
JEHOVAH-JIREH



Happy to see you on the platform tonight. I just heard that. . .
[Blank spot on tape—Ed.]

Tomorrow afternoon, the Lord willing, I am going to speak on an evangelistic subject. And I'm going to preach on the greatest gift that God has for man. And now, that'll be to . . . [Blank spot on tape—Ed.] member, we can only as the good Samaritan bring them to the inn, and the Lord told the—the innkeeper, said, "Take care of him," give him so many pence and said, "If you like . . . if he wants anything give it to him, when I return I'll make it good with you." And I'm sure God will do that when He makes it good with His pastors at the coming of the Lord Jesus.

² Now, we are . . . It's been a very rainy day, and if you see it's certainly harmed the—the crowds of our gathering tonight. But you know there's one blessed thought that we have and know to be a truth: Jesus comes whether it's raining or not. He just comes right on. And there's nothing can stop Him. He went into the belly of a whale one time for some fellows, or Jonah. And He went down in a fiery furnace, through the fire blazes and took all of the BTU out of the blaze for some fellows. He went into the lions' den for a prophet one time, and stood there like a big Light. The Angel of the Lord in that great Light stood there, and of course, the animal's afraid of Light, so he—he couldn't go and the—to the prophet. And I believe that same Angel of God, that great Pillar of Fire, the Light, is with us tonight. Amen.

And now, I want to talk just a little bit on the Word, and last night, we had a—a prayer line of many people coming through, trusting the Lord did great things. We've had hoping, trusting, that there's been testimonies of that tonight. And we believe tonight, that'll—God will do greater than He did last night. I do. And I ask if any of them that didn't feel that they were healed to come back today and get a prayer card, and we'll call again from somewhere in the prayer cards that was give out, after while. And tomorrow night we'll finish up tomorrow night, the Lord willing.

³ Now, as I am dreading in one way of seeing the closing of this meeting. It seems like just about the time you get ready to say, "Well, I'm sure get to know one another," and all the (What will we call it?) spooks away from each other, that we're just a wondering what it's all about, then we have to say, "Good-bye."

Last evening, my boy, said to me; he said, “Daddy, I’ve got something to show you.” And he brought me a prayer card; it’s in my other Bible, the New Testament, which I been preaching from. Tonight, I have a text here out of the Old Testament. And it was a prayer card that was given to him, he said, “I heard your father say that all the old prayer cards would be taken up.” And when they come in the line here, you know how old his prayer card was? Ten years exactly. And that blessed little brother had the prayer card that was wrote on August 7, 1947. I was . . . Exactly ten years ago this week, I was here. I never knew it. Ten years ago this week . . . And the little brother had been—was still suffering with the same thing that he had on his prayer card; he told the boy there. He looked over on it, and he come to the prayer line, and I got the chance to pray for him last night. I sure . . .

4 Brother, if you’re present, I sure trust the Lord Jesus has made you completely whole. If you held on to a prayer card for ten years to come in the prayer line, I—I think I’ll just put that in the “Herald of Faith,” and let people see how long that he waited in the prayer line. I thought the old opossum laying there for twenty-four hours, as our little story, was a long time, but this man waited for ten years to the day, ten years.

Is that brother in the building tonight? If he is, I wish he’d just raise up your hand, brother, or your—or stand up or something that we could see you. I never seen such patience. I thought Job had patience. He sure has got Job beat, and he was a . . . Billy said he was a little fellow with a mustache, I believe it was, that had been in the line. I’ll . . . Maybe tomorrow, I’ll think and bring his—the prayer card so I can call his name. He might not even be able to speak English for all I know. And so I’ll bring it, and I want to keep it for a souvenir.

5 Now, over in the Book of Genesis, the 22nd chapter, the 14th verse, I wish to take just for the way of a text. And before we read the text, let’s speak to the Author.

Heavenly Father, we are grateful to Thee from the very depths of our hearts for this grand and glorious privilege to be in this exhibition room tonight, setting with great anticipations waiting for the appearing of our blessed Lord. For someday He surely will come, and with Him, ten thousands of His saints. “And we, which are alive and remain, shall not prevent them which are asleep; for the trump of God shall sound, and the dead in Christ shall rise first; and then we shall be caught up together with them, to meet the Lord in the air.”

Oh, what a consolation of waiting for that grand time, and if we should fall asleep before that great event, we are the promised people to come forth first. O God, we just see that that we meet each other before we meet Him. For God, knowing how to do things, knew that

we would be longing to see mother, and dad, and the children before we meet the Lord. And He wants everything settled, that when we meet Him we can just worship Him and crown Him the King of kings and the Lord of lords. We long for that hour.

6 And as we gather here tonight, to fellowship around the Word, may the blessed Holy Spirit take the Word right straight to the heart of each one. Speak to the lips of clay, anoint Lord, not premeditating or knowing what I should say, but just depending on You. This I have for twenty-five years, Thou has never failed me yet. And Thou shall never fail. And I pray that You'll get glory out of the service, and when the healing services shall start, may there be such great faith here tonight, that there will not be even one feeble person left in our midst tonight. We believe that You will do it. We're asking for it, in the Name of the Lord Jesus that You'll bless Your people. Amen.

7 Now, 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.

I wish to speak tonight, and on the subject of "Jehovah-jireh." Now, Jehovah-jireh is one of the seven, compound, redemptive Names of God. And He's Jehovah-jireh, the Lord will provide Himself a sacrifice. He's Jehovah-rapha, the Lord that healeth all thy diseases. He's Jehovah-manasses, Jehovah the—our buckler, our shield, our peace. Seven, compound redemptive Names . . . And those compound, redemptive Names are inseparable. They are part of God. God is represented in those seven redemptive Name. The whole plan of redemption lays in those Names.

8 Now, the night that this picture was taken, when I was at Houston, Texas, at the—at the coliseum, the big Sam Houston Coliseum . . . I think it seats around thirty thousand people, when they seat the stampede floors. And we'd been in the music hall, where they were having about eight thousand in the meetings. And a minister put a piece in the paper and said that I was a religious devil, and should be run out of the city, and he wished he had the privilege of doing it. And then, Mr. Bosworth brought the paper to me, and—a reporter was waiting downstairs for my answer. I said . . . And he challenged me to a—a debate.

Well, I tell you friends, I don't believe the Bible is to be debated. I believe the Bible is the Book that we should live instead of fuss about. And I never was in for debating, but the next day he wrote another large piece in the paper, on the front page, it said, "It proves what kind of people they are; they're afraid to approach their heresy in the Light of the Bible."

⁹ Mr. Bosworth come back up and brought it to me again, and said, "What about this?"

Well, I said, "Mr. Bosworth, we haven't got time." I said, "There's at least eight or ten thousand people to be prayed for, and why would we use that night, for we just got a few more nights to be here. Why would we take that night just to fuss with one unbeliever, and he'd have the same attitude, no matter what was said, when he left, as he did when he come in? I've never seen a fuss yet ever bring any good." So I said, "I . . . Why don't you just leave him alone?"

He said, "But Brother Branham, we're duty bound, as religious gentlemen, to answer his question."

And I said, "Well . . ."

He said, "He has challenged us to a debate."

And I said, "Well, Brother Bosworth, I—I wouldn't do it." I said, "I—it'd just cause a fuss."

And I never will forget the looks on that godly man's face; he said, "Then, Brother Branham, let me do it."

I thought of Caleb, when he said, "Joshua put this sword in my hand when I was forty years old, and today, I'm eighty, and I'm just as good a man today as I was then." And he proved that he was.

¹⁰ Well, this young, Baptist minister was only about thirty-five, thirty-eight years old, just fresh out of the seminary. And was a smart man, very smart.

And I said, "Brother Bosworth, it would only cause a fuss."

He said, "If I promise you, Brother Branham, that I won't fuss, will you let me do it?"

I said, "All right, if no fussing."

Well, the reporters was waiting downstairs at the Rice Hotel; and the next day, great big headlines in the Houston Herald, I believe it is, or the Houston Chronicle, and it said, "Ecclesiastical Hair Will Fly." You know how the papers can play it up.

¹¹ And so that makes me know now, that we are living on a flower bed of ease, for there was people who would disagree with me on other subjects, as far as the east from the west, but that day, special planes, special trains, big engines roared, cars swept across the—them prairies, and people from miles, and miles around come to the rescue right quickly. They believed in Divine healing, and they come.

So I said, "I'll not even go down to the place, because I don't want to . . . They will fuss, and I don't want to go down, because I don't like to hear people fuss."

And as it got later in the evening, well, I—I thought I'd better go down. So I put my coat on, pulled it up, and two policemen taken me in, up to the thirtieth row; and I sat down up there with my wife, my babies, and my brother.

And there had the ministers on the platform, and so, Mr. Best, Dr. Best, of the Baptist Temple, he had hired the American Photographer Association to come and take six glossies of him. Said, "Now, I'm going to take that old man Bosworth, and I'm going to skin him with the Bible, and I'm going to take his hide and tack it up on my study door for a memorial to Divine healing."

¹² Now, a man that would make that remark, there's something wrong down here below the fifth rib on the left side. So a Christian wouldn't make that remark. However, when the meeting started, and they was going to get thirty minutes a piece. So Mr. Bosworth got up with his little Book in his hand. He asked from the moderator, he said, "Now, I'll ask Mr. Best." Said, "I've six hundred Scriptures here that shows that Christ's same attitude towards the sick today is just as it was when He was here on the earth in a human body." Said, "Now, Brother Branham, is out of the picture; we're talking about Bible doctrine on Divine healing."

Well, I wondered what he was going . . . Said, "I'll give this Book to Mr. Best, and wait till he's satisfied to pick out one of those six hundred Scriptures, and if he can take one of those six hundred Scriptures, and prove by the Bible, disprove that my statements, that Christ is the same today, His attitude towards the sick." Said, "Then I'll walk off the platform, and won't say one more word about it, and give them debate to him, and apologize to this audience."

¹³ He wouldn't take the Book. Then he asked the moderator if he could ask Mr. Best one question. They give him leave.

He said, "Mr. Best, if you'll answer this question, yes or no, just say either yes or no. If you'll make one of those statements, I'll turn it over to you and walk off the platform." Mr. Best nodded to say he would do it.

Mr. Bosworth said, "Was the redemptive Names of Jehovah applied to Jesus, yes or no?" That settled it. He couldn't answer it.

If He isn't Jehovah-rapha, the Healer, he isn't Jehovah-jireh, the Lord's provided Sacrifice. And if He is Jehovah-jireh, He's also Jehovah-rapha, the same yesterday, today, and forever. Well, there was nothing to be done.

¹⁴ Mr. Best knowed better than to handle that. But if that old fellow at nearly eighty didn't stand there and tie that Scriptures together, till I never heard anything like it in my life. That man didn't have a place. . .

He couldn't even preach a good Baptist sermon. He preached a good Campbellite sermon, but not a Baptist. Now, I was rocked in a Baptist cradle; I know what Baptist doctrine is.

So he preached that he didn't even believe that Lazarus was healed. He believed that if Lazarus had been healed, he would've never died no more. But Divine healing comes over in another age. Well, we've got a glorified body then, and we don't need healing.

And when he sat down, Mr. Bosworth asked him the question, and he—the moderators had done . . . He hadn't answered one question of Mr. Bosworth, or answered, or approached that question. So he just preached on, something on a good Campbellite sermon.

¹⁵ So then, when that taken place, he jumped up and he said, hit his fist on the platform, he said, "Let me see that Divine healer come forth and perform."

And he, Mr. Bosworth, said, "Well now, Mr. Branham doesn't claim to be a Divine Healer sir."

"Let me see him perform." And he said, "Then let me check one of those peoples a year from today. He can't do that hypnotizing and get by with it with me."

So then they had to stop it. And so Mr. Bosworth said, "Now, I know that Brother Branham's in the meeting. If he wants to, he can come and dismiss the audience."

And so my brother said, "Now, you set still."

"Why," I said, "ain't I setting still?" And I just set there a little bit, and all of a sudden I felt the Holy Spirit real near. And I got up, started raising up, and—and Howard, my brother, said, "Set down." Two policemen were standing there, and he said, "Set down."

And I said, "I can't Howard, the Holy Spirit is a leading me."

¹⁶ And about five hundred ushers put their arms together, and formed a line for me to come to the platform, and when I got to the platform, I said, "Now, don't no one feel hard at Mr. Best." I said, "I different with him in doctrine." But I said, "Don't feel hard at him." That what our boys . . . The Korean war was going on then. I said, "That's what they're over there fighting for, for freedom." But I said, "I certainly different with him in doctrine, but I certainly don't want anyone to condemn him, 'cause he's our brother. He just doesn't understand the way we do." I said, "Now, as far as healing, I can't heal." I said, "But if the—if the Angel, the visit of the Angel of the Lord is in question, then that can be proven."

So just before I come down, he said to Mr. Kipperman and them, to take the pictures of him. So he goes around in front of Mr. Bosworth,

and he stuck his finger up in his face, and drewed his fist back; he said, "Take it like this." And he did, then he shut up his fist and put in Mr. Bosworth's face, said, "Take it like this." And Mr. Kipperman with this big camera was taking it.

¹⁷ And now, they don't let pictures be taken while I'm under the anointing because that Angel is a Light too, and it interferes with me. They can take them any time before that; it's all right. So then . . . So they begin taking those pictures, and then when I went down, I said, "Now, if I have—if I have misrepresented anything." You can't prove that by the Bible, neither he's whipped in Divine healing as far as that—by the Bible. You seen he couldn't—he couldn't even answer one question. I said, "But the Angel of the Lord, that's true, and if I'm true God will speak for me." And about that time, it sound like a wind shook the building. And when it did coming down, visible, here come this Pillar of Fire moving down.

And Kipperman, just by way shot the picture again, and Mr. Ayers, a Roman Catholic, had put a piece in the paper, and said, "I—I hypnotized a woman, and a goiter went off of her throat, the day before." And he had just ridiculed me. He was one with the studio. And then on the . . . It was a . . . After they took the picture, I said, "Now, God has spoke. It's time for me to leave." I said, "When He speaks the audience should keep quiet."

¹⁸ And on the road home that night, Mr. Kipperman said—Ayers said to Mr. Kipperman, said, "Do you think it'll show?"

Said, "I doubt it."

So they went in, and they put the pictures in the acid, and Mr. Kipperman went up the stairs, which lived over the studio to go to bed. And Mr. Ayers said, "We'd better run these glossies through, 'cause Best will want them tomorrow." So he set there, smoked his cigarette real nervously, and he went in to pull out of the acid, and all six pictures of Mr. Best shaking his fist under Mr. Bosworth's nose, every one of them was blank. God would not permit that man to shake his fist under the nose of that Godly saint. They was everyone blank. And when he pulled out the seventh one, there was the Angel of the Lord on the picture. He had a heart attack that night.

¹⁹ They sent it away; it was tested by George J. Lacy, the head of the FBI in finger printing document of one of my critics. The next day when he . . . About four days afterwards we went to the Shell Building where he had been brought from California to test the picture. He said, "Whose name's Mr. Branham?"

I said, "Mine."

Said, "Stand up." Said, "Come here." Said, "I've been your critic." Said, "I've heard people say that about that Light and so forth." "But," said, "I said it was psychology." But he reached out his hand, he said, "Mr. Branham, the mechanical eye of that camera won't take psychology." The Light struck the lens. And he said, "As far as I know, that's the first time that a supernatural Being was ever scientifically photographed in all the history of the world." He said, "Someday that'll be on ten cents stores." "But," said, "not while you're living, for the testament is not in force until the testator is dead." We know—we know that.

So that's sealed the testimony, and we're grateful to that, because God is still the same; He never fails. He's still the same Jehovah God. I'm sorry to have took that much time on that little picture there, but I'll try to hurry with my text.

²⁰ We're speaking tonight of Jehovah-jireh, the Lord will provide a sacrifice. And keep this in mind, that as long as He is a Saviour, He is also a Healer. And He's also a Giver of peace. He's also our Shield. He's also our Buckler. He—every redemptive Name belongs to Jesus, and He's the same yesterday, today, and forever.

Now, we start out for a little basic for a few moments on this text. We have to begin Abraham. Who was Abraham? He appears first to us in the 12th chapter of Genesis. Abraham was just an ordinary man who came down from Babylon, perhaps his father would—might have been an idol worshipper. But he married his half sister, Sarah, when she was yet a young woman, and Abraham was ten years older than Sarah. And they came down into the valley the Shinar and in the city of Ur, the land of the Chaldean. And they were dwelling in a city of Ur.

²¹ And God, by His sovereign grace and election, not because that Abraham was better than anyone else, but because God by election, foreordination, called Abraham.

Oh, I just want to take my time. Every night I get nervous, because I'm afraid you people has to go to work and I'm holding you too long. But let's just settle down for a little bit and listen at the Word.

Abraham was just an ordinary man that God chose. He had nothing to do with it. And neither have you got anything to do with it, or neither have I got anything to do with it. It's God's business to make the choice. "Not him that willeth, or him that runneth, but God that showeth mercy." Altogether by election . . .

²² Now, and God made His covenant with Abraham, absolutely unconditional. There was no ifs and ands about it. The covenant was absolutely had no strings attached to it at all, and Abraham had nothing to do into it. God made a covenant with man one time which was Abel.

And Abel broke his promise to God, or his covenant. And man always does break his promise to God. So God was determined to save the ones of Adam's fallen race. And so He made the covenant with Abraham unconditionally, not, "If you will do something, but I have done it."

And you say, "Oh, if God would make that covenant with me . . ." He did not only make it with Abraham, but His seed after him. You say, "Well, if I was a Jew." It doesn't take a Jew, outwardly is not a Jew. It's a Jew inwardly. For if we be dead in Christ, we take Abraham's seed and are heirs according to the promise. So the Jew is not the outward Jew, but the inward Jew by the Holy Spirit, by believing the promise that God gave Abraham. Oh, it's beautiful. It's perfect.

²³ If I ever come to Edmonton again, I would like to come for about a month, and have the first two or three weeks just Bible teaching on these things to get that scare from the people. They come real nervously, "Oh, I . . ." That's not it. You come quietly, reverently, soberly, without one shadow of doubt. It's anchored; nothing can ever take it away.

So God told Abraham when he was seventy-five years old, and Sarah was sixty-five. They had lived together as husband and wife since they were married children. But God said that they'd had no children, or the Bible said they'd had no children, and Sarah was barren. Now think, forty, fifty, sixty . . . She was about twenty-five years past menopause. And her husband had lived with her since she was a little girl with no children, and here he is seventy-five years old, and her sixty-five years old, and God said He was going to give them a baby.

²⁴ Could you imagine what would take place today, if an old man of seventy-five years old, with his feeble little wife of sixty-five, go down and say, "Doctor, I want to make arrangements with you. We're going to have a baby."

Why the doctor would say, "There's something wrong with the old man." Certainly. But you see, the doctor would look at the natural side, and Abraham was looking at what God promised. That's the difference. The believer never looks to the natural side. He looks to what God said, and that settles it. No matter what it looks like, he believes it anyhow.

Why, I can see Abraham going out buying up the birdeye, and the pins, and everything. Getting ready. "We're going to have the baby, honey."

And the folks said, "You know the old man's kindy slipped in his head."

But everyone that tries to serve God is considered a little foolish, because they've got the mind of God they're going by. They're not paying any attention to what the world would say. We look at the

unseen, by the human eye. Faith is not what you see; "Faith is the substance of things hoped for, the evidence of things not seen." Now, if you get that way down in your heart, then we're coming close to the home base.

²⁵ When God makes a promise, He's duty bound to take care of that promise. Abraham believed that, and he called those things which were not, as though they were. Romans 4 says that, that He called the things which was not, as though they were. So he looked at the unseen. That's what every believer . . . They'll come and say, "Oh, I was prayed for; my hands crippled. It—it—it isn't any better. I—I—I don't know whether there's anything to it or not."

Well, you just might as well not have come in the first place. Doesn't make any difference what that looks like. If you look at that hand, it'll always be that way. But you want to look to what God said, and don't pay any attention to the hand. God said so, and that settles it.

²⁶ What if Abraham said, "Now, just a moment. I'd better go down and consult the doctor, and see if that would be all possible. After all, I'm sterile, and she's barren. So then . . . And we're way past the age; she's past menopause about twenty-five years, and why, I—I'm seventy-five years old. Maybe I'd better consult the doctor."

Well, you know what the doctor would said. But Abraham never thought of such a thing. He'd thought of what God said, and called those things that were not, as though they were. Amen. Don't think I'm amening myself, but "amen" means "so be it." And I believe it. Calls those things which were not, as though they were. . . .

Well, the first month passed, he said, "Sarah, how you feeling?"

"Not a bit of difference, honey."

"Well, glory to God, we're going to have it anyhow. God said so." Second month passed. "How about it, sweetheart?"

"No different, Abraham."

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

The first year passed. No difference. "Going to have the baby anyhow." Why? God said so.

Twenty-five years passed. "What about it Sarah?"

"No difference, darling."

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

²⁷ Longer you wait, the greater a miracle it's going to be. And we can't wait fifteen minutes after we're prayed for. And then we're Abraham's children. Oh yeah, we're—we're sons and daughters of Abraham. We've just got our name on a church book; that's all. Sons and

daughters of Abraham take God at His Word. No matter what comes or goes, or who says anything else; it's God's Word first in all times.

But then, we find out that there was some things that went with it. God told Abraham, as soon as He made him this promise, He said, "Separate yourself from your kindred."

Now, the trouble with us, when we feel or hear a promise of God, we go down and consult what this minister's got to say, and what that's got to say, and get amongst unbelievers, and everything—mix it all up together. No wonder we . . . God calls for separation. Separate yourself from the things of the world. And oh, blessed be the Name of the Lord. Men and women who take God at His promise has to stand alone. God said so.

²⁸ Now today, when you choose your pastors . . . Of course that's the way we did in the Baptist Church, I don't . . . Others has . . . The conference sends them. But usually, when we—they choose their pastor, they'd want a man, a little, pretty little fellow, with some real wavy hair, and could say, "Amen," like a calf, and—and turn around with a real nice suit on, and—and just be so dignified, and preach fifteen minutes, and—and then run out and go bathing with them. And have a little game in the bottom of the basement, and little entertainments—the soup suppers, and so forth to pay the pastor. And put up with that, a mixer? The world wants mixers, but God wants separators. That's right. God wants us to separate ourselves from the things of the world. And if we are Abraham's seed, we will separate ourselves from the things of the world.

Now, Abraham started off, he had trouble as long as his daddy was with him. The old fellow died. Then he took his nephew, and as long as Lot was along there was trouble. God said, "Separate yourself." Walk alone with Him.

That's the way God wants you to do: Separate yourself from all unbelief and walk alone with God. God deals not with organizations, not with denominations; He deals with individuals in that organization or denomination. Walk alone.

²⁹ And now notice, and with Lot being what we would call, today, a borderline believer, one of these here lukewarm. When Abraham being a real representative of Christianity, he said, "You take your choice of which side of the land you want." A Christian will always give you the benefit of the doubt.

And of course, he pitched his tent towards the big times in Sodom and Gomorrah, and backslid and was . . . All he had was burnt up later, just like every lukewarm believer will be. All your goods will be tried by fire, and your works, and it'll be burned.

But then, after Lot separated himself from Abraham, Abraham was dwelling in the land, and God appeared to Abraham and told him that the whole land belonged to him. "All of it's yours. Look east, west, north, and south; it's every bit yours. All belongs to you. Walk through it. See what it looks like."

³⁰ Oh, that's what's the trouble with the Christian today, you are heir of all things. Well, brother, if I bought a house or somebody give me a house, I'd go through every room in it. I'd go down in the basement; I'd go out in the garage. I want to know what I own. That's the way it was when I got saved. These are God's promises, so I just went right through, and claimed every one of them. They're mine.

You know, it's just like getting into a great, big arcade. Did you every go into a big arcade? You look around; it all belongs to you. By one spirit, we're all baptized into this big arcade. Every promise is yours. Something looks a little high, get you a stepladder and get up to it. Look it over; it all belongs to you. Every promise is yours. Every promise is to the believer: heir of all things, all belongs to you.

³¹ Now, Abraham was then getting older, and he said, "Lord, how will I know this?"

Now, I want to show you a little something here. I want you to listen quietly. God told Abraham, said, "Go get a heifer of three years old, and the sheep, and so forth, and two turtledoves. And cut them in the middle, but don't divide the birds." The birds was put in whole.

Now, if you are spiritual and understand, the bird's always the sacrifice for healing. God changed from law to grace, but healing has always been on the basis of faith. Notice, but he clave these . . . ? . . . these pieces apart, in two. And then, Abraham watched the sun, as it went down, and kept the birds off. And when it got dark . . . Listen close. When it begin to get dark, a deep sleep fell on Abraham. God was going to show . . . Now, this, to you Arminian brother, may pinch just a little bit, but I don't want you not to squeal, but just set still a minute; listen.

³² Notice, "Abraham, I'm going to show you how I'm going to do it." And here's the 16th chapter—the 15th chapter, I believe it is, of Genesis. It's a beautiful picture.

Now, Abraham was put to sleep by God. "Now, you don't have one thing, Abraham, that you can do to save yourself. But I'm going to show you how I'm going to do it."

Now, He put him to sleep so he would be out of the picture altogether. And we're not saved by works; it's by grace, through faith, we are saved, not one thing you can do. Not one little corner could you

turn to merit anything towards your salvation; it's a free gift of God by grace. That's right.

If you give me a thousand dollars, and I say, "Well, I'll straighten up your tie, sir, for that."

A little thing like that, yet you never give me the thousand dollars for I did something to merit that. It's absolutely a free gift of God, that He knocks at your hearts and says, "Do you wish to have it?" That's all.

³³ Notice, Abraham went to sleep, and when he did . . . Watch the routine of this. The first thing he saw was a horrible darkness. That represents death to every one of Adam's race. And after the darkness, went a smoking furnace. Every sinner deserves to go to hell. Death, hell, and then the next he saw, was a little, white Light. Blessed be the Name of the Lord for that little, white Light. And the little Light went up through these sacrifices, and it went right in between each one of these claved sacrifices, writing or making a covenant, showing that through these sacrifice, that He would save Adam's race.

Notice, God was making His covenant unconditionally to Abraham.

³⁴ Now look, in—these many ways that we make a covenant. Now like in America, if I'd say, "We'll make a covenant or promise one another." We'd go over and have us a little sandwich and made some kind of a deal. I take a hold of the man's hand, and say, "Shake, brother." That's a covenant in the United States. That's an agreement. We shook hands on it."

In Japan, a covenant, when they make a covenant, they stand and get a little box of salt and throw salt on each other. That's a covenant in Japan.

But in the Orients, back in Abraham's time, you know what they done to make a covenant? They took a—a animal, and slew the animal, cut it apart, and stood between these pieces of the flesh, and they wrote on a piece of paper, "I agree to do this, and such and such a thing." Then they tore the paper apart. One man kept one part; the other kept the other part. And they took a oath over that dead animal's body, that if they broke this covenant, let their bodies be like this dead animal. And when they come together, they had to have the right piece of paper, 'cause it have to dovetail perfectly with the other piece of paper.

³⁵ Now, how God was showing Abraham. If we had time to go into it. But here's what it was. God was showing that through the seed of Abraham, would bring Christ, His own Son, through Isaac to Christ. And that on Calvary, God took His own Son, and tore Him apart. He lifted up the body and set it on His right-hand, and sent the other part, the Holy Spirit, down on the church. And when the rapture comes, it'll

have to be the same Spirit that was on Christ, will have to dovetail with that promise, or it will be rejected. No wonder He said, "Except the man be borned again, he will in no wise enter the Kingdom." It has to be the same Holy Ghost that fell on the day of Pentecost, has to baptize every believer or it won't be the same spirit, and contract, that was tore at Calvary.

Think of that. Oh, that ought to make the Pentecost shout anyhow. Think of it, the unconditional covenant. God said, "It has to be." And He tore apart, soul and body of His own Son. He took the body and sent the Spirit to the church. And that Spirit can come into the church today, and perform the same miracles showing, and people will laugh at It and walk away from it. How do you ever expect to make the rapture or go in to see God? There we are. Maybe you never seen that before, but that's truth.

³⁶ Now, you see why it's necessary, you've got to be borned of the Spirit? The Spirit of Christ has to be in you, 'cause it has to be the same Spirit. Take your body to be joined with that body. The same Spirit was tore off of Christ, tore out of Christ, or Jesus. And if that Spirit is in you, It'll make you do the things that Christ did. It'll make you live the life that Christ lived. And Christ was about the Father's business all the time, not gadding about at shows and entertainment. He was about the Father's business.

Now, you see why it was hard to have a healing service? You've got to get a foundation first. You've got to get the people based on THUS SAITH THE LORD. There's the unconditional covenant. God had told Abraham.

³⁷ Then when Abraham was ninety and nine, God appeared to him again in the 17th chapter of Genesis; and He appeared to him in the Name as the El Shaddai. "El Shaddai" is the Hebrew word which means "the breasted One, or the breasted God."

Now notice, Abraham was almost a hundred, and God appeared to him in the Name of the breasted One, like the mother with her baby, and the mother not what . . . Just a "breast" God, but "breasted" God.

Now, what was it? It . . . He died for a compound cause, for both soul and body. He was wounded for our transgressions; with His stripes we were healed. He's the breasted Life Giver.

³⁸ The little baby, when it's sick, needy, the mother takes it to her bosom; she feeds it. And it's the strength of the mother's body goes into the baby. And the little baby is satisfied while he's recovering. And the children of Abraham lays onto the bosom of God, any His Divine promise, and is satisfied while they're recovering, because they're nursing from the promise of Almighty God. There you are.

If you're weak, spiritually, lean over on His bosom, little sick child. Abraham said, "Well now, I—I'm a hundred years old."

God said, "You're just a little boy baby. I am thy strength Giver. And now, just come up here on My bosom. And you're are as good as dead, and the womb of Sarah is as good as dead." 'Course, the husband and wife is one. Now, said, "Now, you just lay here on My promise, that you've been nursing on, and I'll nurse you back to health."

I feel religious. Think of it. Both New and Old Testament, Alpha, Omega, The breasted strength Giver. "Just lean here; you're old Abraham. You're an old man, a hundred years old, but I'm the breasted God, the strength Giver. Just nurse; just keep nursing; I'll bring you right back to a young man again."

³⁹ When he was just at a hundred years old, one day he was setting in his tent door, and he happened to look coming up, and there come three Angels. And They walked up; They looked like men; They had dust on Their clothes. And as They drew close to Abraham, Abraham run and met Them. He said, "Come in, my Lord, and let me wash Your feet." And when he . . . They set down there under the oak, said, "Refresh Yourself, I'll bring a morsel of meal; then You shall go ahead on Your journey, for this cause You come to Your servant." Abraham knew that there was something a little more than a man there. So he set Them down. He run in real quick, and he said, "Sarah, get some fine meal, and knead it." And he run out in the herd and got the fattest little calf he could find. He killed it, give it to his servant to dress. Said, "Sarah, make some bread right quick now and get ready." And he went out.

You know down in the south we have what we call a fly bush. You northerners don't know what that is, just a thing you shoo the flies away, you know. So I can see Abraham out there a shooing the flies away and washing their feet. Sarah called him, and they brought out the meat of the calf, the butter from the cow's milk, and the milk, and some corn bread, and then he had veal chops, and corn bread and butter. And oh, that's a real good southern dish. And They eat it. And you know Who it was? It was two Angels and Almighty God. Right. They eat bread, and drink milk, and eat flesh. The Bible said they did. How about that?

⁴⁰ Some minister said to me some time ago; I was preaching on that. He said, "Do you mean to tell me, Mr. Branham, that that was God?"

I said, "The Bible said it was."

He said, "How did He become a man?"

I said, "Well, it was very easy for God, the Creator, Who made all things, just to grab a little handful of cosmic light, and calcium, and potash, and Phfff! "Come here, Gabriel, and step into that." Phfff!

“Come here, Michael, and step into this.” Stepped into it Himself, and come here on earth, and eat, and drink, and vanished out of the sight of Abraham. Hallelujah, I’m glad that that’s my God tonight. Sure it is. He holds everything in His hands. Amen.

⁴¹ Walked down, He said, “I’m going down to talk to Abraham, He might not understand Me. If I go as a man, he will know it.” That was nothing but the pre-figure of the Lord Jesus Christ. That’s the Melchisedec and so forth. It was a theophany to begin with, and then It become flesh. And They eat like men, hungry. And while He was setting with His back turned to the tent, He said, “Abraham, you’ve been asking Sarah how she feels all the time; twenty-five years is passed now. And now, about the—according to the time of life, that used to be with her (You know what I’m . . . Every twenty-eight days), I’m going to visit you. And you’re going to have this baby.”

And Sarah, in the tent, said . . . [Brother Branham illustrates—Ed.]

He said, “What made Sarah laugh?” Talk about mental telepathy, that surely must have been. “What made Sarah laugh?”

And Sarah said, “Oh, I never laughed.”

Said, “Oh, yes, you did.” He said, “And I’m going to visit you.”

⁴² Now, don’t be in a hurry, but I want to show you something here to you folks. What did God do to Sarah and Abraham right then? After the destruction of Sodom and Gomorrah and so forth, if you notice, God took . . .

Now, you have to read the Bible as on the line, and in between the line, because it’s hid from the eyes of the wise and prudent. Now, the way you’ll find that is be in love with God, and God will reveal it to you. Oh, my, the Bible’s a new Book after you’re converted.

Now notice, when I’m overseas I love my wife, oh, so much. And when she writes me a letter, she’ll set down and say, “Dear Billy, I miss you so much tonight. I’ve just put the children to bed. I kissed little Joseph once for you.” Now, that’s what she’s saying on the letter, but right in between there I see a stain, a little teardrop. I’m reading between the line. For I . . . She’s trying to act like a soldier, but I know what’s between the line, because I love her.

And when you love God, you don’t pick It up and read It like a newspaper; there’s just something there that just grips you and holds you.

⁴³ Watch what God did. God showed Sarah and Abraham what He’s going to do to each one of you men and women tonight, that’s saved. You know what He done? He turned Sarah and Abraham back to a young man and a young woman. He did it.

Now notice, we know that Sarah now, nearly a hundred, ninety years old; there had to be a miracle done. Now listen, first thing, if her womb was infertile, He had to make it fertile. That right? All right. Another thing, if she nearly a hundred years old . . . And you'd listen to your doctor; I'm your brother. And I got a mixed audience, but she could never go to labor with a heart like that of a nearly a hundred years old. So He had to give her a new heart. Them days women didn't smoke cigarettes, so they had to raise their babies on bottles, so they—they had to raise them by the breast, the way God intended for them to be. So in order to do that, the milk veins had dried up in her breasts so He had to make milk veins and so forth so the baby could nurse. God don't patch things up like that; He just made her a new woman. I can prove it by God's Word.

⁴⁴ Now watch. You say, "Can you do it, Brother Branham?" Just watch.

Notice. Just a few days after that, Sarah and Abraham took a three hundred mile journey. Certainly, that's quite a distance for a real old man and woman a hundred years old, dawdling along the road. And when they got down into the land of the Philistines, there was a righteous man down there in—in the city, and his name . . . I—a—Abilelech . . . No. Can't call his name just now: Abimelech. Abimelech was a king, a young king, and he was hunting hisself a sweetheart. And all those pretty girls there was along there, when he seen grandma coming, Sarah a hundred years old, a little shawl over a shoulder, a little dust cap, toddling along the road, "Oh," he said, "there she is. That's the one I've waited on for a long time." He fell in love with Sarah. The Bible said he did. An old grandma a hundred years old now, and a young king looking for a sweetheart, falls in love with this beautiful Hebrew woman.

"Oh," you say, "Brother Branham, they lived longer that way."

Wait just a minute, the Bible said they were both well stricken in age. Oh, I—I feel like a holy-roller now. Think of it: My God making the covenant with Abraham and Sarah, and their seed. Certainly. He's not a weakling, some kind of a prehistoric something pushed off in a corner. He's Jehovah God, the I AM, not the I was, the I AM.

I'm not yelling at you, but I—I don't mean to deafen you, but I'm not excited; I just feel good.

⁴⁵ Notice. It'll make you feel good to know that when this earthly tabernacle be dissolved, old and wrinkled, and broke down, we've got a young one waiting. Amen. I can see Abraham, that hump in his back, long whiskers hanging down, you know, and long hair. One morning he

woke up, and he said . . . Sarah said, “Say, Abraham, your shoulders are straightening up. Your hair is getting black again.”

“Why, he said, “Sarah, them beautiful eyes that faded out many years ago, are turning brown again.” Amen. Jehovah-jireh was on the job.

⁴⁶ And this king, looking for a sweetheart, couldn’t . . . All those beautiful women, but when he found that little old grandma, a hundred years old, he said, “That’s her. That’s the one I’ve waited for.”

Now, that would be ridiculous. Sure it would. What’s in it? Read between the lines. God had turned them back to a young man and a young woman, so she could have this baby.

After while when the little Isaac was born, sweet little boy, then I want you to notice. Not only that, but even after Sarah had died, he married Keturah, and after that he had seven sons, besides the daughters.

⁴⁷ [Blank spot on tape—Ed.] . . . ? . . . the skies will break and the old will be young there forever. Oh, for His coming. Who is that One? The One that met Abraham out there and give him the promise.

Now, my, this could go a long time. I’m just getting warmed up, so I feel like I could preach now.

Think of it. Oh, it’s enough to excite you. It’s not only an excitement; it’s a positive truth by God’s Eternal Word. That’s correct. What He did for Abraham and Sarah there, He does for every one of their children by a sworn promise under those dead sacrifice that He’d do it. Oh, we have nothing to worry about. We’re on our road to the promised land. When your foot touches that land, you spring back to youth again, and a young people. Oh, what a beautiful promise. We rest upon that. How wonderful.

⁴⁸ Then when the little boy’s about fifteen years old . . . We’ll hurry. When the little boy’s about fifteen years old, little curly hair, and little baby brown eyes, how that mama loved that little fellow. But you know, God said, “There’s going to be some people over about Edmonton, Alberta, sometime that’s going to be in a healing service, and I want to show them people that I keep My promise. And I’ve got their father, Abraham, here, and I’m going to prove it by him that I keep My promise. Now, I give him the name of Abraham, and told him he was the father of nations. And I’ll give him a little boy, and he’s about a hundred and fifteen, twenty years old now.”

And I say unto you, that God told Abraham to take that little boy up and destroy him, kill him. Why, he was killing the every hope of ever being a father of nations, his only son. And he was over a hundred

years old, and had waited a hundred years to get the son. "Take him up and kill him."

Well now, Abraham didn't want to tell Sarah, 'cause you know, the women just don't understand sometimes like that. So he . . . Especially the mama. So he said, "In the morning, we're going up to worship." So he saddled up some mules, and took some servants, and put some wood on the mules, and he went three day's journey.

⁴⁹ Now, an ordinary man of these days, when you got gasoline feet, you can walk twenty-five miles a day. I've walked a many a time thirty and thirty-five miles a day on patrol. But twenty-five miles, he went three day's journey; that would be seventy-five miles back from civilization. And then he looked a far off and saw the mount where God told him to go to. And he went to the mountain. What did he do? When he got close to the mountain, he stopped the horses, the little mules, he took the wood off of the—of the mules, and laid it on Isaac's back: a beautiful picture of Christ. Just what He had promised him back there. See Christ acting out Hissself in the prophets, and in the Old Testament? See Him acting Hissself what He was then, He is now? Showing them what He would be when He come, showing us now what He was when He was here? Everything heaping up in the cross? The way of the cross leads home. Can you see it?

Look how David cried over the city. Look how Joseph was sold almost for thirty pieces of silver, and rejected by his brethren, loved by his father, and everything, just perfectly the portray of Christ. Showing what Christ would be to the cross, after the cross. Now, He shows what Christ was. Everything pointed that way to the cross, and everything this way points back to the cross. The cross opened the veil. Redemption only through the cross.

And notice, he laid the wood upon little Isaac's back, and Isaac packed the wood up the hill, the very wood that he was to die on. God put His wood upon His Son's back and packed Him up the hill, packed the cross up the hill, that He was to die on it.

⁵⁰ But I love this. Read it when you go home, the 22nd chapter of Genesis. The servants . . . He said, "You stay here, while the boy and I go yonder to worship. And the boy and I shall return."

Oh, my. Bless your heart. Oh, look at the faith he had. He had been put to the test. He had been tried. He knowed what he was talking about. He's going up to cut the throat of his son. But he said, "The boy and I shall return." Amen. When the knife in his belt that would cut his own son's throat, but Abraham said, "I received him in the figure as one from the dead. I was persuaded that God could raise him up from the dead."

God said so; go do it. God said, "By His stripes you're healed." Believe it. God said, "Whosoever call upon the Name of the Lord shall be saved." Believe it. "He that heareth My Words and believeth on Him that sent Me, hath Everlasting Life, and shall never come to the judgment—passed from death unto Life." Believe it. Certainly. God said so. If you're Abraham's seed, you will believe it.

⁵¹ And he said, "The boy and I shall return." How's he going to return, when he's going to kill him. And little Isaac went up the hill bearing his cross, and it was foreshadow of Christ. Got up there. Imagine how that old father with that lovely, beautiful, little boy. Think, mother what it—or dad, what it would be to your boy.

And he took the wood off of the—Isaac's shoulders. He fixed him a big rock, and he laid the wood on there, got the fire, and fixed the sacrifice block all right, and put the fire on it. And little Isaac kindly got suspicious, and he said, "Father . . ."

He said, "Here I am, my son."

He said, "Here is the altar, and here is the fire; here is the wood, but where is the sacrifice?"

Oh, my. I believe Abraham was a mute at that time, but God spoke through him. He said, "My son, God will provide a sacrifice for Himself." Amen. "God will provide for Himself a sacrifice." That's the reason He's called Jehovah-jireh, the Lord will provide. He's the God that meets the need of the minute.

⁵² So he caught his own little son, pulled his hands behind him, Isaac not making a move or asking any questions, obedient to death, just as Christ was; tied his hands behind him, tied his feet, laid him upon the rock, brushed back his little curls out of his face, reached down and he got that real sharp knife, looked up towards the heavens, pulled his throat back, raised his knife to take his life; and about that time the Holy Spirit caught his hand, said, "Abraham, stay your hand. I know that you love Me, for thou would not prevent Me from having your only son." And about that time, a ram bleated, hooked in the wilderness by his horns, now, not a ewe but a ram, speaking of Christ.

And I want to ask you something, where did that ram come from? He's about seventy-five or a hundred miles from civilization. Wild beasts, lions, wolves, wild dogs, the desert's full of them. How could he have ever got there? And another thing, he was way on top of a mountain where there's no water. How did he get there? Jehovah-jireh. God spoke him into existence, just as same as he spoke that body into existence, just the same as He will speak someday and by the grace of God I'll come forward. How, I don't know, but He's Jehovah-jireh. He

promised that He will do it. He spoke and that lamb bleated. He walked over, and took the lamb, and killed it in Isaac's place.

Now, brother, it wasn't a vision; there was blood run out of the ram. He was a living sheep. He laid it on the altar, cut its throat, and blood run from it. Not a vision, it was a ram. What was it? He was Jehovah-jireh. He will keep His Word.

⁵³ And He's Jehovah-jireh tonight. He will keep His Word. What He's promised, that He will do. For He has to keep His Word; He's the same yesterday, today, and forever, without the beginning of days or ending of life. Jehovah-jireh. Without any hesitation, I take the position tonight, as a minister of the Gospel to say that He's right here tonight, to perform everything that He's promised He'd do. If He can only get you to believe Him.

Let us pray. Would you like to have Him as your Saviour? Would you like for your name to be on His Book tonight? If it isn't will you raise your hand to Him just for the next moment? God bless you, sir. God bless you, lady. God bless you, sir. You, lady. You, you, you. That's wonderful. You here, sir. Back over there, brother. You, you. Oh, my, hands . . . Twenty or twenty-five on the main floor already.

⁵⁴ The balconies to my right, quickly, while the Spirit's a moving, would you raise your hand say it, "I'd like for You to put my name on the Book, that someday when I'm not even dust no more, when You speak I'll hear You. I'll come into existence. My old days will drop away, and I'll be young forever. You promised it. Something's knocking at my heart that You give me the invitation. Not if I'll quit drinking, if I'll quit smoking, if I'll quit gambling; if I'll just accept it right now."

God bless you, lady. God bless you, sir. God bless you, back there, brother. God bless you over here, sister. Up in this way now, anybody? God bless you. What's the matter with them balconies up there? You mean the Holy Spirit just comes on the main floor? I wouldn't set in the balcony then. What about in the back? Anybody back there, say, "I want Him for my Saviour"? The balcony to my left? What's the matter with them balconies? I never get a hand out of those balconies, and seldom the Spirit ever goes to the balcony to call someone. What's the matter with it? Get on the main floor, if I had to set on the platform. I'd get out of it then.

⁵⁵ Listen, Christ is here. Jehovah's here. His promise is here. His promise is good. Don't be afraid of it. Say, "I believe it. I accept it. He's knocking at my heart. I believe it."

Anyone else that hasn't raised their hands, would raise their hand for prayed just before we pray. God bless you. The whole group here, just a massive . . . All right. This may be the last time He knocks at

your door. He's Jehovah-jireh tonight. In the morning, He may be your solemn judge.

⁵⁶ Over in Colorado where I done a lot of ranching, there's a story told about a rancher there. A young baby was laying in the back of a buckboard one time, and there was a gun fight down the street, and someone shot off a gun, and the horses run away. A young fellow straddled his saddle horse, and took out after the buckboard, and just before it went over a bank, he caught it, and saved the life of the baby. About twenty years or twenty-five years later, there was a man tried in a court on a criminal case. And the judge, after the jury had pronounced the—their verdict. The judge was to speak the verdict after the jury had decided, and he said, "Stand up, young man." And the young man stood up. He said, "I sentence you to hang by your neck until your mortal life is gone. God be merciful to your soul."

And that young man said, "You can't do that judge." And he broke loose in the court, started running, and he said, "Judge, judge." He fell at his feet. Said, "Don't you know me?"

Judge said, "I don't believe I do."

He said, "You remember when you was a little boy, or young man, you saved a little baby's life?"

He said, "Yes."

He said, "You're the same young man that did that, aren't you?"

And the judge said, "I am."

He said, "I'm that baby." He said, "You saved me that day. Save me, judge."

The judge said, "Son, I was your saviour then, but I'm your judge now. The verdict is passed."

And to neglect Christ as your Saviour tonight, may be your Judge in the eternities beyond in the morning. Once more, will you raise your hands? God bless you, that's good. That's fine.

⁵⁷ Now, heavenly Father, Thou seest every hand, and oh, I'm sure that You know their hearts. Every mortal must come to the end of the way someday. And as they're solemnly in this building tonight, raising their hands toward heaven, something made them do that. Something spoke to their heart strangely, and warmed their inward beings, and they raised their hands and saying, "Yes, Jehovah-jireh. I accept Your provided Sacrifice tonight, the Lord Jesus Christ. I'm a sinner. I'm in need. And He died in my stead to take my place, and through His Blood we have the waters of separation that separates the sin from the sinner. And we come humbly now to accept that propitiation for our sin." And I stand, as Your servant, between these people and the Master, and ask

that through prayer, that You'll make a breach line, and wind Yourself into their heart, that they'll stop sinning from this hour, and fall so in love with Christ, until they'll look at those thing which are not, and say as if they were.

Grant it, Father. Give them long, happy lives here on earth, and in glory may they walk new and young, be changed in a moment, and a twinkling of an eye. These vile bodies will be changed, and we'll have a body like His own glorious body, for we shall see Him as He is. Take them, just now, tenderly into Thy care, Almighty God. For I ask this blessing in their behalf, in the Name of Thy Son, the Lord Jesus. Amen.

⁵⁸ Don't you just feel scoured out? Think of it. Let's sing a verse of that, "Softly and Tenderly," now, come on.

Softly, and tenderly Jesus is calling,
Calling for you, and for me;
See, on the portals He's watching and waiting,
Waiting for you and for me.
Come home, come home,
Ye who are weary, come home;
Earnestly, tenderly, Jesus is calling,
Calling, O sinner, come home!

⁵⁹ Now, we're going to put Jehovah-jireh to the test tonight. God said in His Book, His glorious Book, "Prove Me, saith the Lord." Test Him on any Word. Many here that's never been in the meeting before, let's see your hands if you haven't? They're about all has been here, I suppose, so you know, maybe one or two.

The Lord Jesus, the same yesterday, today, and forever, He claimed that He did nothing in Himself, but what He saw the Father doing. We all know that. We're aware of that. Said, "I can do nothing in Myself. I—what the Father shows Me, that I do."

He looked upon His audience; He perceived their thoughts. That's true. A woman touched His garment, went out in the audience, and He looked around till He found her. And He said, "Someone touched Me." They denied it. He told the woman that her blood issue had ceased. Her faith had made her well.

He told the woman at the well, her sins. See? He told Philip where he was before—or Nathanael before Philip called him. He told him he was under a tree. That's was all the fruits of His Messiahship.

⁶⁰ Now, what is He? Listen at Him. "He that believeth on Me, the works that I do, shall he do also. More than this shall he do, for I go unto My Father. If He hadn't have made that promise, we could have done nothing. He wouldn't have represented Himself.

But look, we see it every now and then, that He did it. But He said, in one time doing it, He got weak, and He was the virtuous Son of God. I'm a sinner, saved by grace. How could I stand more than He did, because He said so.

Now, it says there, "greater," but no one could do greater. You look at the original and find out if it isn't more instead of greater. He raise the dead, stopped nature, controlled elements, and done everything. There's nothing you could do any greater, but rightly, it was more, because He could be all over the world at one time in His church. "More than this shall you do. He that believeth on Me, the works that I do."

Now, listen what He said, and solemnly remember. "A little while, and the world will see Me no more." Did He say that? "Yet. . . ." Now, He just meant. . . . What did He mean, the earth? No, He said, "The world. . . ." The kosmos, the—the order of the world. "The World will see Me no more, yet ye shall see Me (the church), for I will be with you to the end of the world." Is that right.

⁶¹ Now, what is the world represented there? Any minister knows it represents the order, the world order. The regular routine go to church, and—and go to work Monday, and go back next Sunday; that's the world order. "They shall not see Me no more."

You say, "See me?" Yes, sir.

"Why, we got eyes. You mean to tell us we're blind, Mr. Branham?"

Yes, sir. That's right.

"Well, I—I had my eyesight tested. It's 20/20." But you're still blind.

⁶² A man walked to me one time, that belongs to a church. He said, "I don't believe in you."

I said, "I don't want you to believe in me. I want you to believe in Christ."

Said, "I give you to understand; I'm a minister."

I said, "Then act like it."

And he said, "I wouldn't care what would take place; I wouldn't believe it."

I said, "It wasn't for unbelievers. It was for believers."

And he said, "Well then, I'm a devil. Smite me blind. Paul smote a man blind."

I said, "You're already blind. The devil's done made you blind."

He said, "I got good eyesight."

I said, "But you're blind. Jesus said, 'You got eyes and you can't see.'"

⁶³ Look at Elijah down at Dothan that morning. When Gehazi went out and run back, and said, "Oh, father, master, the whole Syrian army has . . . We're—we're encamped about with thousands of Syrians; they're all armed."

And old Elijah just as cool as he could be, he said, "There's more with us than there is with them." See?

He said, "Why, we . . . I don't see nobody but just you and I."

And Elisha knew what was near. He said, "God, open this young man's eyes." And God opened his eyes, and he looked, and around that old prophet was chariots of fire and horses of fire. The mountains was on fire. He understood. But you see, he was blind to that.

⁶⁴ Now, Elijah, the Bible said, walk right out and smote that whole army blind. And how many knows the Bible said that? The whole army was smitten blind. But they didn't lose their sight, he walked out, and he said . . . They were blind to him. He walked out and said, "Are you all looking for Elijah?"

"Sure, that's who we're looking for."

Said, "Come on; I'll show you where he's at."

They were blind to him. The Bible said, "They were blind." And he led them right into ambush with the—all of the Jewish army and they just encamped them; that's all. And they were blind thinking that he was leading them to Elijah, and they absolutely know him, but they didn't know him then. And men are blind. The world will never see Jesus no more, no matter what He does. And if you die . . . The word "death" mean "separated." "And the soul that sinneth, it shall die." It shall be separated from the Presence of God forever.

⁶⁵ Now listen, what is sin? Now, this is going to shock you. Smoking cigarettes is not a sin. Stealing's not a sin. Committing adultery is not a sin. "What is sin then, Brother Branham?" Unbelief. Well what is smoking cigarettes, and committing adultery, and lying and stealing? It's the attributes of unbelief. "He that believeth not is condemned already." See? It's . . . You—you do those thing because you're a unbeliever. If you were a believer, you wouldn't do that. See?

"And the soul that disbelieves, it shall die." Jesus said, "A little while, and the world seeth Me more; yet ye shall see Me. For I'll be with you till the end of the world. The works that I do shall you also." That's His promise. I believe it.

⁶⁶ What prayer cards? G or D? G. The prayer cards are "G," like good, God. G. Was it one to a hundred? Let's start from number 1. G,

number 1, raise your hand. [Blank spot on tape—Ed.] . . . would there be a minister here tonight, who don't believe in Divine healing? How can you preach the Gospel? I'd like to know how you could do it? Looky here. For instance, what if a big serpent had his . . . You can say, "Oh, I believe Jesus saves, but not heal."

And now, if a big serpent had his—or big beast had his paw in me, a hurting my side, scratching my side. Now, I don't have to necessary cut the paw off. If I just knock him in the head, it kills the whole body, kills all of his paws, and everything else, if you kill his head. Well, what is the head of sickness? What is the head of worry? What is the head of all is sin. And when you kill sin, you kill the whole thing. You can't preach the Gospel, in no means, without accepting Divine healing. Certainly. You Lutherans know that. You're coming of the rank on it. I'm glad of that for you. Yes, sir. Let the Baptist go on and get cold if they want to. God will move right on off and leave them. That's right.

And you Anglicans, I see you're taking a turn at it too. That's very good. Just keep on. See? Just keep moving on. We're praying for you. Someday, Jesus is going to have a church without spot or wrinkle, and going blast this thing, brother. He's able of these stone to rise children to Abraham, and you, Pentecostals letting it slip through you hands. God is able to rise up Lutherans and others. So you better get to work.

⁶⁷ If Jesus Christ is raised from the dead, then He—He's already healed; He's already saved. He took away your worry. He's Jehovah-jireh, Jehovah-manasseh. He's Jehovah-rapha. He—He's every Name tonight that He was then, He is now. And the Blood of Christ has covered and redeemed you from everything that Adam did to you.

Now, you don't have it in the fulness, but you have it as the earnest of your salvation. If there's no Divine healing, there's no resurrection. That's right. If there's no joy here in the Lord, there's no joy there in the Lord. We just got the earnest; that's the down payment of the com . . . What will it be when we see Him and get the full value of His redemption?

⁶⁸ Now, as His servant, just a man, here's people in this line. As far as I know every one of them are total strangers. Are you ladies, and men, whoever you are? Are you strangers? Raise your hand if you are. And as far as I know, everyone in the audience that I can see, are strangers. Then what would make this Bible real again? Is for Christ to come and do the same thing here tonight, that He did when He was on Galilee. Is that right? If He will do it, then He's Christ; He's Jehovah-jireh.

Now, there's . . . We realize that there's people that was born to never see it. We know that. God wasn't willing for them to do it, but the Bible said that they were foreordained to this condemnation. How

many knows the Bible says that? Just the same as you was foreordained to Eternal Life.

So you can't . . . You can't make a fish out of a turtle. You just can't do it. He's just—he's just not made up that way. You can't make a guy that's set his heart against it, and won't believe it, you can't make him believe it. No matter what would take place, he wouldn't believe it. So that Jesus said so, "The world will see Me no more; yet you'll see Me." The church will always see Him. "For I'll be with you in every age, to the end of the world." He's here tonight, Jehovah-jireh, His sacrifice.

⁶⁹ Now, the lady, come up here. Now, if all that long message, and the time, if it just fell by the wayside, the birds of the air will gather it. Some will fall in pretty good ground. They may believe for a few days. After while, by and by, the hot weather and the scorching. . . The people said, "Did you go over there to that meeting?"

"Well, there wasn't nothing to that." Scorch away . . .

Others will come up, and they'll think a little more, and they'll fall away. But some will fall in good ground. All we're responsible is sowing. See? God has to direct the seed. He knows who's His from the beginning. See?

⁷⁰ Now, here's a lady standing by me. As far as I know, I've never laid my eyes on the woman before in my life. She's a complete total stranger. Is that right, lady? If that is, raise your hand. Very, saintly, godly, clean, nice-looking woman standing here, we've never met before. If this ain't a perfect picture again of the woman at the well and our Lord Jesus. Not as I'm taking His place, or she taking her—the woman's place, but it's just, again, a man and a woman. We've never met.

Jesus said to the woman, begin to speak to her, said, "Bring Me a drink."

She said, "It's not customary for You to ask a Samaritan such, you Jews."

The conversation went on till He contacted her spirit. He found out where her trouble was. She had five husbands. He said, "Go get your husband."

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

Said, "That's right; you've got five."

"Why," she said, "sir, I perceive You're a prophet. Now, we know the Messiah will do that when He comes, but Who are You?"

He said, "I'm He."

That was the sign of the Messiah. She went into the city, said, "The Messiah is here. Isn't that the sign of the Messiah?"

Tomorrow night, I've got a message on that, the Lord willing, on that, "What Is The Sign Of The Messiah?" All right.

⁷¹ Now, sister, I am not Messiah; you know that. I'm just His servant, the smallest in all His Kingdom. I don't say that to be humble. I say it for the truth. For as many things as God has did, why, I should have faith to move mountains. But I'm confessing my faults. See? That I—I'm sorry. Might not be the age; it might not be permitted to me. But the things that I've seen God do would make volumes of books. And then to stand and, sometimes, have the ups-and-downs like everybody else. But the Bible said that Elijah was a man subject to like passions as we are, and he prayed earnestly that it wouldn't rain.

Well now, if I have correctly illustrated from the Bible here, and showed by the Bible, that when Jesus was here on earth, and the people stood like you do now, when He knowed what their trouble was, they declared that that was the sign of the Messiah. Have you ever heard me preach on that before? Is this your first time to be here? No, you've heard the message. All right.

⁷² Now, if we knowing not each other, just . . . What am I doing now? I've been preaching at length. I'm waiting for that anointing. See? And when He comes, He will tell me. I'll just humble myself. He will speak through my lips. And if you're here for some cause, I don't know why. But if He will tell me why, or speak to you why, you know that He knows what your cause is then. Is that right? It'd have to be a supernatural Being, 'cause I don't know you. Then it depends on what you think it is, will be what will become of what—what results you'll get from it.

The Romans that put a rag over His face, and hit Him on the head, and said, "If You're a prophet, tell us who hit you, and we'll believe You." . . . He never said a word. He never approached right. But the woman touched His garment, she got what she asked for, 'cause she believed.

⁷³ Now, if God will say to me, use my lips . . . It couldn't be my voice, 'cause I don't know. I wouldn't know what to say. If I say, it'd be wrong. But if God will come now, the Jehovah-jireh, and provide a—the means to fulfill what Jesus promised He would do, will you still believe He's Jehovah-jireh? Let the woman be the judge.

You're—you've been sick, very sick. And I believe I hear Him say, it was about the bowel. That's right. Uh-huh? And you're very nervous, and then I see some kind of a examination. Or you're looking at something with your clothes down to the . . . It's a lump on your side. That's right. Jehovah-jireh is present.

Can't you see that, friends? Watch the expression on the woman's face change, as soon as that Light settled over her. See? Now, let's not. . . We're in no hurry tonight. Tomorrow is Sunday. You don't go to Sunday school till about nine o'clock.

⁷⁴ Now, more I would talk with the woman, the more will be told of her. See? The more I would talk. Now, right now, I don't know what He said was wrong with her. I could find it on the tape there. If anybody ever questions, it comes right back to the tape. Watch what it says, now. That's the vision; that's doesn't heal. But when you say—hear it say, "THUS SAITH THE LORD, it'll certain-certain thing happen." That's Him speaking. Now, this is William Branham now. That was Him a few minutes ago.

Now look, if we'd turn to the woman, and just talk to her a minute. I don't what He told her, but I—the best of my memory, that there was something that she was wrong. . . Something was wrong with her. Somehow, I know it was very dark around her. Ever what it was. That was right, wasn't it lady? Very sick. Yeah, very sick.

⁷⁵ All right. Now, that—that's what the lady's here for. Is that right lady? What was told you. Is it every bit right? Raise your hand. I never seen you. No way at all. . . Just right now is the only time we ever met. That's all. See? Woman with her hand up to God, me with my hand up. Now, something's here that knows that. Now, what is it? It's a gift.

Now, I'm a perfect mute until Something speaks through me. This here microphone is a mute until there's life behind it, speaking through it. It's not the microphone, it's—it's my voice through it. And that's the way it is with myself. I don't know that woman; never seen her. But when I can humble myself to a gift that He give me, then He speaks Hissself. That's Him speaking, using my voice. But I'm looking at a vision just speaking what I see.

⁷⁶ Now, let's just. . . Would you like to ask her again, just—just this once, just once more? Would you like to ask her again, just see what the Lord would say? Would you desire it, sister? Of course, you believe, I guess now, all right. But let's just ask the Lord and see what He would say.

Now, I don't. . . You don't have to look at me, or just anything. Just what you wish to. . . Now, if the Lord will just let me see again for His glory.

And God, being merciful. That God alone knows that this is from my heart to magnify Jesus Christ, no selfish motive, nothing about it, just to magnify Jesus Christ. Yes, I see it. An examination again. It's a—it's about the bowels. And I see that he said that you must be operated on. That's right. And somehow I see you when you're—looked younger

than you do now, and you're standing in a line or something being prayed for. The . . . I—I—I see myself standing there. It was when I was here before, and I prayed for you for some sort of a nervous condition; and it was a—a menopause, and you were healed. And I see a younger woman, and let's see, she was a—she was healed too. And she was a tubercular, and she was healed. That's THUS SAITH THE LORD. Amen. It's all over, sister. Go home, rejoicing and God give to you life . . . ? . . . that.

⁷⁷ Was that a testimony? It—excuse me, I'm not beside myself, but let me get the story, a little . . . Your daughter has been healed of TB. Oh, I prayed for her and she was healed of TB. Is that right? Not in this meeting. "Ten years ago," she said, "I prayed for her daughter with TB, and she never had a symptom since. It's been healed ever since. I think we should say, "Thanks be to God. Thanks be to God. The great Jehovah-jireh."

Now, here's another lady, lovely looking person, meek, gentle looking woman. We're strangers to each other. If God will reveal to me now . . . The woman is already anointed. Just as soon as she walked around here. You see that first woman . . . There's quite a little time, because the service was changing. But the woman is suffering with a nerve condition. That's right, isn't it, lady? Now, It went out on me. Here—here It is again. It's something wrong about a—a bowels too. She's got a bowel trouble, and she was operated on for that bowel trouble, and the surgeon made a mistake. He cut the wrong thing, and he cut a nerve that went to the—the bladder, and you're having trouble with that. That's THUS SAITH THE LORD. You believe?

O God, our heavenly Father, I pray Thee to touch our sister, and make her well, or give her what she has need of. We pray in Christ's Name. Amen . . . ? . . . God bless you, sister.

⁷⁸ All right just be reverent. Don't move around now. Set real quiet. I feel tonight, that the Lord's going to do something special tonight. I just feel that way.

What do you think about it, young man, setting there with kinda bushy hair? You believe with all your heart? You're having a nerve trouble, aren't you? That's right. The young man with the blue shirt, and kind of a yellow tie, you're having trouble with your nerves. If that's right, raise your hand? You don't have it no more now. Your faith has saved you.

What did he touch? What did he touch? He never touched me. But he touched the High Priest that can be touched by the feeling of his infirmities, and He spoke back through me. There it is. If thou canst believe, all things are possible. Have faith.

79 We're strangers to each other, lady. I suppose we do not know each other at all, but God does know us both. Is that true? How many is this, two or three people? I want three witnesses and . . . Second? Third person? All right, if the Lord will reveal what you're here for, will you accept it? Will the audience accept it all with their heart? Now, here we are, both hands up before God; we never met in life. I know no more about that woman than no one. But now, just think: Right in this room you know is something a doing this. Is that right? And it's just exactly what the Bible said would take place.

Now, what's your opinion of it? It's God. . . He don't have to do this to prove He's God. But He said He would do it. That's what makes it. He said He would do it.

80 The lady is having trouble for some time, and it's . . . She took something like the yellow jaundice. And that come from the liver, and it settled to the liver, and you're having a great trouble. I see you eat, and then go and vomit it up, just keep eating and vomiting. You're extremely nervous. That's right. You believe me to be God's servant? You're not from this city. You're from a place, if I can read that name right, it's Winfield, some—Alberta. Mrs. Hoggs. Go home, you'll get well. Jesus Christ makes you well. God bless you.

Just have faith; don't doubt. We're strangers to each other, lady. I—I do not know you. Never seen you in my life, as far as I know. Be real careful. See? If you'll just set still ten more minutes. See? When you move . . . That anointing here . . . Listen, if I could explain to you, surely, would do it. See? That's what causes disbelief. The Angel of the Lord . . . How many knows when I was here before, He said, "If you can get the people to believe you, and then be sincere when you pray . . ."

Remember how I used to pray and hold the people's hands? You remember that? And He told me that it would come to pass that I would know the very secret of their heart. Said it was the—the evidence of the Messiah, the promise to Him, and that He did the same thing. How many knows that I couldn't do it then? But He said that it would come to pass? How many's in the other meeting heard me say that? Well, see what's it done?

Now, if I say, "Be reverent." And you just keep moving, going, walking. See? What does that? Each one of you's a spirit. And when you move, it interrupts something. See? And that's how you get It. Just be reverent, and believe with all your heart. See?

81 Now, if you'll just be reverent. We take . . . This—say this woman here, then after this do as you please. But so I'll be innocent before God, and God be innocent before the people . . . If that's the truth that we know not each other, and God would reveal to me that's about

five people you are, the fourth—fifth, sixth, or something. . . Well, whatever it is, if God has revealed that, then God is leave from His obligation to the people, because He's proved Hissself to be alive. I can say that. It depends on what you believe about it. That's up to them. But as far as proving it, God has made Hissself clear.

How many will believe that with all their heart? All right.

⁸² The lady suffers with an extremely nervous condition. And then she's wanting prayer for her eyes too, because her eyes are getting dimmer and dimmer. They're going out. It's a hardening of the nerve in the eye. The optical nerve is dying, which is shutting off the sight. But you're all upset about something, and you're weary, and you're . . . I see you shake your head or something, and in pra . . . You—you even wonder sometime if you're actually saved. You'd have trouble with that. That's true. You've doubted your experience of being saved, but I'll tell you now you are. But this was caused by a call, some kind of a shock you've had, some news or something that—that shocked you all at once and caused this. I think it was a death of your husband last fall. God bless your heart, lady. Let's move the sadness. Everything will be all right.

Merciful God, as I stand before this dear woman, and knowing that there is a sad spirit around her. I ask for Thy Divine mercy, and guidance, laying my hands upon her, I charge that sad spirit to leave the woman. Christ lives. Christ cannot no more take a Word back that He said than nothing, because He's God, and He knows everything before He says it. And I condemn the spirit that would harm this woman. In Jesus Christ's Name. Amen.

⁸³ I just want to ask you, wasn't it something about—you was worried about backsliding or something like that? Something on that order? Well, look let me tell—about your experience. Now look, sister, this may hurt a little bit in the audience. Now, if you don't believe this that . . . I'm talking to the woman. See? God don't run His business like that. Now, you know you were once saved. You know that. Well, if God saved you here, knowing He was going to lose you down there, He defeats His own purpose. He can't. . . You can't. . . He can't lose you. He might have to take you off the earth because of your sin, like the man in the Bible, who was living with his own mother, and they turned him over to the devil for the destruction of the flesh that the save—that the soul might be saved. But He can't lose you. You're His. Before the world begin, He ordained you to Eternal Life. And it's the devil trying to cheat you out of it. Call him a liar. Jesus Christ, Jehovah-jireh, has provided a place for you. Go get it. Live happy. God bless you.

⁸⁴ God bless you, sir. How do you do? We are strangers to each other. I don't know you, but if Jehovah-jireh, Who has provided the sacrifice and provided His Spirit here, you're in need. I see that you're in need. Well, if you're in need, He's Jehovah-jireh, the Lord will provide. Now, He's provided a way for you. You believe it? Jesus is that way. All right. He's provided a—a gift to reveal to you Jesus Christ to you. If He will do that, will you accept His provision for you? You're suffering with a goiter, a choking spirit in your throat. That's right. It's inward. It's caused from a nervous condition, what's known as a nervous goiter, a choking spirit. You choke all the time. Correct. You can't see it, but it's inside. That's the reason if a goiter was hanging outside, and I'd have said it, then you would have knowed by looking at it. But you can't see it.

Being that the audience might think there was one trace of that, believe on the Lord Jesus, and believe me to be His prophet. Will you do that? You believe that Christ sent me to do this for you? And I just act in His stead here. I am the branch to His being the Vine.

⁸⁵ There's someone else in your family that's got a goiter. That's a man, and he's in the hospital, and he's your uncle. You're praying for him. That's THUS SAITH THE LORD. You've got a lady friend you're praying for. That's right. She's got trouble with her eyes. That's THUS SAITH THE LORD. Now, do you believe me to be His prophet? Then Jehovah-jireh has provided something here for you. You accept it?

Jesus, Son of God, may she receive that what she's asked for; I pray in Christ's Name. Amen. God bless you, lady.

⁸⁶ Do you believe, my sister, believe on the Lord Jesus Christ to be the Son of God? Believe me to be His servant sent to vindicate His Word to prove in the last days that this Gentile generation would see the glory? The Light that shown at Jerusalem is shining on the western world. Do you believe that that's what's shining here tonight, Christ the same yesterday, today, and forever? You believe it?

Then if you be as the woman at the well, and His Spirit is here, you and I are just brothers and sisters, 'cause you are a Christian. If God will reveal to me what you want—what you got—what's your sickness, or whatever it is, and will reveal it, you'll know whether it's the truth or not.

It's not sickness. You're standing here for someone else. It's a domestic affair. It's your husband. He's unsaved, and you're just about ready to have a broken up home. That's THUS SAITH THE SPIRIT. He claims to be saved. He hadn't—he says he is, but his fruits prove that he isn't. And you've come here tonight, thought you'd come to

the platform and ask me to pray for him. That's right. You believe? You love him. You don't want your home broke. Well, let's pray that God will keep it together.

Heavenly Father, as a poor, little woman bows here, at the foot of the cross, asks for mercy. God, grant to her mercy; I pray in Christ's Name. Amen.

⁸⁷ Just a moment. Reverence just a moment. Something happened. As soon as the woman come here, a spirit flashed, and it run to the audience. Now, be reverent; be in prayer, Christians.

Woman suffering with a stomach trouble. It's caused from a nervous condition, but . . .

Yes, it's that man, setting right back there on the end of the seat. Let me see if I—if I get his attention while that anointing's on him. Here's a black streak between him and her. That's that devil screaming for mercy. You see? He's calling to other spirits like I call for people to pray. See? Be in prayer. See? This demon's calling for mercy; it's both the same thing.

The man has a trouble in his chest. Setting on the end of this row back there. Right here. And he's got a stomach trouble. You're from Peace River. That's right. The man here is kindly bald in front. Sir, lady, the black streak is gone; the devil's defeated. You're both healed. Go home and be well, in the Name of the Lord Jesus Christ. Both of you. You're all right.

⁸⁸ It's a lady's trouble: female disorder. You believe Jesus would make you well?

Father God, bless this young lady, and may she receive her healing tonight; I pray this blessing in Jesus Christ's Name. Amen. God bless you, sister. Go believing now.

You believe God will heal your kidney trouble and your back, and make you well? You believe that He will? You accept it with all your heart? Then Jesus, I pray that You give unto her according to her faith, and make her well. Amen. God bless you, sister. Have faith.

If you'll believe with all your heart, that heart will quit that, and you'll be made well. You believe it?

Somebody right in there, but I didn't get just who it was with heart trouble, setting right here in the balcony, right in this direction here.

What do you think about it, brother, would you accept your healing? Believe that the Lord Jesus make you well? If you'll believe it, you can have it also. God bless you. Don't weep, 'less you're just rejoicing. Go on your road now, and be made well for the glory of God.

⁸⁹ Kindy thought at first you wasn't going to get in here, didn't you? But He healed you of that stomach trouble while you were setting down there. Now, you go on your road down there, and let us rejoice and say, "Thanks be to God."

You're a healthy looking woman to be a anemia, but you're anemic. Do you believe Christ will make you well?

Jesus, I pray that You'll help her. Grant that she'll be made well for the glory of God. In Jesus' Name. Amen. God bless you, sister. Have faith.

For the baby? How do you do, little girl? You know, honey, when Jesus was here on earth, He seen little, sweet looking, little girls like you. [Blank spot on tape—Ed.] Now, don't worry, sister; it'll go from her. Amen. Just have faith.

You're ready for an operation for that tumor, but God will take it out of you, if you'll believe it. Will you believe it? You accept it?

Father God, I pray that You heal the woman and make her completely well, in the Name of Jesus Christ, Thy Son. Amen. God bless you, sister. Have faith.

⁹⁰ There's a lady setting right here, looking this a way. No, I can't heal you, lady, but you're blind; and you're praying. If you'll just accept this message that I give you in Christ's Name, you'll receive your sight. If you'll believe it, the lady setting right back here. She's wearing a brown hat, kindy gray haired. There's a Light right over her, but It sta—holds above her. She—she thinks she can't be made well. Get that out, sister; you can be made well. And when I stop speaking to you, I want you to look up towards the lights. See if you don't see the light. Do you see the light? Can you see that light above you, the blind woman? If you can, raise up your hand. That's right, lady, touch her there by the arm, right there. All right. There you are, I knew you could. See? It'll come to you, if you'll just believe it. Amen.

What do you think about that, sir? Look so interested in that lady. You got a little checkered jacket on. You believe that? That Light moved from the lady to you. You believe me to be God's prophet? If God will tell me what you're wanting God to do for you, will you believe that He does it? Well, gallstones and stomach troubles. . . If you'll believe with all your heart, Jesus Christ, God's Son, will heal you and make you well. You believe He will? Then raise up your hands and accept it. God bless you. Go, and God's peace go with you.

⁹¹ Here's a lady setting right down here, little blue hat on. She's praying for somebody. I see her in her home praying before an open Bible. She's praying for a domestic trouble. That is her son, for his home. He's an alcoholic, and you're asking God to save him. That's

right, lady. If that's right, raise up your hand? Have faith. Your—your faith has touched Him. Now, believe for the one you're praying for, and you can have what you're asking for.

All right. This the lady? Oh, the woman's deaf. She's got a deaf spirit on her. That woman's deaf. All right. I don't know what God will do about this; I have no idea. But if you all will pray with me. Now, this lady here is deaf, and there seems to be a black sorrow around her somewhere. She's bereaved; she can't hear me, but she's bereaved about something. And that is, someone has just deceased in the family. [Her mother says, "It's her Grandfather"—Ed.] Father . . . ? . . . ["Grandfather"—Ed.] Your—the father of—the grandfather of the child, father of the mother. That's right. That was last night. See? That doesn't heal the girl.

Now, she can't hear. Faith cometh by hearing, and she can't hear. So how would faith come to her? Now, I don't that God will do it, but we'll ask Him to do it. And if He doesn't do it, that won't hurt our faith one bit. We'll believe that God will do it in His time, but I don't know exactly what the cause is. I want every person in here to keep their heads bowed and their eyes closed till . . . [Blank spot on tape—Ed.] . . . I pray that You will heal her. And if it be pleasing to You, Lord, and we find grace in Your sight, let the spirit go from her immediately, so she can hear that the people might know that the Bible being fulfilled, said, "When the deaf and dumb spirit left the man, he could speak and hear." We realize that she, perhaps, would not speak plain, nor hear perfect, because she's never heard. She wouldn't know how to act or how to say a word. But we pray, God, that You'll loose those nerves that's dead in her vocal, and in her ears, over the eardrum, that that deaf and dumb spirit that holds her, might be cast out. In the Name of Jesus Christ. [Brother Branham claps several times—Ed.]

I love Jesus. Amen. Amen. [Girl tries to repeat these words—Ed.] You can raise your head. The deaf and dumb spirit has left the girl. Watch. Praise God. [Girl tries again to repeat these words—Ed.] Praise the Lord. Let's say, "Bless the Lord." God bless you, sister. Teach her now like this. Hear, hear, hear me? [Brother Branham claps again—Ed.] See? That's it. Let's say, "Bless the Lord," everybody. Thank the Lord.

Now, the mother teach the child; it's like a baby. It'll have to be all taught over again.

⁹² How many believes now, with all your heart? Do you believe that Jehovah-jireh is present? Does He . . . Wasn't it last night that He made a woman, about thirty years old, or thirty-five, something like that, that was total deaf and dumb from a little girl, or birth, both speak and hear? Is that right. He is God, isn't He, Jehovah-jireh.



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