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## JEHOVAH-JIREH

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Return to Oakland, California, again for meetings. . . And I was just talking to a brother out there who has worked with the Jews, and he was telling me that here about three years ago when I just got in home, and his wife was very ill and she was having a baby; and the doctor said that the baby would be deformed because that she had a, measles or something. And we prayed, and the Lord delivered the baby perfectly normal and well; it's a lovely child.

<sup>2</sup> And today as I got into my mail from last night, I have never seen hardly so many nice things the Lord has did and such nice people. I was reading of a Baptist minister who's here in the service and is perhaps here now, turned loose of everything he's got for the glory of God.

And other ministers, and so forth, how their compliments on the messages, I'm so thankful to you my brethren, both Presbyterian, Baptist, and—and Covenant, and I believe there was another one, Missionary Alliance.

And that Missionary Alliance man gave a word to me that, a little testimony I shall never forget. Said it was in Florida not long ago, and three, four years ago. . . Is this the man setting here? Well, bless your heart, brother. I. . . And he was real sick and was about ready to give up, and he come into the prayer line, and—and I believe that the Lord told him through me that he had cancer. And in three days he passed the cancer, and it's all over and gone, and he's been years and carrying on charges for the Lord. It. . . And the man's setting right here before me; I didn't know it.

<sup>3</sup> You know when you. . . I get off of planes, and off of trains, and people saying, "Brother Branham, don't you remember me, you prayed for me with so-and-so?" I just wonder what it'll be when I get off the old ship one of these mornings on the other side. I suppose maybe I've prayed for well over a million people or more, and the Lord has did some great things.

I want each one of you tonight to have faith and believe. This has been a wonderful stay. And I was talking to the business men that's here, Brother Borden; and I was telling him today, he and his friend. . . And, by the way, he was telling me that his little boy, or little boy of the other friend, was on the platform last night, and, something another about it. I just forget now what it was. My mind's so tired I can't hardly think.

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4 And now we're going to go to the snow country tomorrow, the Lord willing, up where they're having the blizzards, and from there into Canada, across Canada, and maybe around the world then. Maybe the Lord willing, soon I can get back. But I want to ask you minister brothers one thing: do this, please. While this great spirit of unity, with one heart and one accord is with us, don't let it die. If you can stay, have to stay on your knees day and night, keep that spirit among you, brethren and sisters.

Of all my travel from east to the west now, and back and forth as we call it, Brother Arganbright, Indiana jogging, place to place, this is the only place that I see that really right now could come a sweeping revival, is right here with you.

The Spirit is here. If you judge me to be God's servant, the Spirit of God is here. That's right. It's here.

5 And I'm trusting to God that there'll be revivals in every church throughout the land, through here. And it's the only hope that we have right now, of the salvation of this great church, that we have come out to rub shoulders with, and to take arms with, and to march on to the forefront. And I pray that it will never cease till Jesus comes.

And now, I believe that Brother Erickson is coming in pretty soon for a citywide revival. I was told that by Doctor Can—Canada, I believe. And Brother Erickson is a friend of mine. I've met him two or three times, a very fine man. And I just trust that all of you will cooperate a hundred percent, and God will just . . . If it's in this place, I hope that they'll just have to put the police on the street to keep order for the people coming, and you have a great revival.

6 I got a letter today from my old friend Doctor Morse here, that's in the city; he usually sets right along here. But he's missing tonight, and he wanted to see me. And I'm sorry, brother, I just got to it today. Bless your dear heart my dear, beloved brother. If some of his people's here, you tell him I wished I could've got it a little sooner to see him, but I'll make appointment with him now, God willing, the next time through here I'll come see him. And he's a very gallant man.

Somebody's pointing a finger to him somewhere. Yes, Doctor, God bless your heart. He was the man who sponsored me first here in this city. And the Lord bless you, and I'm so glad to see you, and up and going and still preaching are you? Well, amen. Ha, ha. Wonderful. Oh, yeah.

7 You know, I see those men of that age; I'm forty-seven, and I told the wife; I said, "Honey, I think I just better kinda get out of the way." I said, "I'm getting old, and I don't know, the younger men are coming on, kids and so forth." I said, "Maybe I'll just have a little school

somewhere and teach other ministers the best I can and the kiddies to send them out, so forth, when they want to come.”

And this, Doctor Morse, here and Doctor Canada, I went over to his place, and there he was seventy-six, and been mashed all up in an automobile accident, preaching twice a day on the radio and pastoring a church of fifteen hundred seating capacity.

I said, “I’m not tired; I just thought I was.” And here . . . God bless your gallant souls, brethren.

8 When I cross over the border, one of these days when we all meet on the other side, it’ll be a supptime. And how I think tonight of setting—standing here on this platform to speak the Word, and to think that there’s men sitting there, not only them men but others with them, who was preaching the Gospel before I was born. And here I am tonight to stand here. Brethren, I want to say this to, as a salute to you. You paved the way for what I’m bringing. That’s exactly right. God bless those men is my sincere prayer.

Yeah, they stood on the corner and played a guitar, and threw rotten eggs at them, and things like that. Where I come along and get into an auditorium, just running over the highways that they paved. That’s right. God knows every little move, and it’s—everything’s down. I’m sure there’ll be a great reward for you someday.

9 Now, tonight I want to take this just a moment’s time for express for my wife, my son, my daughter-in-law, and myself, that we have appreciated the kindness and the welcome that we’ve had in this city. And we want to thank each and every minister who’s been with us, cooperating and helping us, for every person that’s visit us, for your support financially to the—keep the meeting going, for the love offering that you gave me the other night. The Lord bless you.

I believe the Bible said “Inasmuch as you have done unto the least of these My little ones,” and that would be me. He said, the Lord Jesus said, “you have done it unto Me.”

And I pray that God will give you the desire of your heart, every one of you. I thank you from the depths of my soul.

10 And then again for your spiritual support, which has been what’s made the meeting. You’ve come in with different ideas of different denominations and everything. But you forgot them, just walked right in here, and put your shoulders to the Word, and went right with us. God bless you. Oh, that means something. It makes me feel like I—that everything that I’ve ever tried to put forth, this would pay for it right here.

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And the great testimonies that's been wrote in, we're just filing them away right now. Of not only just what someone said, but doctors reports of what's happened. And it's been wonderful. And there's many of those who's never even touched this platform, that's never even been called out there in the audience. The Lord has healed them just setting in the Presence of the Lord while He's here to heal. Isn't that the real way to do it? In the Presence of the Lord was there to heal the sick. So wonderful, the hundreds that's come to Christ, backsliders that's come back. We just thank you.

And I want to mention in that too, Brother Arganbright. I thought he was gone, but guess he come back. So we're thankful that he is here with us, and he, I know that's his expression, too.

<sup>11</sup> Now just before we open the Book . . . Which I don't claim to be a theologian. I'm not, because I only have a seventh grade education.

Here some time ago in Fort Wayne, Indiana, I was speaking, and there was a man come behind the curtain, after they taken me back there, and I was resting up a little bit before I . . . just so, so tired . . . The Anointing is what makes me so tired. Then when It leaves . . . When I'm here It's all right, but it's when It's going off of you, that's when it gets you.

And then when I was back there and this fellow came to me. He said, "Say, preacher, my," he said, "your grammar is poor."

I said, "I know it." I said, "I only have a seventh grade education."

And he said, "Oh, my," said, "that's no excuse; you're a man."

I said, "Well, we was so poor I couldn't go to school when I was a boy. There was nine of us boys and one girl in the family, and dad wasn't very strong, so I had to work."

He said, "Oh, but now," said, "you're a man."

I said, "Well, since the Lord called me, I'm so busy praying for his children till . . ."

Said, "Well, look," said, "some of your grammar, and the crowds that you got out there . . ." He said, "Your grammar's so poor you should be ashamed of yourself."

I said, "I am."

And he said—he said, "Now, for instance," said, "you said 'all you people crossing by this 'polepit.'"

I said, "Wasn't that right?" I didn't know no different. And he said . . . I said, "Wasn't that all right?"

He said, "No." He said, "You should said 'pulpit', and your congregation would have enjoyed you better."

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I said, “Brother, I don’t want to hurt your feelings,” but I said, “that congregation don’t care whether I say ‘polepit’ or ‘pulpit’, just so I live the life, preach the Word, and produce Christ, that’s the main thing.” That’s right; Uh-huh. That’s right. Thank you.

I might not know the Book too well, but I know the Author real well, and that’s the thing that’s—that’s good. So I believe He will let us know just in the Book as we have need. Now, let us bow our heads and speak to the Author, just before we read His Book.

<sup>12</sup> O precious Lord, tonight as I think about the snowdrifts yonder ahead of us, and the meetings, and overseas, and down into the jungles, and, oh, it’s kind of seems a little hard to leave this good, warm fellowship where the home fires are burning, and everybody loves you, and the Spirit a moving to go out there to be challenged by witch doctors and devils and . . . But go into all the world and preach the Gospel, that was the commission, Lord, and that we must do.

And I pray that You’ll bless the folks here at home, and may they remember, Lord, us in prayer as we go to stand on the battlefield for the Lord Jesus.

<sup>13</sup> Now, we thank You for these things that You’ve done for us this week, especially, Lord, for Thy omnipresence, knowing that You are here, and for Your Word, and the confirming of Thy Word, the confirmation that You are risen from the dead and a living Christ.

We pray that You’ll bless the words that we’re to speak tonight. And meet with us, Lord, and give us one of the greatest nights that we’ve had yet. People are waiting with great anticipation. And, Lord, while this great anticipation is on, may men and women look from this earthbound condition that we’re setting, to a heavenly Father, that’s ready to pour out His blessings and power upon us.

Grant it, Father. We ask it in Christ’s Name as we fellowship around His Word. Amen.

<sup>14</sup> I wish to take—to read just tonight, a little out of the Old Testament, of Genesis the 22nd chapter and the 7th and 8th verse, and perhaps the 14th. And I love His Word, and if you love His Word you’ve got to love Him. And if you love Him, you love His Word.

*And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for the burnt offering?*

*And Abraham said, My son, God will provide himself a lamb for the burnt offering: so they went both of them together.*

The 14th verse:

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

Now, may the Lord add His blessings to His Word.

I want to ask you one more favor. When I'm overseas, and the challenge of the witch doctors, the winds are hot, can I remember, will you pray for me? Do that. Pray for me.

<sup>15</sup> I think of that sometime, when you're right in those great moments, and see the God of heaven step right in and change that scene. Oh, it's so wonderful. I think that the folks are home are praying now.

See, we mustn't get in our minds that God just works with one individual; He works with us as a body. We're all one. One's just as important as the other one. We got to be together to make the body of Christ.

<sup>16</sup> Now, I want to use my subject for just a little while if I'll maybe take my watch off that I won't get too long. And I want to speak on the subject of "Jehovah-jireh." It's a very deep subject.

Now, "Jehovah-jireh" means "the Lord's provided sacrifice." Now, God appeared in the Old Testament in seven compound, redemptive Names: Jehovah-jireh, "the Lord will provide a sacrifice", Jehovah-rapha, "the Lord that healeth all thy diseases." Jehovah-manasseh, Jehovah the Armor, the Buckler, the Shield, and so forth, seven compound, redemptive Names. Those redemptive names are inseparable. You can't—you can't separate them, because they each one apply to an attitude of Jehovah.

<sup>17</sup> And the night when the picture was taken, that you see here now, of the Angel of the Lord, Mr. Best, the Baptist minister, holding the debate with Brother Bosworth . . . Brother Bosworth said, "If you'll just answer one question, Brother Best, yes or no, we will settle it, and I'll walk off the platform, the congregation be the judge." And he, the moderator let him ask, and he said, "Was the redemptive Names of Jehovah applied to Jesus, yes or no?" That settled it. Sure.

And if He wasn't Jehovah-jireh, He wasn't the Lord's provided Sacrifice. If He was Jehovah-jireh, He had to be Jehovah-rapha, the same yesterday, today, and forever. So that settled it. So you can't—can't separate those names.

And they are applied each one to Jesus. And that's Jehovah's attitude always to His people: the Provided Sacrifice, the Healer, and the Buckler, and the Shield, and what-more. Jehovah was then; Jehovah is today.

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18 Now, we're going to speak on this marvelous character, which we . . . I've spoke on it for, maybe take a subject of three or four weeks and stay right with it, and never leave that subject on Abraham.

And I've took subjects out of the Bible in meetings. One time I took Job in the Bible, and I got over there to where he was on the ash heap. And I stayed right there; I'd been on Job for almost a year. And then I got him to the ash heap, and there's about three weeks I just kept on. And a lady, nice, she wrote and said, "Brother Branham, when you ever going to get Job off the ash heap?" She was nice—nice about it, but you know, I was making a point right there, and when finally the Holy Spirit broke through, people just streamed to the altar.

Oh, God takes little Scriptures, and how He can just drive them home if we'll just wait on Him a little bit. He works in His Word.

19 Now, we're going to speak of Abraham. And I love to speak of Abraham, and the reason that I have chosen this for a text tonight, is the closing, where there's lots of anticipation.

Now, Abraham was just an ordinary man. He wasn't any different from any of us, just the same. People today, when they see God put a gift in the church, some people tries to stand that person up as some great big outstanding something. Well, that's wrong. You got your mind on the person then instead of on the Christ. We're all just the same. The Bible said that Elijah was a man subject to like passions as we are. He just had the same ups-and-downs that we have.

20 Now, my people formally are Catholic; you all know that. And they're great on, "holy man, holy man." But to me it's not holy man, it's holy God. That's right. It's God is the object; we're men, all the same.

Notice, but Abraham was just an ordinary man, came down from Babylon. And he dwelt there in the land of Shinar. And perhaps his diet was, go in of a morning and pick some berries from the bushes, and go back out and kill an animal and have his noonday meal, and some more berries for supper, and so forth. And he had married his half sister; her name was Sarah.

And while Abraham, being just an ordinary man, God chose Abraham by election. Not because he was different from any other man, but it was cause that God's election has to stand sure.

Now, may we take our time and not be in no hurry. We want to comb this just a moment.

21 Now, if God called Abraham by election, and give His Covenant to Abraham unconditionally, not, "if you will do this," or "you will do that"; it's "I have done." Not nothing that you had—Abraham had to do, it's what God has done.

Now, God made a covenant with Adam. Adam broke the covenant. Every time man makes a covenant with God, he breaks it. So God made the covenant with Abraham unconditionally. God was determined to save man.

<sup>22</sup> Now, and now you say, “Well, does God still call, make His covenant unconditionally?” Absolutely. The Bible said that Christ said, No man can come to Me except My Father draws him first.” No man don’t seek God at any time. It’s God seeking man.

That’s his nature; he’s a fallen being. And Adam well expressed the nature of man in the garden of Eden when he realized he was wrong. Instead of going through the garden screaming, “Oh, Father, where are you?” it was God going through the garden screaming, “Adam, where art thou?” And instead of Adam coming out and confessing his wrong, he was hiding in the bushes. That’s the very nature of man to begin with.

<sup>23</sup> A man is a failure; he’s totally lost at his birth. There is no good in man. If there’s anything good about a man, it’s what—the part of God that’s in him. For a man in himself is totally no good. And there’s any goodness about him all—at all, it’s God that’s did it for him.

So we cannot say that we did this to deserve this. We prayed all night to get this. It isn’t whether you do this or that; it’s God. It’s not him that willeth or him that runneth; it’s God that showeth mercy: lays in the hands of God.

<sup>24</sup> And Abraham received the covenant, not on condition, “If you will . . .” but, “I have already done it.”

Now, you say, “Brother Branham, if I was Abraham, I would feel very good then.” Listen, that covenant was not only made with Abraham; it was made with Abraham and his seed after him. So we are the seed of Abraham. If we be dead in Christ, we take on Abraham’s seed and are heir according to the promise.

And the way you become Abraham’s seed is when you have the faith that Abraham had in the coming of Christ, and you accept it, and you are filled with the Holy Spirit; then you are Abraham’s seed and are joint-heirs with Christ with him in the Kingdom. Oh, brother. If the people could only realize that.

<sup>25</sup> If the church tonight, would stop thinking it’s something that you have to do, it’s something God has already done. You’re just putting the cart before the horse. And it won’t run right. Just forget about what you have to do, and realize what God has already done. Then you’ll get the cart running right.

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But now as long as you're trying to push it along. . . turn it around. Don't say, "If I do this, and if I do that. . ." look, say, "It's already done; Christ did it for me. Praise be to God," and accept it.

It's already a finished work. God called you, by grace are you saved through faith (See?), not works, but through faith, by grace of God.

<sup>26</sup> God so loved the world, He gave His only begotten Son. Now, look, not that God had to do it, but because that God did do it. And when God's love was projected, sovereign grace had to produce the object that His grace projected, or His love projected.

And when you will love God, and believe God, grace will project the object that you ask God. Do you see it? See, you're Abraham's seed, then you love God. And when you love God, so love Him that you believe His Word and accept His Word, then sovereign grace will come down and project what you ask God, 'cause He can't keep from it. That's the basis that it's on. It's love. And love will project grace, and grace will project the object that you're asking for.

You can't get it by emotions; you can't get it by scholarship. You never get it by education. You never get it by sensations. You get it by love. You believe Him and take His Word for it. And when you take His Word, that makes Him love you. And you get what you've ask for.

<sup>27</sup> Now, notice, Abraham was just an ordinary man. And God by election called him, and said, "Abraham." And notice, and this is a lot of encouragement for we older people. Abraham was seventy-five years old before God ever called him. And his wife, Sarah, was sixty-five years old. And they'd been married since they were young, perhaps, let's say Sarah being sixteen and—and Abraham twenty-six. And when they were married, they'd lived as husband and wife all this time, and she was barren. She had no children. And perhaps Abraham might've been sterile.

<sup>28</sup> But I want you to notice, God told Abraham that something was going to happen, that was absolutely impossible for it to happen. He said, "Abraham, you're going to have a child by Sarah," and through this child, how the blessings was going to come.

Now, mentally speaking, that was impossible. It could not have happened, 'cause Abraham was seventy-five, and Sarah sixty-five, about fifteen or twenty years a past menopause. She was gone. Her. . . The womb within her was dead. She was sixty-five years old. Menopause hits from thirty-eight to about forty. And she's out of it before she's fifty, or by fifty. And here she is sixty-five.

<sup>29</sup> God said to Abraham, "You're going to have a baby by Sarah." And Abraham did not stagger at the promise of God through unbelief, but accepted what God said was going to happen. Regardless of how

ridiculous it seemed, Abraham didn't look at all the things around him, or he didn't look at the—the deadness of the womb of Sarah, neither considered he his own body, then dead. But he believed God, and called those things which was not, as though they were. Amen.

Oh, my brother, there's the Gospel. Watch it now, how it moves up, begins to come into existence, come into motion.

<sup>30</sup> Now, what do you think would happen today if an old man of seventy-five years old and his little feeble sixty-five year old wife went down to the doctor and say, "Doctor, wife's bought a great big bunch of birdeye and a lot of pins. And we want to make arrangements with you 'cause we're going to have a baby."

Why they would've . . . Doctor'd say, "The old fellow is just a little bit off at his head."

And people who really take God at His Word are considered that way (That's right.), considered a little crazy. It's always been, and it always will be, as long as you have the world here who doesn't know any different.

<sup>31</sup> So now, Sarah went by . . . I can see Abraham and Sarah doing their shopping, getting ready, when it was absolutely impossible. But against hope, he believed in hope, because God said so. That settled it.

I can see him going down the street, smiling, say, "I tell you, fellows, this is going to be wonderful."

And some of them say, "Poor old Abraham, he sure has slipped. I knowed the old fellow's reading the Bible too much; that's what's the matter. There's just something has happened to him. Now, that old fellow there at sixty-five years old, his wife, and him seventy-five and say they're going to have a baby, and shopping for baby clothes? And he's lived with her for all these years, and she's barren, and now the poor old fellow is just slipped a little bit."

<sup>32</sup> But what was—made Abraham that way? He had the promise of God, and he believed what God said was the truth. That settles it. Right.

Now, if we be Abraham's seed, we take God's Word just at the same face value that Abraham did. Amen. I'm not "amening" myself, but "amen" means "so be it."

Now, God told Abraham what was going to happen. He didn't say when it was going to happen. He just said it was going to happen.

<sup>33</sup> What about the man here in the wheelchair? What about the lady in the stretcher there, some of you? You say, "Oh, doctor says I—I can't get well." Well, maybe the doctor's telling you everything he knows. But what did God say about it? That's what makes the difference.

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Some of you setting there, eat up with cancer. Maybe this crippled man may live an ordinary long life. He may live a lifetime like that. But you, eat up with cancer, or maybe with a heart trouble, with a blood clot right near to take you now, unless something happens, you're going to die right away.

The doctor said there's no hopes for you. That's what the doctor says; that's his knowledge tells him that. But you see, we don't look to the knowledge of man. God said, "I'm the Lord Who heals all your diseases. If thou canst believe, all things are possible." Now, it depends on how much faith you can appropriate, how much you believe that.

<sup>34</sup> Now, notice, Abraham, when he was given this covenant, he was asked to do something: that was to separate himself from the unbelievers. And every one of Abraham's seed that comes to God, they're asked to do the same thing. We're not to yoke ourselves up with unbelievers. Separate yourself.

You know, the world today is wanting mixers. You know, I heard them voting one time at a church. And there was a good old pastor standing there that I knew. He was a real man of God. And he was to be voted, to see if they'd take him to the church. And you know that bunch of deacons and deaconess, they said, "We don't want him. We want a man that's sociable, and is a little mixer, that won't always be harping about drinking and smoking and these things there." They wanted somebody who would take a little sociable drink, go with them on their parties, and tell them little dirty jokes, little smutty things.

<sup>35</sup> Listen, the world wants mixers, but God wants separators. That's right. Separate yourself from all the things of the world. God wants somebody to separate themselves. And the children of Abraham, God's children, they separate themselves from the things of the world. The Bible said, "Come out from among them and be not partakers of their unclean thing. And I will receive you unto Myself, and you'll be sons and daughters to Me, and I will be God to you." Separators . . .

<sup>36</sup> Now, Abraham had to separate himself from his kindred, from his people. And another thing he was asked to do, he was asked to sojourn in a strange land, with a strange people, speaking a strange language.

Well, it's just the same today, just doesn't change. Men are to separate yourself and to walk with a different people. You young men that come to Christ, when you used to go down to the pool room, you stay away from that territory, and go with those boys who's goes to church and to prayer meeting.

<sup>37</sup> You women that used to have your pink tea parties, and tell little jokes, and call it your stitch-and-sew and sew-and-stitch, and stitch-

and-sew and talk about miss so-and-so, you get away from that kind of a party and go to an old fashion prayer meeting.

And in your church where you used to boil up some old tough rooster and sell him for fifty cents a plate so you could pay the pastor off. You quit that: the church that gets right with God, God's got a program how to take care of the preacher, if you'll just take care of that. That's right. You don't have to have soup suppers and all these other things. God just takes care of it if you just follow His program. We are to separate ourselves from all these things.

<sup>38</sup> Notice. Now, and when Abraham started out, and he got going into a strange land, and finally by and by he didn't separate himself, and Lot begin . . . Trouble raised up. And God never did bless Abraham until he separated himself from Lot. When . . .

And that's the reason today . . . Church, may I say this with the heart of a minister of Christ; that's what's the matter with our church today, at our churches. We've got to absolutely separate ourselves from the things of the world. And as long as we're still hanging on to little old things of the world, God will never pour out His blessings and bless us the way He wants to, 'cause He can't do it. That's right.

<sup>39</sup> Our gifts of healing, we know they're miniature. Our gifts of tongues, why, it's never hit its right place. The gift of prophecy's so frail and faltery. What's the matter? There has never been a real foundation laid yet that the church can be laid on.

What we need is an example. We need men and women who separate themselves from the things of the world, accept God's Word and build on that sound Gospel of the Bible. That's what the world needs today. Then you'll see great gifts poured out. You'll see great things happening, when the church gets united, and all the "isms" out of them, and start moving on.

<sup>40</sup> Now, as we notice, going just a little further. We find that when Abraham had separated himself from Lot . . . And I want you to notice the Christian act in Abraham. He said, "Lot, you take the choice." Lot, being backslidden in his heart, he took the well watered plains of Sodom and Gomorrah. But Abraham had to take the poor. He had to take the barren ground. But he was satisfied, no matter what his estate was, he was satisfied that God was with him.

I'd rather have the Presence of God with me and be called a "holly-roller" than be a archbishop in some other church that couldn't believe the powers of God. That's right. If I had to worship in a mission or a brush arbor, I'd like to be where the Spirit of God is. That's exactly right.

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41 And when he separated himself, then God told Abraham, “Stand up. Look to the east, to the west, to the north, to the south.” Said, “Every bit of it belongs to you.” That was good enough. “It’s all yours; walk through it.” I like that, “Walk through it.”

That’s what’s the matter with the church today. When a man is borned again of the Spirit of God, every Divine blessing in this Bible belongs to you.

42 Well, when I buy a house . . . Why, it’s just like if this place belonged to me and it was a big arcade. And I come in here, I want to find out what I got. I go around, pull out this drawer and look in it see what I got in here, go over here and see what I got over here. If anything seems just a little too high, I get me a step ladder and go up to it, find out what it’s all about.

And when I got saved, brother, I took this old treasure Book of God and looked through It to see what I possessed. I find out that every blessing that’s in that Bible belongs to me, and it belongs to every believer. Yes, sir.

If some of them seems to be a little out of my reach, I’ll pray till I get to it. That’s right. Every promise in the Book is yours.

This great arcade of God’s economy belongs to every believer. And by one Spirit we’re all baptized into this big arcade. And every thing in there belongs to us. And we’re heir of all things, and every promise of God. Amen.

43 When Abraham got old . . . Now, he got to be about . . . I can imagine hearing Abraham after about the first month, here he comes in laughing, said, “Sarah, how you feel, honey?”

“No different.”

Said, “Well, hallelujah, we’re going to have it anyhow.” That’s right.

Those out on the street said, “What about it Abraham? It’s been twenty-eight days since then, how’s things down at your house?”

“Doesn’t make any difference how they are down there, it’s all right up there.” Depends on what you’re looking at. What about these . . . ? . . .

44 [Blank spot on tape—Ed.] . . . “When they come out, they’ll knock me in the head. Well, they’ll never feed me.”

But if that old mother was well instructed, she’d say, “Wait a minute, sonny, looky here. You have a birthright. Don’t make any difference what you look at, what you look like, rather, but when the priest comes and finds out, when the owner finds out that you’re born,

no matter what condition you're in, the priest will never see you, but a lamb without a blemish will have to die in your stead."

Oh brother, stop looking at your self and look at your sacrifice. If you can find any fault in that, all right. But if you find no fault in that, then you're perfect. Amen. 'Cause it's not you that God's accepted; He accepted Christ, and Christ accepted you. And you are dead, and your life is hid in God through Christ, sealed by the Holy Ghost and all the devils in hell can't turn you out of there (Amen.), for you are God's property. God never looks at you; He looks at Christ.

<sup>45</sup> Now, notice, then another six months passed. "Sarah, how you feeling, honey?"

"No different."

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

"How do you know? God said so. That settles it."

Ten years passed. Now, she's seventy-five; he's eighty-five. "What about it, Abraham?"

"How do you feel, Sarah?"

"No different."

"Glory, we're going to have it anyhow. Praise God, oh hallelujah," he said. The Bible said instead of getting weak, he got stronger all the time.

<sup>46</sup> Now, aren't we poor examples of Abraham's children? If we don't get healed in one minute, there ain't nothing to it, nothing to it. Oh, and then you call yourself Abraham's child? Abraham got stronger all the time, 'cause the longer it waited, the more miracle it was going to be.

He said, "It's got to happen, God said so." And when Abraham was ninety and nine years old, right at a hundred years old, he still was believing that God was going to do it. And Sarah was ninety.

<sup>47</sup> Notice, God said, "Come out here Abraham, I want to speak to you just a little bit." And He got him out there; He said, "Abraham, I am the Almighty God. Walk before me and be perfect." At ninety-nine years old . . .

And the word "Almighty" there comes from the Hebrew word "El Shaddai" which means "the bosom." "I am the Breasted God. I am the Nurse. I am the Nurser, the Breasted, not breast, breasted like the woman. For He was wounded for our transgressions, with His stripes we were healed: the Breasted God, not just one, but two: Wounded for our transgressions, with His stripe we were healed.

<sup>48</sup> Other words, "Abraham, you're ninety-nine years old, but in My sight you're just a little baby." That's right. "Only thing I want you to

do is lean right here on My bosom, and just start nursing, and stay right there. I'll bring you to your strength."

And a little baby, when its mammy . . . It's—it's got sick, and it's fretting, and it's weak, the little baby holds right on to the mother and nurses the mother's strength through the breast until the baby is well.

And that's what Abraham was doing, was holding on to God's breast of promise and nursing from God the eternal strength that taken to make him back a young man again. Amen.

<sup>49</sup> Not only is the baby nursing strength, but it's satisfied while it's a nursing. He's not jumping from pillar to post. He's staying right put on the Word of God. "God, You promised it, and I'm satisfied You're going to do it. I know You can keep Your Word. I stay right with It."

And tonight He's the same Breasted God that He was then. He's the same yesterday, today, and forever. If you have need of salvation, lay onto God's promise and nurse from Him.

<sup>50</sup> You say, "I have the most ups-and-downs, Brother Branham." Love Him with all your heart and just keep pulling His promise to you. I tell you that He's got more vitamins in that Word than all the drugstores in the world have. That's right.

Believe it! Just see if he don't give you a little hypo once in a while in the good old fashion Holy Ghost meeting, just Spiriting you right up. And if you're sick, hold on to His Word, God promised it. He promised it; He's got to do it. He's El Shaddai, the bosomed, the All-sufficient One, the strength Giver. He's just the same yesterday, today, and forever.

<sup>51</sup> And then he wanted to know how it was going to be done. And if God didn't do something for him there, I hope the church can see it. He took Abraham and said, "Take a heifer of three years old, and take a—a sheep at three years old, and a she goat at three years old, and a turtledove and a pigeon." And Abraham cut them in two, all but the birds, and he laid them down, and he watched the birds off of them until the sun went down. Now, watch how God told Abraham and foreshadowed Christ.

<sup>52</sup> Now, when the sun went down, the first thing fell on Abraham was a deep sleep. "Now, Abraham, I want you to know, it's—I am the One that's doing it; you have nothing to do into it; you're out of the picture."

And Abraham went to sleep. And when he did, the first thing he saw was a smoking furnace, where every—or a great darkness, which every man has to do, is die. After that, a smoking furnace: hell, where every sinner deserves to go. But then beyond that went a little white

Light. And It went between these sacrifices, cut these pieces together, It went back and forth making a covenant.

<sup>53</sup> Now, that may seem strange to just the mind that has never studied the oriental customs. We have so many customs, so many things. The Bible was written an eastern Book for an eastern people. We are a western people trying to put east—western interpretation to an eastern Book.

<sup>54</sup> Now, look, when we go in for instance, like a, you and I go to make a covenant. We say, “Will you do this?”

“Yes” shake hands, that’s west.

Let’s go down into Japan. How do they make a covenant? They make a promise then they get a little cruse of salt and throw salt on each other. That’s a covenant in Japan.

<sup>55</sup> What was it in the time of Abraham? They went and killed a beast, cut it open. They wrote out what they were going to—their agreement, what they were going to do. And they taken this agreement, and they tore it in two; one taken one and one the other part. And they took a oath over this dead beast, “Let their bodies be as this dead beast was if they broke this covenant.”

What was God showing? What was He doing to Abraham? God was showing what He was going to do by Christ Jesus, was making the covenant. And God taking His own Son to Calvary, and there He tore Him apart. And He took one part and set it on His right hand above, which was His Body, and sent His Spirit back to the earth.

<sup>56</sup> And now, when this covenant is confirmed and they both come together, those pieces of paper has to dovetail one to the other, or the covenant is not confirmed yet.

And now the Holy Spirit. . . Are you ready? Have you got your shock proof vest on? Look, when the Holy Spirit that was in Jesus Christ was tore out of Him at Calvary, when God made the covenant with mankind, He took His flesh, His body, and set it on His right hand of the Majesty, and sent back the Holy Spirit to live in the church to prove Jesus Christ the same yesterday, today, and forever.

<sup>57</sup> When that Holy Spirit fell on the day of Pentecost, It produced a church. And, brother, I don’t care what denomination you got tacked to you, except that Spirit that was tore out of Christ is put into the man, he will be left in the day of the rapture.

He tore Him apart and sent the Holy Ghost down, which lives in us, the Spirit of Christ, working in us, doing the same works that Christ did, living the same life, doing the same things, and the outside world stands and makes fun of It. Others say there’s nothing to It. Some try



to mock It. Others receive it. Brother, that's the only way that God ever makes you a seed of Abraham. When the Spirit of Christ comes into you, then you become the seed of Abraham. That's right. And the Gentile is included in the covenant.

<sup>58</sup> Notice, quickly, now. We're coming down to the end. After while to show how God did, one day when Abraham was setting out there under the tent . . . Sarah his wife, a beautiful woman, although old, real old and stricken in age . . . Abraham was setting out under his oak. And one day he seen three Men coming with dust on Their clothes. But there was something down in Abraham that recognized Who that was. It was God and two Angels. That's right.

They walked up to him and Abraham said, "My Lord, come, sit down under the tree. Let me fetch a little water and wash Your feet, and let me bring a morsel of bread; and refresh Yourself, and then be on Your journey. For this cause You came by to see me."

<sup>59</sup> And he run in, said, "Sarah, knead just a little meal, or sift it out, put some bread on the hearth and make some cake." He run out to the herd and got a fat calf, killed it, let a servant dress it. And he come out there . . . And I'd imagine, like we used to in Kentucky, have an old fly bush to keep the flies away (And, how many knows what a fly bush is? My, my. All right.)—and keep the flies away. And Abraham standing there after he had washed Their feet . . .

And They stood and eat the meat of the calf, drank the milk from the cow, and the butter and eat corn bread. And One of Them was Almighty God.

<sup>60</sup> I said that to a person not long ago; they said, "Billy, do you mean to tell me that you believe that that was God?"

I said, "The Bible said it was."

He said, "How could you imagine God coming down with dirt on His clothes and so forth, and stand there and eat that meat?"

I said, "You just don't know God."

God is a Creator. Yes, sir. He had His back turned to the tent like that. And when He told Abraham what He was going to do, why, Sarah laughed. He said, "Why did Sarah laugh?"

<sup>61</sup> Now, you unbeliever, is that mental telepathy? What touched back there in the tent? Sarah said, "I didn't laugh."

He said, "Oh, yes, you did laugh too." Certainly He did. Walked right out and disappeared. You know what it was? Here's my opinion of it. God came down, and He was going down to see the sins of Sodom and Gomorrah. The only thing He done was get Him a little handful of calcium, potash, petroleum, cosmic light, said, "Phew. [Brother

Branham illustrates.—Ed.] Come here, Gabriel; step in this.” (That’s right.), walked over and got Him another handful and put Michael on the other side, and just got a handful and stepped in it Himself, and was hungry because He had a body to hunger in, and then turned right around and vanished it right back, to come down to bring His Message. I’m so glad that my God is that kind of a God.

What does it make any difference what happens to this old body, someday He will speak and it’ll come from the dust of the earth. Sure. Showing what He could do . . . He’s God. And when He just spoke it, and there was a body, absolutely. Someday He will call and I’ll rise from the dust of the earth.

<sup>62</sup> Watch Him, what He told Abraham. Said, “Look down and count the sands of the sea.”

He said, “I can’t.”

“Look up and count the stars.”

He said, “I can’t.”

From dust to stars: the resurrection, the seed of Abraham. From the dust of the earth to the stars in glory (Hallelujah.), Christ be the Morning Star, brightest, the Fairest of ten thousand, there He is, the Lily of the Valley, the Bright and Morning Star.

<sup>63</sup> How He told Abraham what would happen, how He took Sarah, there, turned around and made a young woman out of her. He made a young man out of Abraham, standing there.

Now, look, you might disagree with this. But I want to ask you something, brother, before you criticize it. Now, we know that Sarah was ninety years old and Abraham was a hundred. They’d lived together all these years, and she was barren. Now, we know if God was going to give birth to a child through Sarah, He would have to make her fertile again. Is that right? All right.

<sup>64</sup> They didn’t smoke cigarettes in them days like women do now and can’t raise their babies on the breast. They have to put them on bottles. They didn’t have bottles in those days. So in order to—to make her again so she could nurse her baby, He had to create milk veins and fix her over so the baby could nurse. Right?

Now, I want to ask you; I’m your brother. You listen to a doctor. This is flat before a mixed audience, but I—I want you to understand as your brother. How could that woman go in labor with a heart that old? Couldn’t do it, so He had to put a new heart in her. Know what He done? He never did that. He made a new woman out of her to show what He was going to do. I can see as He prove it by the Bible. The Bible’s writ—you have to read between the lines now.

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65 Notice. Look at Abraham. Now, I can see him old with his staff in his hand, whiskers hanging way down, a hundred years old, one morning woke up and Sarah said, “Dad, the hump’s going out of your back.” He sure . . . He took God at His promise. “Your hair is turning back black again.”

Why, he said, “Sarah, your eyes are beginning to look lovely, like the dove again.”

And you know what God did, He turned them both back to a young man and a woman.

66 Now, you say, “Now, Brother Branham, you’re met . . .” No, He did too. Watch to see what He did.

Now, they took a journey from where they was (Mark it on your map.) down to the Philistine land, to Gerar, which is about three hundred miles. Quite a trip for an old grandma hundred years old. And the strange thing when she got there, Abimelech the—the king was hunting him a sweetheart.

And all those pretty Philistine girls around there, when he saw this old, hundred year old grandma come, he said, “That’s the one I’ve waited for.” Little grandma with a shawl over her shoulder, little dust cap, and all them pretty girls there, and here she comes down. And Abimelech said, “That’s the one I’ve waited for. I want her.”

67 Abraham said, “Now, you tell her—you tell him that I—I’m your brother.” What would he have to do that for an old grandma hundred years old? See, God had turned her back to a young woman. That’s what He’s going to do to every one of the seed of Abraham one of these days. He’s only showing what He was going to do.

There God turned her back to a young woman, and made her well, and a beautiful young woman, when they said she was the most beautiful woman in the land. That’s what He’s going to do for every woman and man that’s here, that’s a seed of Abraham, that’s been borned again. Someday this old body will be changed. Certainly. You’ll go back again. God was showing what He was going to do.

68 Sarah become a mother. She brought forth this little boy, Isaac. When he was about twelve years old . . . (Now, we’ll close in a moment; we just had to hit the high spots.) Now, he’s about twelve years old, pretty little curly-headed Jewish boy, about like that. I imagine he was a darling, looked about like his mama. And I can see his brown eyes and his little dark face and his little curls hanging around his head.

69 And now remember, Sarah then was about a hundred and, oh, maybe a hundred and twenty, fifteen, twenty years old. And Abraham was about a hundred and, well, maybe thirty, thirty-five years old.

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Think of it. And there they was they had this young child. Now, notice what happened.

One day, God said, “Abraham, there’s going to be some meetings down in about 1956 and ’57. I want to prove to the people what I’m going to do. Now, I told you I was going to make you a father of nation. When you was an old man I give you this child. Now, I want you to take this thy only . . .” [Blank spot on tape—Ed.]

<sup>70</sup> But an ordinary man, even today when we got gasoline feet, only walk twenty, twenty-five miles a day. Well now, he went—he went three day’s journey from civilization. That would be about seventy-five miles back into the desert. And then he saw the mountain far off. Now, watch him when he comes to it.

Gets right up close to the mountain, and he stops the little mule. And I can hear him as he begins to take the wood off of the mule, fix his little fire in his hand, lays the wood up on Isaac’s back. And he said to the servant; he said, “You stay here, while the lad and I go yonder to worship. The lad and I will return.” Oh, my. How’s he going to do it? It’s not his question to ask. It’s what it is, is to believe God made the promise. He said, “I received him as one from the dead; God’s able to raise him up from the dead.” There you are. Oh, I love that, “The lad and I will return,” Genesis 22.

<sup>71</sup> And we watch. He laid the wood on Isaac’s back, perfect type of God in Christ, as Christ packed His own altar up the hill. Here goes little Isaac up, and he begins to get curious, and he said, “Papa?”

He said, “Yes, my son? Here I am.”

He said, “We got the wood, and we got the fire, but where is the lamb that you’re going to offer?”

Could you imagine that father with his only son as he walked up the hill with him, without a quiver in his voice he said, “My son, God will provide for Himself a lamb for the sacrifice.”

There you are. See, he was still believing. He knowed Who God was, and He was able to keep His Word.

Do you believe that, tonight? Can God keep His Word? If He doesn’t, He’s not God. If He does, then it’s worth everything to turn loose and take God at His Word.

<sup>72</sup> Now, as he went on up the hill, little Isaac wondering where is that lamb coming from. “Papa ain’t got no lamb; there’s no lambs up here.” He got up there and built the altar, laid the wood, clave it and laid it across, got the fires a burning, went back and got his own son. He loved God better than he loved his own son.

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Brother if you ever amount to anything, you've got to love God better than your wife, your husband, your children, your pastor, yeah, everything that there is; you've got to love God first. God gets first place. We give Him about tenth place. But He deserves the best we got and the first we got, and all we got.

<sup>73</sup> But he tied his hands behind him, laid him up on the rock, pulled out the big knife, and raked the locks back from his face. Could you imagine? He looked up towards heaven, raised up his hand, as he pulled the head back of little Isaac, and was about to plunge this great knife into his little jugular veins in his throat to take his own son. And just as he started to come down with the knife, there was a Voice from heaven spoke. And the Holy Ghost grabbed his hand and said, "Abraham, stay your hand." Amen. God's right on the moment.

<sup>74</sup> The Hebrew children stepped right into the fiery furnace. But there was One there like the Son of man. God's in no hurry. You're the one gets in a hurry, not God. God's right on time. Oh, brother, He's right on time. Let the rockets fly, the atomic bombs, the hydrogens; God's right on time. The church is going home one of these days right on time. Yes, sir.

<sup>75</sup> As he started to plunge that knife, God caught his hand, said, "Abraham, stay your s—hand, for I see now that you love Me," making a double test. And about that time, a ram, behind him was hooked into the wilderness by his horns.

Think of it. I want to ask you something, brothers. Where did that ram come from?

Now, look. He's at least seventy-five to a hundred miles from civilization, in a country where hyenas and wolves and lions . . . Seventy-five miles from civilization, and besides that, he's way up on top of a mountain, where there's no water or nothing for the ram to be up there. Where did that ram come from?

<sup>76</sup> You know what it was? The same God that made Him a body to step in to talk to Abraham, spoke that ram into existence. For He is Jehovah-jireh, "the Lord will provide for Himself a lamb for the sacrifice." It wasn't a vision. No, sir. He laid the ram on the altar, cut its throat, and the blood run out of it. Jehovah-jireh spoke a living lamb into existence and he died the next minute. For He's Jehovah-jireh; He can do whatever He desires to do. And He will do all things that He promised to do. He has to do it to be Jehovah-jireh. He's our provided Sacrifice.

<sup>77</sup> God has provided us a Sacrifice. And He's just as real tonight. He can speak you into good health. He can speak you in from a sinner to a Christian. He can do anything that you believe that He will do for you,

that He's made it, because the Sacrifice has already been made. Jesus Christ met that place, and Jehovah-jireh has provided a Lamb for your healing, and for your salvation, and for your home in glory, for your security till He—He comes. A Lamb has already been provided.

He's tonight, Jehovah-jireh, the same yesterday, today, and forever. His Son was here on earth and lived. He was killed at Calvary. God took His Body up to the right hand of His Majesty, sent the Holy Ghost down to do the same things that Christ did here on earth.

<sup>78</sup> And today when skepticism, modernism, and everything else is searched the world over and over, God still stands just the same as He always was. He's Jehovah-jireh. He said, "The things that I do shall you do all thing—things . . . The same things that I do shall you do also. Lo, I'm with you always to the end of the world," Jesus Christ, the same yesterday, today and forever, God's provided Lamb, God's provided Sacrifice. For He was wounded for your transgressions, bruised for your iniquities; the chastisement of our peace was upon Him, and with His stripes we were healed. He's God's provided Sacrifice. Jehovah-jireh has provided the Sacrifice if you're ready to reach and receive it. Let us pray.

<sup>79</sup> With our hands to God, would there be some in here, say, "Oh, God, in Christ's Name receive me tonight." God bless you. That's right; that's the way to put your hand. "Receive me. I now receive Your provided Lamb. I've been through these meetings. I believe that You've raised from the dead. I believe that You're here. You're God's provided Way. Jesus said, 'I am the Way.'"

The balconies to my left, up there, would you raise your hands, say, "By this, God, I want to receive You." God bless you.

The balconies beneath the left there, would you raise your hand, along through there. "I now put up my hands." God bless you back there. That's right.

Balconies to the right, raise your hands if you desire Christ tonight, saying, "I want Him to be my Sacrifice. Oh I've tried to give Joneses, the poor people over there some of my hand-me-down clothes. I've bought the widow some coal one time. I give to the charity societies, and—and I—I'm a member of the Kiwanis, and I do good things." That hasn't got one thing to do with salvation. That's not one thing to do with it.

<sup>80</sup> "Oh, yes, but Mr. Branham, I belong to the church." That still don't have one thing to do with it. "I've been baptized." That still don't. You might've been face forward, backward, any way you want to be, sprinkled, poured in any church Methodist, Baptist, Catholic, whatever it might be; you're still lost. Until God's covenant, the agreement, when

He tore the Life out of Christ, and sent It back to me and you, if you haven't got that Life in you, you're lost. That's right.

<sup>81</sup> God's Lamb was provided. Oh, won't you receive it tonight, Christians? Won't you receive it, professors, you who are cold and lukewarm and don't know what it means to be saved and borned again? Won't you receive Him as you raise your hand? Someone else now, before we close. All right. God bless you now. Let's—let's pray.

<sup>82</sup> Our heavenly Father, we now bring to Thee these people. The revival is closing, or my part of it. God, never let this revival close. May it continue on, and may men and women stick their heads back into the Bible and go to praying. May pastors be filled and re-lit again by the power of the Holy Spirit.

May teachers rise, Lord, not teaching perverse things, but back to the old Bible, back to the old plan of salvation: Jesus Christ, God's provided Lamb. May they come back to that simple faith once again. Grant it, Lord, before the coming of the Just One.

<sup>83</sup> We pray that You'll receive those tonight who raised their hands, and may they receive Jehovah-jireh's provided Sacrifice for their sins tonight, and each of them be taken into the Kingdom peacefully, and given Eternal Life, and then baptized by the Holy Ghost into the church of the living God, and positionally placed into the Body as a position to work with the members of the Body of Christ.

Hear the prayer of Your servant, Lord, as I commit them to Thee in Jesus Christ's Name. Amen.

<sup>84</sup> The Lord bless you, my dear people. Oh, He is so wonderful, don't you think He's wonderful?

God's provided Sacrifice, what is it now? Let me go through it real closely, quietly, before we pray for the sick.

What was it now? Let's go back. We . . . The promise was made to Abraham and Abraham's seed alone. No promise was made to anyone else but to Abraham and his seed. What was he to be? The father of nations, nations: Jew, Gentile, Samaritan, whatever, the father of nations.

<sup>85</sup> How do we become the Seed? Is to accept the provided Way. How did He show He did it? He made a covenant and tore the pieces apart and made the covenant with Abraham.

At Calvary He made the covenant with, not with the Jews, but with the whole world. He raised up His Son, tore Him apart, took His body up to set up there on the right hand of the Majesty, sent back down the Holy Spirit to produce the same Life of Christ here in the church.

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Jesus said, before He left, "A little while and the world won't see Me no more; yet you'll see Me, for I'll be with you, in you to the end of the world. The things that I do, shall you also."

<sup>86</sup> This man standing here (I don't know the brother's name, the Alliance brother.) mentioned in there of being in the presence of Doctor Reidhead, Morris Reidhead. Doctor Reidhead is one of the best scholars, I believe that this nation or any other nation has got.

When Doctor Reidhead came to my house. . . Just a moment. When he came to my house, he came there with Don Wells, one of the biggest Baptist churches in the south. They said, "Brother Branham, we want to ask you something. Now, you've been with the Pentecostal people for about seven or eight years."

I said, "Yes, sir."

He said, "Is there anything to that Holy Ghost they're talking about?"

I said, "Absolutely."

He said, "Well, we seen them tear up the furniture and this. . ."

I said, "Just lay that aside." I said, "They're children."

And he said, "Look, Brother Branham," Doctor Reidhead said, "When I was seven years old. . ." You probably heard his story, how he was called of God. And he said, "I worked and I thought, 'Oh, if I ever be able to be ordained as a minister, won't it be wonderful?'" Said, "I'll find Christ right there."

<sup>87</sup> When he was ordained, said, "It wasn't there." He said, "If I ever get my B.A.," the Bachelor of Arts, said, "I'll find Him there." Said, "I got my B.A. and He wasn't there." Said, "I thought when I got my D.D. and my other degree," said, "Brother Branham, I could almost plaster your wall with degrees." And he said, "Where's Christ in all of it?" He said, "Has the teachers been wrong?"

I said, "I don't want to say that. I don't want to say that they're wrong. They're right in what they teach, but they're not right. . . They go far but they don't go far enough." I said, "Christ doesn't lay in a Bachelor of Art. Neither does He lay in a credential. Neither does He lay in a church or a denomination." That's right.

<sup>88</sup> He said, "Now, Brother Branham," said, "a Indian boy that was converted. . ." or not converted, I beg your pardon, come over from India here, and studied electronics, I believe it was. Said, "On his road back, he was standing, talking, and I said to him, 'Young fellow. . . ' He was a Mohammedan. Said, 'When you go back overseas, why don't you just forsake that old dead prophet Mohammed, and accepted the resurrected Lord Jesus?'" And says, "As a Christian, I asked him that."

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“And he said to me, ‘Kind sir, what could Moham—what could Christ do for me any more than Mohammed could do?’ Said, ‘You got a book called the Bible; Christ wrote it, you believe, and you believe it.’ Said, ‘We got a book called the Koran, Mohammed wrote it, and we believe it. Both of them promised life after death. I believe mine and you believe yours.’ Said, ‘Now, what good would it do me to change from Mohammed to Christ?’”

<sup>89</sup> Well, he said, “Looky here, your Mohammed is dead and in the grave. Our Jesus is raised and gone to heaven.”

The Mohammed looked around, and he wasn’t no boy from overnight. He said, “Did He raise from the grave?” Said, “I’d like for you to prove it to me.”

He said, “Oh, we know He raised from the dead.”

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

Said, “Well, we got an empty tomb.”

Said, “We got hundreds of them in India.” And they have: claim resurrections, virgins births, and everything else. Even a little girl of nine years old giving birth to a child, so forth. Virgin born, so forth, sure, they got all that. You just got—get ready to see anything when you go to India.

<sup>90</sup> See a little boy run up a tree, and a man run up there and cut his head off and his arms off, and throw them down, pick them up, the blood running out of them, stick it in a sack. And the kid jump and run out of the sack and run away. Run through fire, produce all kinds of mystic things and everything else. . . Christ is not in that. Certainly not. Christ don’t lay in miracles in things like that.

The devil can do almost anything but heal; he can’t heal. The Bible said he can’t heal. But he can perform like Jambres and Jannes, the two-headed god of Egypt, can almost deceive the very elect, the Bible said.

<sup>91</sup> So he said, “Well now,” he said, “now, wait a minute, sir.” He said, “We can prove that He’s raised from the dead.”

Said, “Prove it to me.” Said, “You’ve had two thousand years to do it. And not only—not even one third of the world’s ever heard about it.” Said, “You let Mohammed raise from the dead, and the whole world will know it in twenty-four hours. That’s right. Now, let’s look at the thing sensible. That’s right.”

“Oh,” he said, “we know He’s raised from the dead.”

Said, “How do you know He’s raised from the dead?”

Said, “Well, we got the joy and the power in our heart.”

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He said, "Now, wait just a moment." He said, "Mr. Reidhead, Mohammedan religion can produce just as much psychology as Christianity can." And that's exactly right.

<sup>92</sup> I've seen them at the feast of the prophets when they would take a lance and run it through their chin here up through their nose, and pull it back down, and not bleed a drop. I see them take a sword right there in Switzerland and I . . . Never seen it; I knowed he was down there doing it, run a sword right through his heart like this and put it out in the back. A doctor poured water on this side and it run out that side. Certainly.

Take fingernails, set there and go, "Allah, Allah, Allah, Allah, Allah, Allah," till they work themselves into a frantic, take splinters, run it up under their fingers, and just sit there and laugh, don't even feel it. Walk through fire with their bare feet like that, lay on spikes, oh, do everything that can be done . . . See, all them kind of things.

<sup>93</sup> They say, "We can produce just as much psychology as Christianity can." But said, "Mr.—Mr. Reidhead, I want to ask you something." He said, "When Mohammed was here, he only promised life after death. Your Jesus promised, that after He died and raised again, that you teachers would do the same thing that He done." Said, "Now, let me see you produce it, and we'll believe He raised from the dead. Until then, He's just as dead as Mohammed is. What about that?"

"Well," he said, "now wait just a minute, I—what are you referring to, what are you referring to?"

He said, "Your Bible. That Jesus said that the things that He did, that you teachers would do also. We're waiting to see that." Said, "Now, you pass out billions of tracts and you do all these things there, but we want to see the evidence of the resurrection." Said, "We believe Mohammed's in the grave, and that's where he says he was, and someday he's coming back and ride all the earth down." He said, "Your Jesus is just as dead as he is."

"Oh, no," he said.

He said, "Well I want you to produce it then and show me that He's raised."

Said, "Where are you referring to, in the Scriptures? Mark 16?"

He said, "That's one of them, yes, sir. That's one."

He said, "Now look, you've been around—you've looked around where there's some holy-rollers or something. See?" Said, "Now, that healing and stuff like that," said, "now we better scholars know that Mark 16 from the 9th verse on is not inspired."

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He said, "It isn't?" He said, "What kind of a Bible are you reading? All the Koran's inspired."

<sup>94</sup> What a rebuke. He said, "How about Mark 11:24? What about that, is that inspired?" He began to quote the other Scriptures.

Brother Reidhead said, "I shook my foot on the ground and changed the subject."

What's the matter with Christianity? This is the Truth or it isn't the Truth. I've held the Bible in one hand and the Koran in the other hand before tens of thousands of Mohammedans and challenged them to it.

<sup>95</sup> Right in Bombay, India a few months ago, standing there where there you couldn't even see the end of the people. . . The people come by; the Lord would reveal who they was. I couldn't even call their names; I had to spell it. Every one was perfect. The rajahs and all of them set around; they begin to think. . . 'Course I could catch it, that they were—I was mind reading or telepathy.

After while come a man through was blind. The Holy Spirit told him who he was (he was a beggar), told him what his name was. I explained that's the very things that Christ did. He looked at it for a little while. I looked back again. I saw a vision of him looking around, walking around. He's a little gray around the temple. I thought, "This is the time." And I said, "Here is a man, and I know what you're thinking. You're thinking this is telepathy." I said, "Here is a man that's a sun worshipper."

<sup>96</sup> I been in their Jain temple that day where different religions just making fun of Christianity. Said, "You people call yourself religious and creating atomic bombs to blow one another up with it. Then call yourself religious." They got something there. That's right. But all that cretes—creates atomic bombs are not Christians though.

<sup>97</sup> So then he said . . . I . . . That fellow standing there . . . I looked and I seen the vision that God was going to make him well. And I said, "The man is a worshipper of the sun." And I said, "And his eyes has gone out; he's been blind twenty years now."

And there was a little doctor, who was coming over—come over with me to go to some Methodist college up here to take some of the kind of—some degree of something. And so he was standing there; he looked at the man. Just as white as my shirt is there over his eyes, totally blind: looked at the sun, worshipped the sun, and went blind.

<sup>98</sup> I said, "He realizes he's wrong. And he said that he'd worship and denounce this god that he's worshipping and worship the God that give him back his sight. And if your gods is so great, why don't you come here now and give that man back his sight?"

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I said, "You Mohammedans, the greatest, most religious of all the world." Mohammedans is the greatest, and then comes the Buddhas, and I think Christianity is third or fourth.

I said, "I challenge any Mohammedan priest to come here and give him back his sight, and he will become a Mohammedan, or any Buddha to give him his sight." I said, "Now, come forth and do it." It was a quiet bunch. And it sure was, not a breath anywhere. Listen at them.

I said, "Why don't you come do it? You told me today how great your gods was. Surely if the man was ignorant and worshipped the creation in the stead of the Creator, surely He will have mercy on him, if he wants to come back to the Creator."

<sup>99</sup> And him standing there, rattling off something, "I'll worship the God that will restore my sight. I want to see my children once again; I want to see my wife again," and so forth, as the interpreter was telling me. And there he stood in that—that position.

I said, "No, why don't you come? Is because you're afraid to come. You can't give him his sight and neither can I give him his sight." But I said, "The God of heaven has raised up His Son Christ Jesus, Who showed me right now in a vision that the man's going to see his sight, have his sight; and if he doesn't, I'm a false prophet."

<sup>100</sup> Oh, brother, when you see it, you know where you're standing. I wouldn't have done that for nothing in the world, if it hadn't have been a vision. Certainly not, I'd been scared to do it. There'd been others that went through, but I seen the vision on that man. Brought him up there, and he—with his hands out like this. He laid his head across my shoulder; prayed for him, and said, "Oh God of heaven, before these heathens here, let it be known that You're still Jesus Christ, and these signs and wonders are taking place are of You, and restore the sight to the man."

And the man let out a scream and jumped way up in the air, run over . . . (And the mayor of—of Bombay was there, got his ticket here in my pocket.) And he run over there and begin to kiss him, all over the platform, and it was like a . . . I . . . Why, they even tore the pockets off of my coat, pulled my shoes off. The—the militia couldn't get me out of the crowd. And that man's testified all over India; even to the president of India, he's testified before. And God willing, this coming summer, they've got a place set up there at New Delhi, where I can seat a million in a amphitheater and have a meeting. They want Jesus Christ.

<sup>101</sup> When I said to you—said to them, "If God will do this, how many will receive Him?" And as far as I could see, oceans of hands. And they every one at one time received the Lord Jesus.

What's the matter? We've taught theology; we've taught denomination; we've taught intellectual; we've caught—taught everything else but what Christ told us to do. Preach the Gospel. Demonstrate the power of the Holy Ghost, that power that was in Christ is in him.

The reason what we've done. Here's what we've done. We've organized organizations. Christ never did make an organization. I ain't got nothing against it; that's all right. We've had schools, educate the people. He never did say educate the people, though that's all right. And we've taught all these other things. He never did say do that. But He said, "Preach the Gospel." And the Gospel is the power of the resurrection of Christ. These signs shall follow them that believe. That's what it is. "Lo, I am with you always, even to the end of the world." Jesus Christ has raised from the dead, and He's here tonight just as real as He was when He walked on the banks of Galilee.

God doesn't prove it, then I'm a false prophet. Now, let's pray.

<sup>102</sup> Heavenly Father, in Christ's Name, receive this church now. And as I commit this whole—this entire group of believers into Your hand, work Thy will, Lord, and do Thy command, that Thou has commanded us to do. May we follow it with reverence and with all of our heart. Hear my prayer, as I ask it in Jesus' Name. Amen.

<sup>103</sup> All right, we have about twenty-two minutes now. Now, I have spoke at length. I'm going to ask you one more favor. If you'll just set real still, keep your position just for a few minutes. Don't be excited now. God made the promise. God's obligated to His Word, do you believe it?

Now, how many knows that I have said back and forth that there's no man, myself or no other man on earth is a healer? God alone can heal. How many knows that? No hospitals heal; no doctors heal; they don't claim to. They move obstructions and set bones, but God does the healing. "I'm the Lord that healeth thee, heal all thy diseases." God is a Healer.

<sup>104</sup> Now, don't be excited; don't rush to come here; don't try to touch, push; just look, and live. God made the promise; you're the children of Abraham. Now, if God made the promise, then here's what it is. He promised that whatsoever things you desire when you pray, believe you receive it, you shall have it.

"The things that I do shall you also." After the resurrection, He, if He was supposed to do, that Spirit that was sent back that was in Christ to come on the church, was to do the same works that Jesus did when He was here on earth to make the covenant of people exactly the same with the body. This is the physical Body of Christ now. And when it is

resurrected, it goes to meet its Mate, Christ Jesus, as Husband and Wife or as King and Queen. It's the same material that was in that Body is in this body of believers. The same Spirit that was in Christ is in us, doing the same works if Christ keeps His Word.

<sup>105</sup> Now, to save time, if He will come here tonight and do the same things that He did when He was here on earth, how many of you will say beyond one shadow of doubt, "I'll accept it tonight. God being my Judge, I'll accept Christ for what I have need of." Will you do it? Raise your hand. Thank you.

How many's been in the meetings before, let's see your hands and know. How many's never been in the meetings, let's see your hands. Just a . . . See, there's where I miss my—my manager (You see?), to have those instructions before I come. All right.

<sup>106</sup> Jesus didn't claim to be a healer. He said, "I do nothing till the Father shows Me first." You know that? Then the woman touched His garment, went out, and set down. He found her in the audience and told her. Philip come and the different ones; we know the stories, through the Bible.

Now, He's either alive or He isn't alive. Now, don't forget that, children. Don't forget that. Christ is alive. Now, just lay away all the superstitions and all the little "isms," and just look to Jesus tonight and live.

<sup>107</sup> All right. Billy, what prayer card did you give? M-1 to a 100? See, the way we do, the boys come down here and they take these cards right out before you and mix them all up together. You just . . . You want one, they just give you a card. See? Now, that's the reason . . .

We had a guy one time was selling prayer cards in the meeting. And the man could put the people on the platform. So we stopped that; I got rid of it, put my brother . . . And then when my brother got married, I got out my son. Now, he's married; I don't know what I'll do now, but anyhow, I want somebody to be honest and wouldn't sell prayer cards.

<sup>108</sup> Now, to make it sure that he couldn't do it, first thing he mixes the cards all up before you, and you see you just get your card. All right. Another thing, he don't know where I'm going to call from. I don't know myself; I'm just standing here. I used to say, pick this, like this little boy, have him to count. "How many, you count, honey." He'd raise up, "One, two, three, four, five . . ." or something like that, and you stop there. Well, I'd start from there.

Then come to find out Mommy's putting their little boys up there and little girls to count where Mommy's card started. See? We still got human beings. So to make it sovereign, I'll just leave it, "God, wherever You reveal to me."

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109 Now, being that this is the last night, let's take the last part of them then. We been getting about fifteen or twenty, something another like that. So let's start from, what was that, M—M-85. All right, where's 85, would you hold up your hand, M-85? The lady over here? Come here. 86, 86, all right, lady, come right ahead now. 87, right over here to the right. 88, 88, would you raise your hand quickly as you can now. 88, 89, all right, that's good, 90? 91, 91, 91? Sorry, sir. 92, 93, 94, 95, 96, 97, 98, 99, 100. All right.

110 Thank you, sir. Thank you, sir. I think we all need to say a kind word for this PA operator here, a real gentleman, if I ever met one. He said—sent word to my—by son now, said tell me not to think about time, that he'd donate his time and give it free. [Brother Branham and audience gives the PA operator a round of applause—Ed.] The Lord bless my brother.

I trust that someday when life is all over in the world that is to come, I can walk up to that brother and call this night to his memory for trying to help these poor people that's in need. The Lord bless, is my sincere prayer. God, be merciful.

111 Now, as soon as this—I hear . . . I asked them to bring these people in these chairs and things up here close tonight, 'cause you can get . . . Look, you think you're helpless. Where's your . . . Have you got any prayer cards? You haven't? If you don't get here early, or something another, is that what it is? It—it don't—you don't have to have it. You don't just look this way and live.

112 How many of you . . . Not look to me now; look to Christ. See? He's the High Priest that can be touched by the feeling of our infirm . . . How many over the building doesn't have prayer cards and you want Christ to heal you tonight, let's see your hands. You ain't got prayer cards. Just look out there at the hundreds and hundreds of them that hasn't got prayer cards. They'll be healed just the same.

I want you to do this. Now, young man, no matter what's wrong with you. I just set and look at you a few minutes, the Lord Jesus would tell me, certainly. That doesn't heal you. It's your faith that heals you. That's just to bring the remembrance that Christ is alive and He's here.

But, and you in the chair there, sir, with—in the wheelchair, and—and the crutches, the lady with them in her hands, and the lady on the cot, and whatever you are, that doesn't have one thing to no more than anything else. You just believe and then say, "God, I now accept it." And watch what takes place (See?); watch what takes place. God will honor that faith.

113 All right. I think they're still lining up the prayer line down there. So now, let's look just a minute while—till they get someone out here.

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Now, be real reverent, and I want to ask you something. If Christ is the same yesterday, today, and forever, He's the same in principle, the same in power, same in attitude, is that right? Now, what did He do yesterday? How did He . . . What was the seal of His Messiahship? Tell me the first thing He done that made—that sealed His Messiahship, that we can think of in the Bible.

<sup>114</sup> The first thing I would think of would be found in Saint John the 1st chapter, when Philip got converted and went over and found Nathanael under a tree, praying, about thirty miles away and brought him back. And when he come up in the Presence of Jesus . . . Now, here's the first time His seal was recognized. He come up in the Presence of Jesus, and Jesus looked at him and said, "Behold, an Israelite, in whom there's no guile."

And this man, astonished him so, "How did You know me?" Said, "Rabbi, when did You know me?"

He said, "Before Philip called you, when you were under the tree I saw you." Is that right?

Now, what did this man say, to recognize His Messiahship? He said, "Rabbi, You are the Son of God, You are the King of Israel." Is that right? That's when a Jew sealed His Messiahship for the Jewish people.

<sup>115</sup> Now, what's the next generation, the next class? Is the Samaritan. Jesus on His road, Saint John 4, He's going down to Jericho, went by the way of Samaria. Sent His disciples away and out come a woman. He looked at the woman; He said, "Bring Me a drink." The Samaritans now, watch this—see His seal of Messiahship here.

Said, "Bring Me a drink."

She said, "Sir, it's not customary for you Jews to ask Samaritans such things; we have no cus—no such customs. We have no dealings with one another."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink."

And she said, "Why, the well's deep, and You have nothing to draw with."

<sup>116</sup> He went ahead told her what kind of water He'd give, then the conversation kept on going. After while He . . . Listen now, close. This Samaritan . . . He said, "Go, get your husband and come here."

She said, "I don't have any husband." Now, noth—nothing seems to be any Messiahship sealed yet. See?

"Go, get your husband and come here."

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

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He said, "That's right. You've got five. And the one you have now is not your husband. Thou saidest right."

Now, listen to what she said. She said, "Sir, I perceive that You are a Prophet. Now, we know that when the Messiah cometh, He will tell us things like that." But she didn't know Who He was.

He said, "I'm He that speaks to you."

And she run into the city and told the men, said, "Come, see a man Who told me the things that I've done. Isn't this the very Messiah?"

<sup>117</sup> Was that the seal of Messiahship then? Is that the seal of Messiahship to the Jews? To the Samaritans? What do you Gentiles think about it? Would it be the seal of Messiahship to the Gentile? Would it be?

Now, are you soaking all this in? Then if He is the Messiah, He's raised from the dead, He's here tonight, then you don't have to ask me for anything; you just ask Him for something. Then when you ask Him, then He's obligated to answer you. Is that right? Ask what you will and it'll be given to you. "If ye abide in Me, My Words in you, ask what you will; it'll be given to you." Do you believe that now?

<sup>118</sup> Now, while they're still . . . I think they're still on the prayer line. It . . . I don't . . . You're not the pianist, are you, lady? All right. Just come here then. Was you one of them with the prayer card? Just stand right here just a minute.

Now, real reverent, real quiet. What a—a beautiful picture, that the Lord has given us. I . . . Are you Spanish, or . . . Spanish, Mexican? All right.

Now, here is a woman that's a Spanish woman, and I am—I'm of the Anglo-Saxon. Now, this is just exactly the way it was in the time of the Bible. Now, it's marvelous. Right now the Angel of the Lord, the Pillar of Fire that was with the children of Israel, that brought them through the wilderness, that was made flesh and dwelled among us, returned back to the Father, and met Paul on the road to Damascus in another Pillar of Fire, that I—even put Paul's eyes out almost; that same Spirit is right here at this platform, right now.

Now, that's either the Truth or it isn't the Truth. And now, if He will prove that He's here in the same power that He was at the well of Samaria, to disbelieve It would be—mean to be lost.

<sup>119</sup> What does the Bible say, "Go ye and (what no more?) sin no more. Is that right? What is sin? Unbelief is correctly, sir. That's a correct answer. "He that believeth not is condemned already." See? If you don't believe, you're just condemned; you're a sinner. And the only way you can be saved is 'cause you're a believer. That's right.

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<sup>120</sup> Now, if the Holy Spirit, which was taken out of Christ Jesus, where His Body, corporal Body, is setting at the right hand of God, making intercessions for—on our confession . . . Do you believe that? He cannot do one thing for us until we confess it, and then He works and is making intercessions on our confession. Is that right? Hebrews 3:1. That's right.

Now, but His Spirit's here. And He set in the church, gifts. And now, if the Lord Jesus will come to this woman and reveal to her something about her (I know her not.), and will reveal, and act in the same way that He did when He was at the well of Samaria, it ought to settle it.

<sup>121</sup> Let me ask the lady something. We do not know each other. Is that right? We're perfectly strange to each other. This is the first time we've ever met. I have no way of knowing you. Is that right? If that's right, just raise up your hand so all the Spanish people and all can see. See? Perfectly, totally strangers . . . God in heaven knows that I don't know the woman, never seen her in my life. But God knows her. And if He can . . . If I can just yield myself to His Gift, and He can speak to this woman and tell her something about her life . . .

<sup>122</sup> Now, if I just go up here say, "I'm a servant of the Lord. Come here; you're sick, aren't you?" "Yes." "You're going to be healed, hallelujah, go." She'd have a right to disbelieve that.

But now, she don't know what the future holds; neither do I. And I don't know what her past has been, but God knows both past and future. Is that right? Well, if He can reveal her past, surely He'd know her future then. Is that right? Then you're sure that you're right. You're positive sure.

Now, you out there without prayer cards, you just look this way and believe it with all your heart and receive it. May God grant it is my prayer.

<sup>123</sup> Now, lady, just to talk to you a moment, after preaching at length, and to just see if the Holy Spirit will reveal; if He does I'll be happy and all of us will be happy. And the church has promised, the people, that they would believe with all their heart, if God would do this for us tonight.

Now, I've spoke a long time. Now, my words is just the words of a man, except what I used of God. Now, I have said out of the Bible and proved it through Abraham, that He is alive tonight. His covenant is with us. He is with us. And He's the same yesterday, today, and forever, Jehovah-jireh, the Lord's provided Sacrifice.

<sup>124</sup> Now, if God said that Jesus is the same yesterday, today, and forever . . . The Bible does, which is God's Word. And then, if He's got to produce Himself the same way, He's Jehovah-jireh. He will provide

whatever we have need to do it. Is that right? If it takes a prophet, He will provide a prophet. If it takes a seer, He will provide a seer. He will provide it, because He's Jehovah-jireh. And if He will produce it, then it's up to the audience to make their decision. Is that right? It's up to you.

<sup>125</sup> What would you think about it? If the Lord would tell me what you're here for. . . You might be a infidel. You might be a critic. You might be, I don't know who you are, but He knows you. But if He will tell you what, at least what you're standing there for, what you're wanting of Him, or something on that manner, that you know I know not, you'll accept it, believe it? You will? Well, may He grant it is my prayer.

Now, if you'll notice, the lady's not looking at me; she's looking down at the platform. I'm not touching, reading her mind, I'm just quieting myself, quieting, just letting the Holy Spirit take over, just yield, yielding. That's the way I have of doing that; it's a gift.

<sup>126</sup> Now, if the people can still hear my voice, I see the lady's leaving here. There stands that Light, standing near the woman. And she is in a condition of a rupture. And it's in the navel; she's ruptured in the navel, condition in that part of her body. You believe now?

Now, just a moment. Being as this is the last night, I want you to let me stand as long as possible. Let's just talk to the woman a little longer.

Now, you know that was true, ever what it was; it was some condition. But it was the truth. I have no way of knowing that. Is that right? No, no way of knowing. Well now, if you'll believe me to be His servant, may He do something else so you will believe.

<sup>127</sup> Yes, there is something else that you want to know about. There's something else that you're desiring in your heart. Just as much as the sons of Jesse come to the prophets to know where their mules was, you're longing for something else. And that is concerning. . . I see appearing by the lady, if the people can still hear me, it's a little girl. And the little girl has a, like a rash. That is right. And I see a little boy appear. And the little boy has got hurt. And he hurt his back, and makes his ribs stick out, his—his bones, like. That's THUS SAITH THE LORD. That's true, isn't it?

Now, you know, that in your heart, lady, something's happened, hasn't it? It has. You've received what you've asked for. Your faith has made you to receive that what you've asked for. Go and get it, in the Name of the Lord Jesus.

Do you love Him? To know Him is life. Now, just believe. Have faith; don't doubt; just believe.

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<sup>128</sup> Now, we are strangers to each other, aren't we? God knows us both. I don't know you, but God does know you. But if He will reveal to me what you want of Him, would you accept Him?

You have an extreme nerve condition. It's a—more like a—a weary, or mental nerve, just you're upset all—all the time. And you got something wrong; you're trying to move sideways out of a chair. I see you getting up, kind of a sideways; it's in your hip, something wrong in the hip; it's arthritis in the hip. That's right. And then there's something else I notice you holding yourself like this. It's in your chest. That's true. Lump. Correct. You're scared, but don't worry, it's going to leave you now. Go and believe Him. Your faith just . . . God be merciful . . . ? . . .

<sup>129</sup> How do you do, lady? Suppose we're strange to each other too, but the Lord knows you, doesn't He? Your trouble's in your lung. That's right. I see you've had something like x-rays, the . . . like, to be TB, or something. Correct. You use your lungs a lot, 'cause you're a preacher, a woman preacher. That's right. Viola, do you believe that God would make you well? From the Vallejo, California, aren't you? Now, return, and get well in Jesus Christ's Name. Amen. If thou canst believe, all things are possible.

<sup>130</sup> Now, lady, I guess we're strangers to each other. But Christ knows us both. If God will reveal to me what you are wanting, will you receive Christ as your—deliver her?

Now, she's extremely upset about something. It's her nerves; she's all unnerved about something. And again, you've got trouble with your foot. That's right. And it's what's caused your nervous, is because you had an operation there. And that operation was a cancer on the breast, and ever since then it's made you nervous. It's correct. You believe now it's all gone from you? You feel all right now. You'll stay that way 'cause your faith has healed you. Go on your road, rejoicing and being happy and made well, in Christ's Name. Amen.

<sup>131</sup> And this lady's deaf and dumb . . . No she's not; this woman can't speak English. That's exactly right. The Spirit . . . She's . . . You come to interpret for her. Amen. Have faith. You are—you are here for a great cause, young lady. Catch my words to her. You are desiring something great. That is, in my sermon tonight as I was preaching on Abraham, you have come here, got a hold of a card some way and got here. You want me to pray that God will give you a baby. That's THUS SAITH THE LORD.



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