

Jehovah Jireh, #2

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1 I have a few scriptures, and notes or two, wrote down here that I'd like to leave with you. Now just before we do, let's pray just a moment again. Father, we pray that you will take thy Word. . . . Thy Word is truth, and the Bible said . . . Jesus speaking, said the Word is a seed that a sower sowed. Now, we realize that if the seed is a good seed, it's germitized. And if that seed has been . . . carried out (its plan in God's will), then it leaves a germitized seed. And when Jesus was on earth He was that vine, and the seed that He sowed was his word. And we know that it's germitized by his own life.

2 And we know that a seed when it falls in the right kind of ground--not upon rocks, with no root, nor in thorns and thistles that would soon choke it out; but in good, rich, fertile faith--every seed will bring forth of its kind. And we know that every seed, or promise of God, will bring forth of its kind--what it promised--if it strikes the right ground: the ground that's prepared, ready, all the rocks have been thrown out, and the roots and the bitterness, and selfishness, indifference, and jealousy--it's all been grubbed out. That root of bitterness that springs up that sometimes so spoils the thing that God's trying to do, we pray, God, that that won't be among us; but that the good Word will find good ground.

And these, as we follow this great patriarch, Abraham, in the lesson tonight, may we find our position--knowing that we are children of Abraham by faith in Christ. And then get glory to thy own name and honor, for we ask it in Jesus Christ's name. Amen.

We are going to kind of review back a little bit, tonight, for the lesson of what we was speaking on last evening. That was that we have found Abraham, beginning in Genesis the 12th chapter . . . really his name was spoken in the 11th chapter, when his father came down

from Babylon, and they dwelt in the . . . Ur, in the land of Chaldeans. And then we find that, also, that God called Abraham, just an ordinary man by the name of Abram. He wasn't Abraham yet, and Sarai wasn't Sarah yet. So we find out Sarai and Sarah was two different names, and Abram and Abraham was two different names. Now, we find that in this, we brought him up last night until the confirmation, that God confirmed to him the covenant--how He would prove to Abraham that He's going to keep his promise. That's found in the 15th chapter of Genesis.

3 And how . . . and Abraham was called out in the evening to take down, slay a calf or a young heifer, and a she-goat, and a ram. We got into that last night, how the two females and the male, and then the two doves (or pigeon and dove, which is the same family), and got the representation of that--that that always represented healing, which, it never changed. Healing's always been by faith. But the atonement, of course, was divided from a animal life unto a human life.

4 Now, in the Old Testament when the worshipper come with the blood. . . . God only meets people under the shed blood--the only place He ever did or ever will. He'll never meet you with your creed. He'll never meet you with your education. He'll meet you under the blood. That's the only place. All Israel worshipped under the blood.

5 And we find there then, also, that we found what, back in the history, of what . . . how a covenant was made by people. And we find out in the Orient type, and different ways they make a covenant; how we do today by shaking hands, and so forth, and say, "Seal it"; and the Japanese throw salt on each other for a covenant.

6 And traveling around the world, you find much of the world still in the same condition it was back in them days, especially in the Orient and in the East. Your Bible becomes a new book if you ever go to the East, you'll never. . . . Back in Jerusalem, Palestine, back in there, you'll. . . . The Bible is written in. . . . We're a English people over here, and the Western people trying to understand an English book. So it's a very hard thing. If you go back there, you find out the marriage and everything just exactly the way they did it in the time of Christ. Many things there hasn't changed at all in their customs and ways.

7 And now, in this we find that when they made this covenant in them days they drew it out on a piece of sheepskin, leather. And then

they killed an animal, and stood between the pieces, and cut it --their covenant--or in two (their words), pulled it in two, like that. And when they come together these had to dovetail exactly, the very same--had to meet piece by piece, so it could not be duplicated.

8 So, therefore, we find then that in our lesson last night we found that ... what God did to prove to Abraham his covenant. Now, Abraham--the promise was made to Abraham and his seed after him; not only Abraham but his seed. Now, the seed, natural seed, of Abraham was Isaac; but the spiritual seed of Abraham's faith was Christ. Not through Isaac all the world was blessed; but through Christ, the royal seed, all the world was blessed. For He died for all people--all nations, and all people.

9 Now, we see in this also, in this covenant, that He showed there what He would do: how God would tear apart Christ Jesus; and the body was raised up and sits on the right hand of God in the Majesty on high; and the Spirit of Christ was brought down upon the earth.

10 Now, if we had time you could prove that anything one part of the Scripture says, it goes all the way through the Bible. If it doesn't, then there's something wrong. The Old was just a shadow of the New, foreshadowing it. Then if you get the shadow you can pretty well tell what the New is. So that's where He was, is, and shall be.

11 Now, this Spirit of Christ come back upon the church; exactly fulfilled John 15 again where He said, "I am the vine; ye are the branches." Then again, John 14:12, "He that believeth in me, the works that I do shall he do also." Same works, same thing on down through the Scripture. "If ye abide in me and my word in you, ask what you will, it'll be given to you." Many things that Christ... "A little while and the world seeth me no more [the "world" there, the Greek word "cosmos," which means world order sees me no more]; yet ye shall see me for I ["I" being a personal pronoun], I'll be with you, even in you to the end of the world," making Jesus Christ the same yesterday, today, and forever.

12 He remains. He raised from the dead. "The world [the unbeliever] won't see me." They won't recognize Him, but the believer will recognize Him because He's the same Jesus that He

always was. He hasn't changed--same yesterday, today, and forever. And I'm. . . . And that Word, many people tries to make that like it's not inspired.

13 Now I want to say something here now. It just come on my mind and. . . . I do not believe that the pulpit is made for a place for jokes. This is no joking place. This is the sincerity. We see the day of the Lord appearing, we should be that much more sincere. But there was a story told me some time ago of a young fellow. This was at Boston. And he went away. He'd had a fine mother (first, to begin the story), and the mother certainly knowed her boy had a calling in his life to serve the Lord. And that would help any mother. Oh, to any real mother to know that their son . . . that God has honored them with a child that is going to preach the gospel--that ought to be an asset to any mother's life. And so, the poor mother trying to do everything she could, she sent him away to school, and to a seminary to receive his BA.

14 And so while he was away the mother took seriously sick. And so she, as any Christian would do, they called the doctor. And the doctor . . . she had a double pneumonia, and the doctor tried all he could do for her to check the pneumonia; and there was nothing. He'd give her drugs--sulfa, penicillin and so forth--to kill the germ. And it didn't take effect. The mother got worse constantly.

So they sent word to her son--which was way down at Asbury, Kentucky, to Wilmore College--to come and see her because she was going to die. And then the next morning, when the boy was getting ready to leave, they received a telegram: "Your mother is much better. Wait for further call."

About a year later the woman had the privilege of seeing her son. He returned home on vacation, and time off of his school. And he said, "Mother, I heard that you got all right," after they'd had a little time of fellowship, as son and mother would. Said, "I never did understand just what drug the doctor changed to cause your condition to improve so quickly."

She said, "Son, it wasn't that." She said, "You know where that little mission is down the street here? Them people down there that. . . ?"

Said, "Yes, I remember that."

Said, "There's a lady said that she felt led to come up here and ask me if the pastor could come pray for me. And so I told her it was all right, so..." Said, "The pastor come up and read it out of the Bible, 'If any among you is sick, call the elders, anoint them with oil, pray over them. Prayer of faith shall save the sick.'" And said, "You know, he read that out of the Scripture. And he prayed for me and anointed me with oil. And the next morning I was so much better till the doctor let me sit up and in a couple of days I was all right."

"Well," he said. . . .

Said, "Oh, praise the Lord." She said, "Son, you ought to. . . ."

He said, "Mother, you're beginning to act like those people." Said, "Listen, mother." Said, "We have learned up at the school that where he read there, the second scripture he read was in Mark 16, where, 'These signs shall follow them that believe. They'll lay hands on the sick, and they shall recover.'" Said, "We learned up there at school that Mark 16, from the 9th verse on, is not inspired." Said, "You see, those people don't go to school. Most of them down there, they're uneducated--kind of an illiterate people." Said, "They were meaning well, no doubt, but," said, "we learned at school that from the 9th verse on, that was just added, perhaps by the Vatican or something. But," said, "because . . . that that part is not inspired."

The little mother let out a great big "Hallelujah!"

And so, (she) said, he said, "Mother! Well, what makes you say that?"

Said, "I was just thinking, son. If God could heal me with the uninspired Word, what really could He do with that's really inspired?"

So, such as the other promises: "Ask anything in my name I'll do it." If you say to this mountain be moved, and don't doubt in your heart, but believe that what you have said will come to pass, you can have what you've said." "When you pray, believe you receive what you ask for and it shall be given to you." See, it's all inspired, every bit of it!

15 When Morris Reedhead, a very fine scholar, come to my house he received the baptism of the Holy Spirit, fell across a little coffee

table in the house. He said to me, said, “Brother Branham, I understand that you was a . . . you’re Baptist.”

And I said, “Well, I just was ordained at Missionary Baptist Church as a boy. I don’t belong to. . . .”

Said, “Well, what’s these Pentecostals you’re hanging around with?”

I said, “They’re just people like you and I.”

He said, “Well, listen,” said, “Do you think that’s the Holy Ghost, what they got?”

I said, “Sure.”

He said, “Why all the kicking and stomping and hollering?”

I said, “Well, they got to blow the steam out the whistle, if they don’t put it to use to make the wheels roll.” I said, “If you was ever to get them to learn what it’s all about. . . . Instead of just blowing it out that way, put it to work! Faith, out on the street, trying to get people in--into the kingdom of God.”

And he said, “Well, I’ve seen them do all that, so I’ll tell you why I’m here.” Said, “A fine boy from India. . . .” Said, “He got his education and school.” Said, “I’m. . . . When I went to leave, take him to the plane, to put him on the plane to start him back overseas, I said to him, I said, ‘Son, now you got your education, going back to your people.’” I think he studied, I don’t. . . . I think, electronics.

Said then, when he started back, he said, “Why don’t you forsake that old dead prophet, Mohammed, and get a real resurrected Jesus Christ in your heart?”

And he said, “Sir, I want to ask you something.” (Now remember, this is from one of the greatest Bible schools, fundamental schools. This guy’s one of their teachers.) He said, “What could your Jesus do for me, any more than my prophet can do?”

He said, “Well,” he said, “My Jesus can give you eternal life.”

He said, “My . . . the Koran promises the same thing.” (The Koran is the Mohammedan bible.) Said, “It promises the same thing.”

He said, “Well,” he said, “Yeah, I. . . .”

Said, "You know, the Koran didn't promise nothing ... Mohammed promised nothing but life after death." He said, "Jesus promised you teachers that these signs and wonders would follow." He said, "That's what Jesus said." And he said, "We're waiting to see that done, see you teachers produce it."

Think of it. He said to me, "Right then," he said, "I realized I hadn't met an overnight boy. I know one who knew what he was talking about." (He might have played off, but that's a good way to do it. Let the enemy jump on to you one time like that, and then you don't know where to go, see.) So he said, "I realized that that wasn't an overnight boy."

And said ... he said, "Well, now look here. Jesus is raised from the dead."

He said, "Has he?" Said, "You've had two thousand years to prove it, and not hardly ... the two-thirds of the earth never heard of him. What's the matter with you people?" He said, "Let Mohammed raise from the dead, and the whole world would know it in twenty-four hours."

That's right. They've got a horse standing at his grave. I've seen it there. They change guards about every four hours, expecting him to raise yet--in type there, coming on a white horse to conquer the world.

And so he said, "Let him raise from the dead and the whole world would know it."

He said, "Well, Jesus did raise from the dead." He said, "Your prophet's in the grave."

He said, "How do you know He raised from the dead?"

Teacher said, "He's in my heart."

He said, "Mohammed is in my heart too, sir."

He said, "But I have joy and peace."

He said, "Sir, Mohammedanism can produce just as much psychology as Christianity can." And they do. You ought to hear them shout and scream. That's right--can produce just as much psychology as Christianity can.

He said, “Well, what do you mean when you said Jesus promised all these things here?” Said, “I suppose you’re referring to Mark 16?”

He said, “Yes, that’s one of them--not altogether, but that’s one. Jesus said . . . the last words He said to his church, ‘Go ye into all the world [see], and preach the gospel. And these signs shall follow the believer. [How long? All the world, every creature.] If they lay their hands on the sick, they shall recover. The last words He said, according to your Scripture.’”

He said, “Well, you see,” said, “that’s just. . . .” Said, “You see, that part isn’t inspired.” Said, “He really didn’t mean that. That was. . . .”

He said, “It ain’t inspired?” Said, “What kind of a book you reading?” Said, “All the Koran’s inspired.” Hmmm.

16 It’s a defeat of the weakness of theology, man-made theology that hasn’t got the spirit to stand up and face the thing. Like the Hebrew children said, “Our God’s able to deliver us from this fiery furnace; but nevertheless we’ll not bow to this image.” We need people with courage. Men who’s believed God’s always been courageous and believed in the supernatural--men who believe God.

Mr. Reedhead said, “I kicked the floor, Brother Branham--kicked the dust like that. I couldn’t answer the man.” He said, “I purposed in my heart to come see you after that. And that’s what this was all about.” He said, “Here I am.” He said, “If the Holy Ghost. . . .” Said, “Brother Branham, my mother sent me to school,” and said, “I’ve. . . . When I got my BA I thought, ‘There’s exactly. . . .’”

I said, “I know what you mean.”

Said, “Then one day when I got my BA, I thought right there I’d find Christ; He wasn’t there. When I got my doctor’s degree. . . .” Said, “I’ve got enough degrees, honorary degrees, to plaster your walls. And where’s Christ in all of it?”

And I said, “Who am I to say if the teachers are wrong. But that’s not what we are talking about. It’s the person Christ that you need.”

Now a man that's holding great campaigns everywhere. And Dr. Lee Vayle there, good friend of mine, is a friend of his also. And he's had a great success praying for the sick, and holding great big campaigns, and everything. It's because that men believe.

17 Now see, the Spirit that was in Christ (the body Jesus, which was God Emmanuel), the Holy Spirit. . . . God came down in Christ, and He was made God with us. And then, that was to redeem us--his blood shed. Now, in the Old Testament when the worshipper come and laid his hands upon his offering, and he cut the throat of the--the priest did--sacrifice, the worshipper held the sacrifice with his hands. And feeling the tear of the flesh and the little lamb dying--its little wool being bathed with its blood, all over the believer's hands and so forth, its being caught in the charger to be burnt over there at the altar--the believer realized that he ought to be the one dying for that sin, but the lamb was dying in his place.

Now, but the life that was in that blood could not come back on the worshipper because it was the blood of an animal, which has no soul. But in . . . therefore, there was a remembrance of sin continually.

18 But now, Jesus being Emmanuel, then the life of God was in Him, and that comes back. Not only the life of a man, but God himself in the form of the Holy Spirit comes back, and makes you sons and daughters of God. Then you're sons and daughters of men when you feel the tear, and the misery, and the punishment that Jesus went through: mocked at; his ministry called a devil's work, Beelzebub; and made fun of, and scoffed at by religious leaders, and turned down; He came to his own, and his own received Him not; and the things that He went through with then, to have sacrificed his life on the cross to redeem that which God had foreknew--redeem, bring it back to the place where it fell from. Then, God did that in order to send back the Holy Spirit upon the church now, that it. . . .

19 The people, the believer, it's only for believers; it isn't for unbelievers. They never will see it; they're dead to begin with. Look at those Pharisees, when they seen Jesus perform the very sign that was supposed to be the Messianic sign. Look at Peter. He believed it now, and Nathanael believed it right now. The woman at the well believed it, blind Bartimaeus. All those that received it believed it.

But those leaders stood there and said, “It’s Beelzebub, an evil spirit, some kind of a hoax or a trick.”

20 Jesus said, “You say that against me, I’ll forgive you [the sacrifice hadn’t been made]. But when the Holy Ghost is come to do the same thing, one word against it will never be forgiven, in this world or in the world to come.” Why could not they believe that? Jesus said, “You are of your father the devil, and his works you’ll do.” That’s correct.

21 To believe the Word is to receive the Word and let it become life. Now, God ... showing there how He was confirming this covenant. It has to be that way. The church--not an organization, not a denomination, but the individual--and God has to become the same Spirit. That’s God’s purpose in the beginning. Adam and Eve was the same spirit.

22 The Bible said in Genesis 1:27, “In the image of God [God’s a spirit], in the image of God created He him. Male and female created He them,” in the spirit form that was in God. And Adam was to take care of the land, just like the Holy Spirit’s supposed to lead the church now. And yet man was not in flesh. And he was both masculine and also he was feminish, because it was the same spirit.

23 Then God created man out of the dust of the earth and made him in the form of animal--which we are now, animal. We know we’re mammal, and that’s a warm-blooded animal. And we are in that image of animal life.

24 And then God took a rib from Adam. Not ... a woman is a by-product of a man, not exactly in the original creation. He took a rib. He separated the physical, and took the feminish spirit from Adam and put it in Eve. There was a man and a woman. And when they get out of those places they’re out of their right condition. There’s a perversion somewhere when a woman wants to be masculine, or a man wants to act feminish. There’s something wrong somewhere. They’re out of their right conditions.

25 We notice Rebekah and Isaac being own blood relation, see. But now that was typing Israel's natural seed. But by faith, Christ come on the scene--which is not in the natural. Like, the token was on ... the blood on the door of the post down in Egypt. No matter how much circumcised, how much covenant they had, the token had to be shown or the covenant was annulled. Certainly. "When I see the blood, I'll pass over you." Now the token is not the blood; it is the life that was in the blood, the Holy Spirit.

26 And that's the ... I don't care how religious you are, unless you've received the Holy Ghost you'll perish. It's the only way. There's not another scripture to do anything--only that alone. "Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption." Ephesians 4:30.

27 Notice, now, we come back. Then that shows that Adam and Eve were one to begin with. Husband and wife is supposed to still be one. Now, but when they separated them into the flesh, it was there that Eve fell. Fell, why? To disbelieving the Word--every phase of it. Some people can take one part of the Word, but not the rest. It's all got to be there.

28 She just doubted one phase of it. And if all this sickness and trouble we've had now come by one woman doubting one phase of it, how are we going to get back anything less than believing it all, and accepting it all? That was their ... they was fortified by that Word. When they separated in flesh, they fell.

29 She fell by the Word. She ... watch. What did she look for? Just so many people today, they want a better, stylish way--a easier way. They don't want to confront the thing that's set before them.

30 If they do, they're put out of their organization, excommunicated, thought little of. Don't you know that "all men shall speak evil of you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven; for so persecuted they the prophets which were before you"? And all that live godly in Christ Jesus shall suffer persecution.

31 Now what else do we want Him to say? Thousands of words we could.... Scriptures pertaining to that would run from Genesis to Revelations. And anything that we have today began at Genesis. It's

the seed chapter. All unbelief and everything started right here. The church started right there. Everything started there. It's like two vines growing, and one impersonating the other and getting right up almost the same: like Moab, and also Moses.

32 There come Israel--little, no denomination, no nation at all--and they had the same sacrifice here. And Moab, a fine denomination, all their dignitaries come out, offered the same sacrifice, trying to.... Their bishop up there, Balaam, come down to curse that what God had blessed. They thought, "These renegade people--they don't even have a church home, as it was. They're just wanderers about." And he said....

33 But they failed to hear that shout of the king in the camp. He failed to see that divine healing going there by that serpent, and the smitten rock to give them life, the shout of the king in the camp. He failed to see that--that blinded bishop--but yet, fundamentally, he was just as right as Moses was. Seven altars, seven sacrifices, even offered a ram, speaking of the coming of Christ.

34 But God don't need nobody to interpret Him; He's his own interpreter. He makes a promise and He brings it to pass, and that's the interpretation of it. No one has to interpret it. God don't ask no one. The Bible's of no private interpretation. Everybody's trying to say it means this, that.... Let God speak for Himself. He's the one who does it. He made the promise; He stands behind it. He does to believers; but unbelievers receive nothing. It's not for them; they're dead to begin with. They never was even represented. There's nothing in them--dead hulls. You don't want to be like that. Be filled with the Spirit.

35 Notice, He separated Eve and Adam, and she fell. Adam went with her. Now, Adam was not deceived; Eve was deceived. But Adam, the first Adam, was God's son also, and he went out because of the love of Eve--to try to bring her back because he loved her. Christ did the same thing to redeem her back. What to? The Word! What caused the fall? The Word, disbelieving the Word, all of the Word. And Christ come that He might become one of us, his life in us, to continue the Word. "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," the same yesterday, today, and

forever--the same God. That's why He come to do that. Now we find in the confirmation, redeem us back to Himself, redeem the wayward children that's strayed out in these morgues ... come back to the Word again, back to the identified Word.

36 Now, them Jews, when Jesus come, they could say, "We got the Word! We got the Word! Here's what Moses said. We're Moses' disciples." Jesus, only twelve years old, disputing with them, and then when ... You see, that's what man does to it.

37 But Jesus said, "If I do not the works of my Father, then don't believe me. For the works that the Father's given me to do, they testify who I am." Any man, the son of God, God testifies to the works that he's ordained to do. If it doesn't, the Scripture doesn't back it up, leave it alone.

38 Even in the Old Testament they had a way of knowing whether it was true or not. They took them down--a dreamer, or a prophesier, or whoever it was--they took him down to the Urim Thummim. That was a supernatural light. God always is supernatural, works in supernatural. As long as there's a God there, there's supernatural, if it's Jehovah God. And when ... no matter how well the dream sounds, if it didn't reflect upon that Urim Thummim, then it was wrong.

39 Now the old Aaronic priesthood is done away with, but still we've got a Urim Thummim. This is the revelation of Jesus Christ--reveals Him in this Word. And anything that's contrary to that Word is not God--contrary to it. But God speaks for Himself. He identifies Himself with his Word. That's where Jesus defeated Satan--"It is written."

40 And here comes Satan back, and flopped in again. He said, "Yes, and it is also written..."

41 But that time when he come he hit a heavy voltage. That time he singed his wings. He jumped off of there then. He said, "It's written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Get thee behind me, Satan!"

Notice what happened. God's always identified Himself by his promised Word. Now if them Pharisees had looked right back, Moses

said, “The Lord your God shall raise up a prophet liken unto me.” That was in the Scripture.

42 But no wonder Jesus thanked the Father, said, “I thank thee, Father, thou has hid this from the eyes of the wise and prudent; revealed it to babes, such as will learn.” When He said to Peter on that day, when He come down and said, “Who does man say I, the Son of man, am? . . .”

One of them said, “Thou art Elias,” and one said, “You’re Moses,” and so forth.

He said, “But that’s not the question I asked you.”

He said, “Thou art the Christ, the Son of the living God.”

43 He said, “Blessed art thou, Simon, son of Jonas. Flesh and blood never revealed this to you [never learned it in a seminary, nobody taught it to you, but it’s a revelation. Oh, my!]. Upon this rock I’ll build my church, and the gates of hell can’t prevail against it [the revelation, or the identification of Jesus Christ].” He said, “If I do not the works of my Father, believe me not.”

44 Now, let’s journey on. We find Him now--let’s go to the 17th chapter. We find Him here in the 17th chapter, where He appeared to Abraham after the confirmation of this, showing what He was going to do. Now remember, the Spirit comes upon. . . . And the Spirit that’s in the church--the real church, true church, God’s church, God’s people--the Spirit that’s in them is on . . . the same Spirit’s on Christ, with the promise, “The works that I do shall you also.”

45 Remember one time, in the crucifixion (just before it), they put a rag around his face and hit Him on the head with a reed. Said, “Now if you are the Son of God . . . you’re a prophet, they tell me. Prophecy, prophet!” They passed the stick. “Tell us who hit you.” See that devil? See, he said, “I understand that you are a great miracle performer. Turn these stones into bread. Let me see You do it. I’ll believe You if you’ll do it like that. Turn these stones into bread. I’ll believe if You’ll do it.”

A man told me not long ago, said, “If you can produce one person that’s been healed, with a doctor’s statement. . . .”

I said, “Oh, mercy, man, shut up. Goodness sakes,” I said, “I’ll bring doctors by the hundreds.”

He said, "I've got a thousand dollars waiting for you if you do."
And I brought the doctors with the cases.

He said, "Well, the money's. . ."

I said, "I want that money for a missionary offering."

And he said. . .

". . . send somebody that believes the gospel overseas."

He said, "Well, let me take a little girl, and me and my brother'll stand around and we'll cut her hand. And then you heal it right here before us, and we'll believe you."

I said, "You need mental healing." That's exactly right--a man so possessed with the devil!

The same one said, "If thou be the Son of God [if thou be!], come down off the cross," when the very Bible said He had to hang on the cross.

Caiaphas said, "He saved others; Himself he cannot save," not knowing it was the biggest compliment was ever paid Him. If He saved Himself, he couldn't save others. He had to give Himself.

Sure He knew who hit Him, but He don't clown for the devil. God's not a clown. He don't clown for the devil. His works are sent to those that believe; not to be clowned by.

46 Notice. He appeared to him here when he was ninety and nine years old, and He appeared to him in the name of Almighty God. The name there in the Hebrew is El Shaddai.

47 Now, God has seven compound redemptive names. We know that, and you cannot separate them from Christ. You can't separate them. Christ met every one of those compound redemptive names. You believe that? Do you believe He's Jehovah-jireh, the Lord's provided sacrifice? Then what about Jehovah-rapha, the Lord heals all thy diseases? If that wasn't applied to Christ, then He wasn't Jehovah-jireh. So you can't separate it. The whole thing's wound up, and there you are. He can't be Jehovah-rapha without being Jehovah-jireh, and He can't be Jehovah-jireh without being Jehovah-rapha.

He was wounded for our transgressions, with his stripes we were healed. No argument about that.

48 Now we find here He appears in the name of El Shaddai, the Almighty. The... Really, the word, the Hebrew word “shad,” s-h-a-d (some pronounce it shade), “shad” means breast, like a woman’s breast. And He appeared to him in the name of El Shaddai, which is in the plural, breasted. “I am the breasted God. Abraham [ninety-nine years old], walk before me. Be perfect. Believe my word, just keep on believing. I promised at seventy-five. Here it is been twenty-four years now since I made you the promise.”

49 And what a comfort it ought to’ve been to an old man ninety-nine years old, and his strength all gone, and here God stand before him and said, “I’m El Shaddai. I am the breasted God. [Amen!] Draw your strength from me. I am your strength. [Like the New and Old Testament breasted God.] I am the breasted God. Draw your strength from me.” Like a little baby when it’s sick, fretting, sick, weak—it leans upon its mother’s breast and nurses his strength back from the mother. In other words, “Abraham, you’re nothing but a baby to me, ninety-nine years old. It hasn’t been no time.” His life... Just remember, Jesus was crucified like yesterday. One thousand years on earth is just one day with God. See, just like He was crucified yesterday.

50 And notice, “I am El Shaddai. You are the little weak baby. But lean upon my bosom, my promise, and nurse from me your strength. I’m the creator that hung the heavens and earth, put the stars out yonder. Is anything too great for God? I’m El Shaddai, and you’re my child, though you are weak. And I’m letting you get that way just to see what you’ll do about it. I’m going to make an example for people hereafter, that men will believe my word. I’ll stand by it no matter what it takes, how long—I’ll do it. I’ll stand by it.” El Shaddai. “Draw your strength from me.”

51 “Oh,” you say, “if I could believe...” He’s still El Shaddai. He’s still the breasted God, New and Old Testament. Just draw your strength from it, whatever thing you have need of. The baby, he’s helpless. He has to pull his strength from his mother. That’s the only way he can get his strength. That’s the only way a believer can get his strength is pull it from the Word of God. That’s his strength, God’s promises to him. Stand by and believe it.

52 Not only is the little baby here represented when it's sick and fretting--the mother can put it to her breast and it goes to nursing its strength back--it's satisfied while it's a-nursing. That's the way with the real child of God. No matter what the skeptic says, whatever it believes--if you truly believe it, Jesus can't lie! You're satisfied that it's revealed to you. You've got the promise, and nothing's going to stop it. "On this rock I build my church": spiritual, revealed Word of truth.

While waiting, resting in your faith, take God's promise. "I believe you, Lord. You promised to give me the baptism of the Spirit. I'm resting in your ... and faith, my faith that I have in You. I'm drawing from my resource ... for my resource from ... for my health from your resource, the Word." Man shall not live by bread alone, but out of the bosom of God shall he nurse his strength. Every word that comes out of the mouth of God, shall he receive his strength as he ... comes from the mouth of God, the Word.

53 Like Abraham--Abraham was resting. Now, he had lived with Sarah since she was a little girl. It was his half-sister. And he was living with her, and married her. And she'd had ... she was barren. She had no children. And here she is now, she's already.... If he's ninety, ninety-nine; she's eighty-nine--eighty-nine years old! But, "Abraham, rest in the faith of my word. I promised you I'd do it. I'm El Shaddai. I am the breasted God for my children that believe." If you don't want to nurse, well, then, don't say no more about it, see. But if you are a child, you are nursing, resting, every promise.

54 Notice, real faith rests upon the solid rock of the promise of God's Word. It doesn't shift. The real faith is anchored, like the North Star. The North Star is a tie-post to every shipmaster. The compass points you only to that North Star. And God, the Word, is every Christian's North Star, if you are lost. And the Holy Spirit is what points you to it. It won't point to nothing else. All other isms and so forth, and Christianity mixed up in it, whatever it may be, it's like the world shifting. It changes those stars; but it can't change the North Star. Neither can anything change the Word of God. Anchor to it. Stay with it.

55 Now, real faith doesn't shift by creeds, and man-made doctrines and unbelief. It stays right with the Word--real faith in the Word.

And where can you put your faith on anything else but the Word? If God said it, hold your finger to it, that's true. It doesn't shift. It draws from God's breasted book, the Bible, his attributes, what He promised. What He promised, that's his Word. The Word produces itself. It has to be a thought before Word, then Word, then the Word's manifested; and that's where you draw your strength from. Believing, believing for the Creator, believing like He was the Creator that made the world.

56 The New Testament said, back there, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." Same purpose--what was it? They were doubting God, and sickness and trouble set in. And He lifted up the serpent for what? For their healing and for their forgiveness. That's what was.... And brass represents divine judgment. And Jesus was that serpent judged, of course. The brass....

Now, when ... after He had confirmed the covenant, or the covenant was made manifest to him, it gives faith to the true sons of God. The Word gives faith--the breasted One. It does something to them when the Word ... when the covenant is made manifest--gives faith to the true sons of God.

57 Now, we realize that in this He was called Elohim. The word also in the translation here means Elohim. Just looked it up to be sure--Elohim. And Elohim is the all-sufficient One. He's El Shaddai, Elohim, the breasted God, the all-sufficient One. He needs nothing from nobody else. He's your all-sufficiency.

58 Notice, the same is testified here (I was noticing this afternoon while I was studying), in Job. Job--He's called Elohim. And Job was ridiculed, made fun of. How ... what a picture of today. But Job was resting in Elohim's promise: "Though after the skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself." Resting in Elohim, no matter what comes.

His wife comes, and said, "You look miserable, Job."

59 And here come his comforters around. "Ah-a-ah, you see what happened to you, old boy. I told you you were wrong all the time." See what happened? A lot of people like to throw off on people like

that. Job was the best man of his day. The best man God had on earth was Job. He told Satan, “There’s none like him. [Amen!] Have you considered him?”

Satan said, “Yes. Everything comes easy for him. Break that hedge and let me have him. I’ll make him curse you to your face.” He done everything he could, but he couldn’t; Job rested in that promise.

The guys come by and said, “Now, now where’s all that God you was talking about? Uh-huh. Look what you . . . you believe in being this. . . . Look. Look what’s going on now.”

60 But he still rested in El Shaddai, even though many of his boils was breaking him out, and his life was as good as gone. He’s sitting on a ash heap, scraping his boils. His wife said, “Why don’t you curse God and die?”

61 Said, “Thou speakest like a foolish woman. [Oh, my!] The Lord gave and the Lord taketh away. Blessed be the name of the Lord. I trust in Elohim. Though He destroys this body, the skin worms eat it up; yet in my flesh shall I see God whom I shall see for myself. Mine eyes shall behold, and not another.”

62 He came forth in Matthew 27 when the saints rose—come out and went in. But very (entered into the city), very type of today; yet waiting, trusting in the promise.

Notice, after He appeared in this name, the name of Almighty God. . . . Now, church, now we may get just a little bit of doctrine here might be a little twisting to you. If you don’t believe it, that’s up to you. We’re just here . . . I’m going to speak what I think. You got a right to think what you want to think.

63 But notice—but all these things were types, shadows, and examples, as the Bible said they were. They’re all there. And this is God’s dealing with Abraham in the journey, just like He’ll deal with Abraham’s royal seed in the journey.

Notice, He deals with the Jews the same way. It all started in there in that promise of the covenant—all nations, all people.

64 Notice, after the appearing in this name of Almighty God, it was revealed to him that He was the all-sufficient One. He had no helpers; he didn't need any secretaries. He was alone God. He was God alone. And He appeared to Abraham in this name. And while He appeared to him in this name, and Abraham recognized who He was, He changed Abraham's name.

65 Now, He's come to the fullness of believing now. See where the church has come? I hope you can read between the lines. Come up to the place to where He revealed to him who He was, and then He changed Abraham's name so that the promise could be fulfilled.

66 Now, you say there's nothing in a name. Then why did He change Abraham's name from Abram to Abraham? Why did he change Jacob's name from Jacob (supplanter) to Israel (prince with God)? Why did He change Saul's name to Paul? Sure, his name. . . . Certainly. It certainly does mean something--it certainly does. If you're not named right, God will change it if He's called you. Yes, sir.

67 Notice, He changed his name here now from Abram to Abraham, which means father of nations--added the h-a-m, Abraham. So, He did this so that the complete promise could be fulfilled; and the son, now, that had been promised so long could be seen, or otherwise, be revealed. When He changed his name and. . . . After he recognized who He was, he might have been . . . might have thought there was a party of them. But he recognized that He was Elohim--God alone. But when he did that, then He changed his name.

He said, "Now, Abraham, you're no more to be called Abram, but Abraham; for a father of nations I've made you--Abraham." Now he's in condition now. He is in condition. . . . After the revelation of who He is, he's now in condition to see the son revealed. The son's ready to come, to be revealed.

68 Oh, children of Abraham, notice. He changed his messenger's name right at the end-time, just when he was ninety-nine, just one year left. And He changed his name from Abram to Abraham. Changing his name added the h-a-m, which means father. He was to be a father, a father of a promise--father promise.

69 Oh, if you've got spiritual discernment, listen. After the revelation of his name, of who He was, He changed his name. Now,

after the revelation now has struck the earth--there's not a company of gods; there's one--now it's time for the revelation for the Son that's been promised to be revealed to Abraham's royal seed of the promise.

Look. He changed it from Wesley, Baptist, Presbyterian, Pentecostal. I don't know whether to say this or not. You don't have to believe it. But I hope you forgive me, for I don't want to hurt you. But look. There has never been a messenger to the churches of God, throughout all the entire history of time, that ever had a leader since the reformation, like the leader we got today--Billy Graham. That's right, 'cause he's went to all the world, see.

70 And notice. Never have we had a man... Any reformer we take: Sankey, Moody, Finney, Calvin, Knox, whoever it might be, Wesley, Luther; there hasn't been a one with the name ending h-a-m before. The only messenger we've ever had in the church ages with the ending name of h-a-m--G-r-a-h-a-m, Graham. And Graham is six letters, and six is man's number, man's day. Man was created, in Genesis 1:26, on the sixth day. But seven is God's number. Seventh day God rested--not six, showing this G-r-a-h-a-m would be to the church that's in the world.

71 But A-b-r-a-h-a-m, Abraham, is seven letters. Say, "There's nothing in numbers." Then you don't know the numerics of your Bible. You're sure to get it wrong now. Certainly. God's perfected in threes, worshipped in sevens, and fifties, and forties, and jubilees in fifties. Oh, whatever you want to.... All the Bible runs in mathematics. Notice, the sixth is a messenger to be sent to the world. And notice, seventh is God's number.

72 And notice, at this time of the appearing now, by the revealing of the son, when it's going to be revealed--the son--they done already recognized his name, knowed who He was. He's El Shaddai, the Almighty, Elohim. But now we come down to the time of the promised son is to reveal himself. The son--Isaac himself--has been promised, is ready to come on the scene. And He couldn't do it until He sent and changed his name from Abram to Abraham, because the father of nations he was.

73 Notice, "ham," h-a-m, father, father of nations. Look how fitting that is with Malachi 4--restore the faith back to the fathers--

Abraham's seed being restored back to the kind of faith that father Abraham had, his royal seed. Malachi 4 to be fulfilled is to restore back the faith that was once back there in the beginning--restore it back to the royal seed of Abraham.

74 It's a promise. It's exactly the promise. The royal seed is to be revealed, and by . . . the royal seed, which is the royal seed of Christ. Christ is the royal seed. And the seed is the Holy Spirit that's in the hearts of the people that believe in God, that hold his Word, and God working through them carrying the same message. "A little while and the world seeth me no more; yet ye shall see me. I'll be with you, even in you, and the works that I do, you'll do also" (see?), revealing it in the last days here, how it's supposed to come.

75 Watch the 18th chapter now. Immediately after the changed name, God appears to reveal Himself in flesh. After the name's made known--who He is--God appears in flesh. Abraham, one hot day, just a few weeks, or months, before Sodom was burned, and Isaac come on the scene. . . . And notice, Abraham is sitting out under his oak. And Lot is down in Sodom, and they're enjoying the pleasures of the world. Yet he is Pastor Lot--probably had him a nice little congregation down there. Whatever he did, the Bible said the wickedness and sins of the time vexed his righteous soul. So he must have had . . . like a lot of modern Lots today. But he knowed he couldn't say nothing about it. So then, notice, there he was.

76 But Abraham, after He had been revealed to him now--Elohim was who had been talking to him--now he's sitting under the oak, and here comes three men, walking like human beings. Watch the effect of the revelation (of who God was) had upon Abraham--what it did to him. After his name was changed from Abram to Abraham, he seen three men coming. And he called the three one --"my Lord"--three of them being one. Not so with number six--Lot. He seen two coming, and he said, "my lords." Abraham's vision and revelation showed him that He was the all-sufficient, Elohim. His seed still receive the same thing.

77 Notice how He revealed himself, how He made Himself known whether he was right or not. Notice, to the true believing what sign

He did, what did it ... happen to make him know that that was Elohim. Now, he said, "My Lord." It's capital L-o-r-d. Any scholar, you know it. Any scholar knows that's Elohim, the all-sufficient One, Elohim.

A man said to me one time, "You don't believe that was God!"

I said, "I sure do. Abraham said it was God. He talked to Him, he should know."

"Oh," he said, "you mean God stand there, eating that flesh of that calf, and drinking the milk from the cow, and eating cornbread, or what you want to call it, there?"

78 I said, "He did it." Why, you just don't know our God. Why, my, He could just ... Why, He just reach over.... We're made out of sixteen elements: petroleum, cosmic light, and potash, and calcium, and so forth--just sixteen elements. He just caught it together, and breathed into it, and walked down on the earth. I'm so glad He's that sort of a father. Though the skin worms destroys this body, yet He'll call you. He promised to do it. He's Elohim.

Jerked another handful, said, "Come here, Woodworm [or whatever it was--the angels]. Come down, and let's go over and look at Sodom and see what's going on."

79 And Abraham, after the revelation, he seen it and he knowed that there was one God. He seen it, and he said, "My Lord, come aside. Sit down. Let me wash your feet." Now, he never said, "lord." Watch, it's in the capital there. Anyone knows it. I got the Emphatic Diaglott, see. It's capital L-o-r-d: Lord, Elohim, the all-sufficient One. Said, "Let me fetch a little water, and wash your feet and give You a morsel of bread. And then You can go on your way."

Say, I'm getting too late here. I better hurry. I want to get over here, and I don't know whether I'm going to be able to. Just bear with me just a little bit longer, will you?

80 Notice--Elohim, the all-sufficient One, God. And He said.... Watch what he did. Now two of them, they kept looking down towards Sodom. And He said, "Think I'll keep this a secret from

Abraham?” He does nothing till He reveals it to his prophets, see. He makes them know it. And He said, “I’m not going to keep this, seeing he’s blessed of God. He’s going to inherit the earth, and so forth. His seed’s going to be . . . [in other words, he was going to be the father of many nations]. . . . I won’t keep it from him. I’m going to let him know.”

81 And so He said (begin to reveal to him), and He said, “Abraham [not Abram], Abraham, where is thy wife S-a-r-a-h?” How did He know that? Why, just the day before that, he was Abram. Day or two before that, she was Sarai; and now she’s Sarah and he’s Abraham. Said, “Abraham, where is your wife, Sarah?”

Abraham said, “She’s in the tent behind You.”

He said, “I’m going to visit you according to the time of life, and this son that’s been promised is ready to come on the scene now. You’re going to have it.”

And Sarah, to herself, kind of laughed. Said, “Me being old, and have pleasure with my lord again? And him old? [something like that, you know, ‘cause she was ninety and he was a hundred, and so. . . .] Now could I do that again?”

82 And the angel messenger, God in human flesh, said, “Why did she laugh?” That was a confirmation. Why? Showed the revelation was right. Showed that what he had called Him--Elohim--was right, because He was the Word. That was in Hebrews, the 4th chapter, the 12th verse. Said, “The Word of God is sharper than a two-edged sword, and discerns the thoughts and intents of the heart.” And when Abraham seen this, he was sure then he could call Him Elohim. Elohim--He was the Word, same yesterday, today, and forever.

83 Notice, when Jesus, the royal seed of Abraham, come on the scene, He revealed Himself to the natural seed of Abraham in the same sign, and they called Him Beelzebub. It blinded them--the unbelievers--blinded them, and caused them to blaspheme Him, and sent them to hell. But it gave eternal sight to the believers that was ordained to eternal life.

84 Notice. Jesus promised that in the last days, just before the coming of the Son of man, that He would come and reveal Himself. When the days of the Son of man is being revealed, the royal seed of Abraham would see the same sign. Now notice. When He said there, at St. Luke 17:28 and 30, “And as it was in the days of Sodom...” Now, Jesus said this. I’m not responsible for it. I’m responsible for telling it--say what He said--but Jesus said this. “As it was in the days of Sodom, so shall it be in the coming, at the coming of the Son of man.” Now notice. In the days that the Son of man is being revealed, when the Son of man’s being revealed to his church, like to Abraham... He was God, He kept coming on down, confirmed the covenant, recognized who He was, and his name changed. Notice, it changed just before he got on the hill looking over Sodom, just before the promised son came on.

85 Jesus said the same picture.... Jesus was reading the same Bible that I’m reading and you’re reading. If you want to know what it was, go back and see what they were doing in the days of Sodom. Notice, not so much in the days of Noah--He told their immorals, how they was eating, drinking, marrying, and giving in marriage--but in Sodom. Now, there’s no more water--God promised that by the rainbow sign.

86 He give us a sign. He always gives signs. He ever remembers his signs, always loyal to it through the years. Never fails to give that rainbow sign. He always gives his signs. Notice, and in that sign He promised not to destroy the world no more with water; but He did say it would burn. And notice Jesus here saying as it was in the days of Sodom, the Gentile world was going to be destroyed. [Blank spot on tape.] And look what’s down among them: a man, G-r-a-h-a-m, a-blasting them away--to them politicians, to the church natural.

87 Now on the church spiritual, there’s always three classes of people. That’s believers, unbelievers, and make-believers. They have them in every crowd. If you felt the pressure I did, you’d know they was right here tonight. So you (all three).... Notice, there you are. There’s always them three classes everywhere. Now, if you will see that, it was to be the same thing when the Son of man was to be revealed to the royal seed of Abraham through Christ--Christ is the royal seed--when He’s being revealed in the last days.

88 Now, positionally, the world is sitting exactly ... because the sun that rose in the east sets in the west. And it was a dismal day--made organizations, denominations. But it shall be light in the evening time, said the prophet Jeremiah. Now, and in the days when that sun, it comes out from behind the clouds of denomination to reveal Himself, He said the world would be sitting just like it was in the days of Sodom, and the Son of man would reveal Himself again to his people.

89 Look how He revealed it to Isaac's seed. Look how He's going to reveal it to the royal seed--the bride, royal, the queen. The queen is the royal seed. As God brought a nation out of a nation in Egypt, He's bringing a church out of a church, or a bride out of a church--church out of church. And the remnant of the woman's seed (that's what was left over), there's weeping, and howling, and gnashing of teeth 'cause they didn't have oil in their lamps. Holy Spirit always represents.... There they are. The position is sitting right.

90 And now, look up on the hill. Now, the church ... Abraham, Lot, Sodomites; the world, the church, the elect--the church, the bride out of the church. We're sitting positionally right. The world is just in the right swing to it.

91 Perversion--everything's perverted. It's ... I tell you, everything's hybrid. I come down and seen a big sign said, "Hybrid Corn." Why, it's no good! No. That ought to make you atheists jump. When God said, "Let every seed bring forth of its kind," and you can hybrid corn and make it a better looking corn; but you can't plant that back again. It ain't got no life in it.

92 And that's the way we've done the church. We've made it pretty, and decorated it with denominational tinsel; but it ain't got no life in it. It can't produce that Bible rhythm today. It can't produce the evidence of the resurrection of Christ. It's a hybrid affair: better-dressed people, better paid, bigger denominations, richer--of the Laodicean age, exactly. "Rich, have need of nothing, know not that you're miserable, wretched, blind, and poor. Naked, and don't know it."

If a man knowed he was naked, you could talk to him; but when he don't know it, that's a miserable shape. Pitiful! Don't scorn the

people, but have mercy. What if that was you in that condition? What if the Word wasn't revealed to you? What would you do? What else would matter if your eyes was so blind you couldn't see it? That's a miserable sight.

And just exactly positionally--you can't lay a finger on it. There it sits. Just what He said would take place--these signs would be in the last days. See where they're sitting, just exactly.

93 Now watch. Hybreeding--you know, if anything.... You take, like you take a donkey and breed it to a horse, a mare rather, and what do you get? You get a mule. But that mule cannot breed back again. See, God said, "Let every seed bring forth its kind." Now where's your evolution coming from? Your own project has condemned what you said you believed. God said let every seed bring forth of its kind. He can't breed back again. No, no, he's finished.

94 And I think a mule is one of the ignorantest things I ever seen. You can't teach him nothing. He'll sit there with them big long ears, you know, and he'll wait till the very dying minute to kick you before he dies. He's just ... you can't teach him nothing. It reminds me ... you sit there, and you go tell him things. It reminds me of some people, claim to be believers today, big long ears sitting there. And, "The days of miracles is past, honk, honk, honk." He don't know where he come from. He don't know nothing about it. Only thing he knows is some church creed.

95 But let me tell you, I've got respect for a thoroughbred. Boy, he can tell you he's pedigreed. He can tell you who his papa was, who his mama was, who his grandmama, grandpapa was. He's pedigreed. So is that pedigreed Christian. Can run it straight back to the book of Acts, and see where they come from--a pedigreed Christian, borned of the same Spirit, the same thing, acting the same way, with the same persecutors. Donkeys and horses feeding together--that's right. There you are. You've got to have it, though. This is a hybrid day.

96 I seen a piece in "Reader's Digest" not long ago. Keep feeding women this hybrid meat and stuff, they can't have their babies. They're changing. They're getting bigger in the shoulders and narrower in their hips. Why? You know man always destroys himself by civilization. Come back to God! Believe God! Come back to the original seed. Come back and believe it.

You've read my tapes--you've got my tapes, rather--I guess heard them, on the original seed, and the bride tree, and those things, which was true. Lord knows that. How those things was foretold months and months. . . . You people, what you see here . . . just minor that you see taking place. Ask the people that's along. Ask if one time it ever failed. Tells about people, earthquakes, things that's going to happen--the Holy Spirit tells us. Is that right? There's men that's been. . . . Sure.

97 And of different people like Marilyn Monroe, way before she was . . . died. They said that she committed suicide. She did not do it. She died with a heart attack. Absolutely. This man, this fighter, the Maginot Line in Germany, all those things--just thousands of things perfectly on the dot every time! It can't be nothing else but the Holy Spirit.

98 He promised it. He give seven things in 1933 would happen and now every one of them has come to pass but two things. Perfectly, just exactly. How that even President Kennedy will be taken in--it's right here on my books right now. Told thirty-three years ago. Exactly. How that the Maginot Line would be built, eleven years before it built; how that Hitler would rise up, and Fascism, and Nazism; and all to bind in Communism, and Communism would destroy Catholicism--it will, no matter what they do.

99 It showed that there'd be an ecumenical council, and how that all the churches'd come together, and would form the image called "the mark of the beast." You see them right on the road right now. That's exactly right. It's got to happen, 'cause it's never failed to be. . . . Anybody that ever knows that--any body, take them around the world--it's never failed one time. Months and years ahead of time, it's just perfectly right on the spot. It's God among you, people--God in us, the Holy Spirit.

100 Notice, Jesus said that the royal seed would be identified by the same thing, here in Luke the 17th chapter. Oh, "Return, O dispersed," from your denominations to your own. Any of us can believe that God. . . . If you believe in God, you know God heals the sick. That's no question. Why, if you don't believe that, you don't. . . . They said in them days, "Oh, we know He can heal; but He can't save."

Now, “He can save; but He can’t heal,” see. Just the same devil, same thing; He’s both Saviour and healer. He’s Jehovah-jireh and Jehovah-rapha. Oh, return! Remember, He promised this position of everything sitting just the way it is now, and what would take place. He said it would happen, and it’s got to happen.

Folks, I’m sorry. I’ve kept you late now. Just bow our heads just a minute. I’m going to. . . . I’ll finish this up, maybe tomorrow night. I’ve got about six more pages of notes here on it. Bow your heads just a moment. Be reverent, everybody.

101 You might disagree with me. You have a right to that. I’ve got a right to express what I think. I’ve had the Scripture. Now no matter what I would say, if God doesn’t back that up, then the Urim and Thummim isn’t working. Then it’s refused. No matter how good it sounds, how real it sounds, the Urim and Thummim has to show it. The seed has to come to life. If it doesn’t, then it wasn’t so.

102 Now, for healing--now, I’ve tried to tell you I’m not a healer. There’s many men that call themselves healers. Then there’s a lot of critics that call men healers, that . . . just to criticize. Their heart’s not right with God, see. Anyone knows that no man can heal another. God heals the sickness. Let God call for your death; and pray all you want to, and the hospital give you an injection of fluid every day, and you’ll die just the same. If I cut my hand tonight, and stand here with a cut hand, there isn’t a medicine in the world can heal my hand. We ain’t got a medicine that heals. No medicine heals. Any doctor will tell you that. It just keeps clean while God heals. It can’t build tissue.

103 If I cut my hand and, “Oh,” you say, “Yes, Brother Branham, there’s medicine that will heal that.” All right, I want to know what it is. Let me show you. If I cut my hand and fell down dead here, a doctor could come and embalm my body, and make me look natural for fifty years; sew up my hand and take me out there, and give me a shot of penicillin every day. And in fifty years from now that cut would be just like it was when it was made. If medicine is made to heal a cut, why don’t it heal it? Any medicine that would heal a cut in my hand, will heal a cut on this desk, would heal a cut in my coat. If it would heal a cut, it’ll heal a cut no matter where it’s at.

“Well,” you say, “why, medicine was made for human beings.” Then why don’t it heal? “Well,” you say, “the life’s gone out of it.”

104 Then there's something else besides the medicine heals. It's life. Sure, and life is God. Certainly it is. Yet, some sinners are perverted with it, but yet you're in the image of God; and the life that you have, God gave it to you. You know that. No, because God is the healer. Life is the healer. You believe that, see. I've seen so much done. Now you just accept Him, won't you?

Before we do that, I wonder how many in here is convinced? Before... If you're newcomers here, never been in here before, but you believe Him to be the Son of God; and by this (the message tonight, the Word alone, before He even does anything), that you believe it and you want me to remember you in prayer, raise up your hand, will you? God bless you. Oh, my--three or four hundred hands. God bless you. Faith cometh by hearing, hearing of the Word. The reason I said that, to see ... to find favor with God. I think, now, instead of just calling a prayer line up here, I'll just have you to pray.

105 Let me give you a scripture first. What we do, it must be scriptural. It's got to be scriptural. God won't honor nothing else. God won't honor a lie. You know that. You couldn't attach that to Him. He don't honor lies; He only honors his Word. But He promised that "My Word will not return to me void. It'll accomplish that which it was purposed for." And we see the Word is 'lotted today. No matter how much unbelief rises in the camp, God will honor his Word when He finds faith to honor it by.

Now, somewhere in the building, I want you to take this scripture: Hebrews, the 3rd chapter I believe it is. The Bible said that He's a high priest right now, that can be touched by the feeling of our infirmities. And you that raised your hand, I want you, as soon as the service is getting to the close here, I want you to come up and stand around here and be prayed for; accept Christ as your Saviour, take your way to one of some fine church around here, no matter where it's at, somebody that preaches the gospel. Go to them and ask for Christian baptism; and the pastor will take you from there on. He's God's man. He's called to be God's man. He'll take you from there on. Just... If I was here in the city I'd belong to some of these churches here. I'd come to them--them that believe the gospel. I'd be there. Certainly. I'd identify myself with them, for that's what you need to do. That's what you need to do.

106 Now, if He's a high priest that can be touched by the feeling of our infirmities now, He's the same yesterday, today, and forever. Therefore He'd have to act the same as He did yesterday. Now watch. A little woman touched his garment one time, and He turned around, and knowed what she had, and told her her faith had saved her. And she felt within herself. . . . She never took any pains to prove it. She didn't have to prove it. You don't prove things; you believe God, see. You don't prove God at all. You can't prove, to save your life, there's a God. Just go on out here and say, "Let me see Him," see. You've got to believe.

107 The whole armor of God is supernatural: love, joy, faith, long-suffering, patience, meekness, see--all supernatural. We look at things that you can't see with your natural eye. And Christ is here tonight. He promised that "Wherever two or three are gathered in my name, there I am in the midst of them." ("There I am." "I" again.) He's here.

Now He's the same yesterday, today, and forever. You pray and say, "Lord Jesus, I am sick [or whatever you have need of]. I am needy, and I want you, dear God, to have mercy upon me, and heal me, and make me well. And now if I have faith enough, Lord, to touch you. . . . I know that Brother Branham don't know me. I'm a stranger, and I know he doesn't know me.

"Now if that man has told me the truth (which I believe it is, 'cause it comes right from your Word--I've read it. I see it looks just perfectly right.), now confirm it. I claim to be a seed of Abraham through Christ. I claim to be the royal seed, believing on Jesus Christ the royal seed. And I believe to be part of his bride, his church that He's coming for. And I'm sick and needy. Please, Lord Jesus, let me touch your garment. And confirm it to me by speaking through Brother Branham, as he promised it would be, like it was in the days of Sodom. Just let (me), let him tell me what I'm thinking about, praying for, what I want, what my needs are, something about me." You do that. Just do it.

Heavenly Father, now it's all in your hands. Now this is all I can do, or any other man--can just say what You've said here, the

truth. Now confirm it, Lord, to be the truth. I've spoken of You; speak that I've told the truth. In the name of Jesus Christ, Amen.

108 Now I want you just to believe, just have faith. Now don't no one move around. Just sit real reverent. I want you to imagine standing before you in here somewhere, Christ--raised up from the dead, come right through the walls one time, eat bread, said, "Feel me. I'm flesh and bones," and disappeared right before them. Now He promised that He would appear in the last days in the form of human flesh again--in your flesh--like He did at the days of Sodom. God, which was Christ (manifested in flesh), now in his church, his bride. See, they're coming together. It's a uniting time: churches are uniting, nations are uniting, and the bride and Christ is uniting, see. It's uniting time. Now just believe.

Simple? Don't try to get nervous and press something, 'cause you don't get nothing. Just humbly say, "Lord, I believe." Someone just do that.

And now, I... How many is sitting before me, especially... Now, I know these men here, and these here. I know some sitting here. How about right here, just right in front of me? Let's concentrate on this little group right in here somewhere. How many never seen Christ make Himself known like that? Let's see your hands, never did see it. Guess everybody has seen it. All right. You pray now. Just be reverent. I don't know that He will. I can't say that. It's up to Him. Will it make you believe real strong? The Lord hears that. He knows all things.

The man sitting right there, suffering with a hernia--do you believe that God will heal that hernia? You do? We're strangers to one another, I suppose--you and I? I don't know you. I've never seen you. But that's what you was praying about. Raise up your hand if that's right. Raise it up.

Do you believe that ... do you believe that when Andrew had told Simon to come see, that they had found the Messiah, and when he come up in the presence of the Lord Jesus (being that you're in contact with something now, your prayer) He told him who he was. Do you believe God could tell me who you are? If you believe it, He can do it. Would that encourage you to believe with all your heart? Would it do the rest of you that way?

109 Now, the man's put his hands up, that whatever was told him (I don't know--I have to run the tape, see), whatever it was, was right. Is that right, sir? All right. Whatever ... is right. Mr. Shepherd, believe with all your heart. If thou canst believe.... That's no more than what He said, "Your name is Simon, son of Jonas." Now if you just believe, that's all that's necessary. Now what is it? He promised that. He gave that promise. That shows that He's here. Not just me; He's in you. He's in his body of believers.

110 Little lady, weeping and praying with your head down, suffering with a cancer--if you won't fear and will believe, God will make you well, if you can believe it. She's going to miss it, sure as.... Mrs. Hood, believe with all your heart now, that Jesus Christ make you well, and you can have what you've asked for. Now you going to believe it with all your heart? Amen.

Sitting right next to you there's a lady's got stomach trouble, heart trouble, complications. If you believe with all your heart you can have your healing. Do you believe it with all your heart, and accept it? You do? All right.

That man there with hemorrhoids--do you believe that God can heal those hemorrhoids and make you well? Raise up. What did you think about, sitting next to him with a hernia? Do you believe that God can heal that hernia and make you well? The lady right next to your arm there is suffering with headache. It's gone now, hasn't it? See, your faith did it. That's all you have to do--just believe.

111 Here's a lady here with diabetes. Do you believe God will make you well, lady, sitting there with diabetes? You believe God can tell me who you are? You do? Miss Robison, that's your name. Put your hand over on him there for that hernia. Maybe God will make him well, too. If you believe it, will you do it? All right, sir. The lady sitting next to you, lay your hand on her, sir. She's got neuritis. Do you believe that God will heal the neuritis, and make you well? If you do, you can have your healing too. You got to believe it.

Now that's confirmation. God made the promise. Now how many believes that Christ is here? Do you believe it? Now, all you that want, in his presence now, that wants mercy from Him, that wants mercy on your souls, and you want to accept Him now while you're right in his presence identified....

112 Now, a man might come in here with nail scars in his hands, and thorn prints, and say, "I am the Lord." Any old hypocrite can do that, but the life.... The Lord Jesus' body is sitting at the right hand of the Majesty. When He comes, time's no more--when that body returns to the earth. But his Spirit's here. His life is giving evidence of Him being here, see. "I'll be with you, even in you, to the end of the world."

And you want mercy from Him now, will you just stand for a word of prayer? All over the building, you that ... wherever you are, you just stand. God bless you way back in there. That's right, just keep standing. Just stand on your feet, that's all I want you to do. Just stand up a minute for prayer. If you'll stand for Him.... If you're ashamed of Him now, He'll be ashamed of you before the Father. And if you're ... if you're willing to confess Him now, He'll confess you before the Father.

113 "I now want to accept Christ as my Saviour. I want Him to fill me with his Spirit right now. I want Him to...." Just remain standing just a moment for prayer, if you will. Stand up. That's right. I want ... I feel led to do this, making.... This is an altar call. Stand up. We have no altar to come to; your heart is the altar. Just pull back all the unbelief, and know that He's here now. Stand up on your feet, you who wants to accept Christ right now, in the divine presence that you feel that's vindicated now. Now, let us bow our heads.

114 Lord Jesus, they are yours. You said, "No man can come to me except my Father draws him." And now, according to science, they could not even raise their hand. The law of gravitation says our hands must hang down. But there's a life in them, and that life was brought near to eternal life, Christ. And they made a decision in their heart that they are through with the world. And they raised their hands and stood on their feet, defying the law of gravity, that there's a life in there. So do we defy the law of the world, and unbelief. In the name of Jesus Christ, they're yours.

115 They're love gifts of the gospel. They're memorials of the message tonight, and your great presence with us. Put their names upon the Lamb's book of life there. Lord, we pray that each one of them will be there as your children, your beloved. Fill them with the

Holy Spirit of God into their hearts. May their lives be so charged with the power of Almighty God that humility, and love, and kindness, and gentleness will flow from them; and a zeal to see others saved that was once in their condition. Grant it, Lord.

116 Only thing that we can do, Lord, is to believe. And they stood as a memorial of their belief. And now with my faith and their faith together, we lay it upon your altar by faith. And they are the sacrifice that's laying there, waiting for the sacrificed Son of God to accept them into his kingdom. Grant it, Lord. Just now may they be yours, in the name of Jesus Christ.

117 Now you that believe on Him with all your heart, that's standing, raise up your hand, say, "I believe Him. I accept Him right now as my redeemer, and I seek the baptism of the Holy Spirit." Raise your hand. God bless you. Now you may be seated. Now, I want you to make your way to some church now, right away.

118 Tomorrow night we're going to have a meeting for the baptism of the Holy Spirit--tomorrow night, right here at the building. Now there's a lot of fanaticism they call the baptism of the Holy Ghost, but that don't mean that there isn't a real Holy Ghost, the real genuine Holy Spirit of God, just the same. And I believe that He'll meet with us here tomorrow night.

119 Now, how many in the building is convinced that we're at the end-time? How many are convinced that this is the truth? The Word is supposed to be this way in the last days? Raise your hand. How many of you is believers? Wave your hands. All right. Jesus said these words, "These signs shall follow them that believe," if you're a believer. Now how many are needy of Christ in your body? Raise up your hands. All right. You believers that's sitting next to them, lay your hands on one another. And the way you pray in your church, that's the way you pray here. Don't you pray for yourself. You pray for them; they're praying for you. And the Bible said, "They shall lay hands on the sick; they shall recover." Now, you pray the way you do, and with a promise.

Lord Jesus, they are yours. Receive them into your kingdom. And heal each one with these handkerchiefs, in the name of the Lord Jesus Christ. Grant it, Lord. Satan has lost his hold. May the power of Almighty God heal every one.

