your hand to the audience. The God of Abraham still lives. All right, go believe what you believe and you'll get well. Amen.

You believe? You say, "What about the audience?"

137 This woman sitting here on the end of the row, second lady right there. When I turned around just there, I seen something: a thing around her arm, blood pressure pumping. She's got high blood

pressure. Is that right, lady? Raise up your hand. If you believe, your blood pressure will go down. The God of Abraham is still on the scene. He's just exactly what it was: the Word of God for this day!

138 How do you do? You believe now? Have faith in God. Seemed to be just a child. God knows your heart, young lady; I don't. Do you believe God's able to reveal to me what's wrong? Will you believe Him if I will? It's not for you; it's for somebody else, that's your brother. And he's very serious and he's in a city north here, Tulare. And he's in a hospital, and he's got leukemia, and the doctors give him up to die. There's no hopes at all. That's right. Do you believe? [The lady answers, "Yes."] All right. What you got in your hand? Take that and lay it on him. Don't doubt, believe! Amen.

139 Do you believe? I never seen the lady in my life. But God remains God. Now, tell me a human being can do that. It isn't in the making of a human being to do it. It's the God that Jesus Christ promised that would be here in the last days and would vindicate Hissself (just before the seed of Abraham) as it was in the days of Sodom.

140 Now here, I don't know the lady; we're strangers to one another; I guess our first time meeting in life. Do you believe me to be His servant? Do you believe this to be the Word? And you know that if ... this Word is still a discerner of the thoughts and intents of the heart. Is that right? The Word is a healer, also, if you can believe it. You do? You're shadowed, too, with a dark shadow. It's cancer. Do you believe that God can tell me where that cancer is? It's in the lower intestines, so the doctor says. Do you believe now that you'll be healed? Go, and don't doubt at all, and God will make you well. Amen.

141 You believe, everybody? Just exactly what He promised to do. Have faith in God; don't doubt.

142 We're strangers to one another. I don't know you. If we're strangers, let the audience know that; we hold our hand. I never seen the woman in my life.

143 Do you believe out there? You believe it's Jesus Christ? What is it? It's His Word. When these people reject it, they're not rejecting a man; they're rejecting the Word. It's the Word that was on the outside, couldn't get back in.

144 Now, the lady's a stranger to me. I've never seen her in my life. God's a Healer. It might not be for healing--might be for something else--but if God will explain to me what's your trouble, will you believe me? The first thing you want prayer for is, you got a bad ear. One of your ears, you can't hear out of it. That's right. That's true. And then you got a habit, and you want to get rid of that habit; it's smoking cigarettes. Put your finger in your good ear now, all right, your good ear. All right. Now believe God and go on your road, and you won't smoke any more cigarettes either if you'll believe. Go, and the Lord bless you.

You see what happened. Isn't He real?

145 I don't know you; we're strangers to one another. I've never seen you in my life, but God knows you. If God can tell me something about you, will you believe?

146 Will the whole audience believe? Anybody out there know the woman? Anybody in the audience know the woman? All right, you know whether this to be true or not. This should settle it; this should tell the truth.

147 Now you can see what's happened just in the last few minutes, see, it's just I'm staggering, see; it's just ... everything's becoming blind to me. See, it's discerning. See, it's the Holy Spirit; it's not me. It's the Word promised for this day. It's never been since the days of the apostles, it never has been. But where it was said, "In just before the coming of the Son of man. As it was in the days of Lot, so shall it be in the coming of the Son of man." Unbelievers don't believe it; they're not expected to believe it. But believers believe it.

148 Now, if the Holy Spirit will reveal this, how many will believe with all your heart, you'll raise your hand?

149 You got some damage. You've had a car accident; it's pulled some vertebrae loose in your neck. You also got a kidney pulled loose. That's right, isn't it? You believe? You'll be all right. Praise the Lord.

150 You believe God heals kidney trouble? Then go ahead and accept your healing.

151 Come, lady. Look this way. You believe God heals heart trouble? All right, go on your road and believe, and your heart'll get all right.

152 Come here. You believe God can heal your back, make you well? Go on and believe it then.

Just believe God, that's all you have to do.

153 Come, lady. You believe God heals stomach trouble? Go, eat your supper, believe with all your heart.

154 Come. You believe God can heal arthritis? Then go, believe, and God will make you well.

155 All right, come. You believe with all your heart? You believe? Arthritis, again. Do you believe that God can make you well? Go on, believe it, say, "Thank You Lord."

How many believes out there? Do you believe?

156 This lady sitting here with a red dress on, raising up her hand right here, suffering with high blood pressure. You believe God can make you well? You do? All right. Lay your hands over on that lady next to you down there, and tell her her voice is going to get all right. Amen.

There it is. Amen. Do you believe? Have faith.

157 Here's a man sitting here, is having hemorrhages. Do you believe, sir, sitting right here? Yes, you got hemorrhage. You believe it'll heal?

158 The lady next to you has hemorrhages also, and she has a back trouble. You believe God's going to heal you? You do? Raise your hand and accept it. Believe.

159 This lady next to you has trouble with her legs and with her hip. Do you believe that that's right, lady? You believe that you'll be healed? Well, raise up your hand, say, "I accept it."

160 All right, the lady next to her has infection. You believe that God will heal the infection, young lady with the glasses on? Raise up your hand, say, "I accept it." All right, believe it.

161 The lady next to her has kidney trouble. Do you believe God will heal the kidney trouble, lady? All right, raise up your hand, accept it.

162 The little girl next to her has a goiter. You believe that God will heal the goiter there? Raise up your hand, accept it.

163 How many believes with all your heart? Then stand up on your feet and accept it. Raise up in the presence of the God of Abraham, Isaac, and of Jacob.

164 In the name of the Lord Jesus Christ may the Holy Ghost fall into the building now and heal every person in Divine Presence!