

IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS

¹ It's always a privilege to come to the house of the Lord. I have never in my life, ever seen one time that I regretted to come to His house. It's a . . . But I suppose this morning is about the hardest time I ever come. Yes, that's right. So things happen in life; we know that, that we have to face. And we must remember that, that it comes to all.

And we are very thankful this morning, I am, and I know my brothers and sister is very grateful to God to know that our mother is saved.

³ And she's old, and we've been expecting this for some time, because she's a mother of many, and she has broken her life down. In the days of my mother, they didn't have the things that they have now to take care of mothers when they had their baby. Perhaps maybe mama would have one of the children that morning, and get up and do her washing that afternoon. And so now they lay in the hospital several days with all kinds of medications, which is . . . We are grateful for such things that can help these—these mothers and all.

⁴ She is very, very near death now. And I . . . [Brother Branham weeps—Ed.] It's just a—just a little hard this morning, but yet I'd—I'd promised to be here. And I'm . . .

Now, I can't say that my mother is going; I've often said this, and many are witnesses, about visions. I said, "If my own mother was laying, dying, and looked into my face and said, 'Billy, what—what's to become of me?'" I said, "Unless God would tell me, I wouldn't know. I—I couldn't say." And that very thing has come to pass. If mother's going, He certainly has kept it a secret from me.

Before my father died, I saw the vision of him going. When I was yet a sinner, I saw my brother, the first one, he was going. Howard. I told you all two or three years before he went, about his going.

But mother, He hasn't said a word to me. And if she's going, it's something that I don't know about. Although, we had . . . The doctor has said that he didn't see how she lived through last Sunday. And she's pretty poorly. But however, when I was . . .

⁹ About a month ago, like I did to Mrs. Broy; I always like to check up on the people, to knowing that they are near the end, that to see just how they stand. We must be sure of this. We don't want just to say, "Well, perhaps it's all right." We want to be positive that it's right.

I had a good long talk one morning with mother. She said, "Billy, I—I have lived as long as I should live." She said, "I have nothing else to live for." She said, "I've got to go." And said, "I'd just rather go on, be with dad and some of the other children that's over there. I get to see you all often."

¹¹ And when she was being put in the ambulance to take out to the hospital to give glucose . . . 'Cause she couldn't eat nothing, they had to give her glucose through her veins. And I said to her, when we was putting her in the ambulance; I said, "Now, mama, everything is all right."

She said, "I am longing to go."

And I said, "Mama, if you were leaving me a treasure upon the earth of a hundred million dollars for we children, or you were leaving us a home that would reach from city to city, it would nothing like compare with this testimony that you're leaving us, 'I am ready to go.'" It's a treasure that money cannot buy to know that.

So therefore, in the face of that, I stand boldly, believing these things that I have preached. This stands good for my mother; it stands good for other people's mother; it stands good for all of us. I could not say, "God, don't take her." Because I know that as soon as her mortal soul leaves this body, she has another one waiting. And she'll be a young woman again in just a few minutes after she leaves here.

¹⁴ Did you ever notice a little baby when it's born, its little muscles twitching and jerking? But when it comes to the earth, it receives a spirit, and then it becomes a living soul. And as soon as the soul goes back from that little body, there's another one waiting for it. See? Because, first, God makes the soul and spirit; it just goes to the bodies. And—and when we leave here, we only change dwelling places and go to another one. "For if this earthly tabernacle be dissolved, we have one already waiting." So that's our consolation.

¹⁵ Now, let us pray. Our glorious, heavenly Father, what could we do in these hours of tremendous need if it wasn't for You? But our hope is built on nothing less than Jesus' Blood and righteousness. And we are so glad to know that there is a land beyond the river, that

when You are finished with us on this earth, that we only change our dwelling places to that glorious land, yonder, where there's no sickness or heartache, death or separation. We will always be with Thee and with our loved ones. So we thank Thee for this glorious hope that's in our bosom today.

And it seemed, Lord, hard this morning for me to come down, not to serve You, but to know that I am nervous and wondering just how I will be able to approach this message this morning for the church, that I feel that You have placed upon my heart. How the enemy has taken me around and around with it. But I have got this far to the pulpit in Your Name. And I commit myself with the message and all into Thy hands, and know that You are more than able to take it to each heart and to provide everything that we have need of. We commit it all to Thee now, and ourselves, as Your service; as my lips is Your mouthpiece, and the ears as Your hearing post. Bless us, Lord.

¹⁷ And may other mothers, fathers, and those who will be in the days to come, if the world shall stand may they prepare and know too, that they must come down someday to this hour that mother has arrived at. I pray, God, that they'll make their preparation today. For there is not one more thing in the world that matters. No money can buy, no popularity can sustain; nothing can help but God and God alone. And we hold to His unchanging hand, knowing that He has said, "The footsteps of the righteous is ordered of the Lord." So this little suffering that we have now in present life, will mean so little, as the poet has expressed it, "The toils of the road will seem nothing, when we get to the end of the way."

And help us, Lord, press on towards the mark of the high calling, knowing that someday in a great beyond here, we shall meet in the sweet by-and-by. Bless Thy words now. Bless Thy servants, each child of God that's in here, may their hearts be warmed and stirred this morning. And, Father, I need some of it myself. I pray that You'll grant it, all these things in the Name of the Lord Jesus Christ. Amen.

¹⁹ Now, I notice that here we have a group of handkerchiefs. And I am—will get to them just in a little while.

I come in from a trip where I have been up on a hunting trip with a man up in—near Alaska. You know, this season is kind of a season that I set aside, the fall of the year, to rebuild myself, making ready for the seasons that lay ahead for the service.

²¹ I am not too strong, why, I'd say, in my nerves. I have a—a very bad nerve system. And I realize that it takes that type of a system

to make the ministry that the Lord has given me. You cannot have everything glorious on the earth. Physically, I'm very thankful for a strong body. But my nerve system, because that you play right on the line between natural and supernatural, and it—it tears you to pieces. And I have never tried to sit down and explain that to my congregations, because they would not understand. Because, I don't understand myself. But even to doctors, examined me and putting that pressure test of nerves, said they never seen anything like it (See?), how it'll move from one place, plumb up all the way to another. I don't understand their scientific research, and—or what they have done, their ways of doing things. But I know that there's something happened to me one day when Christ got a hold of me; I was changed.

²² And I would just like to say this; it might strengthen me. It seems like it would be a very odd thing to speak of this morning. But just before entering my message to kind of quieten myself, I would like to say that when I give out about being here, I didn't know that mother was going to be sick.

And I also gave out the service for tonight. God willing, we will...I'll be here tonight, speaking, if that's all right with the pastor. [Brother Neville says, "Yes, sir."—Ed.] And I want to speak on, "The Comforter Has Come," tonight. And then that's tonight's service. And we have a communion service here tonight. And all peoples are cordially invited to come and—and take this communion with us tonight, and for the message.

²⁴ It was last spring when I was up in Alaska, or up near Alaska in British Columbia, to—for services, that the Lord gave us such a glorious time. And I—I've always loved outdoors.

Can you hear me all right in the back? Can... If you can, raise up your hands, way back there.

I've always loved outdoors. As anyone knows our family, knows that there... My mother, dying out there now, her mother was an Indian. And my conversion never changed it, and I—my love for outdoors; and I am glad, because it's somewhere I see God. I do not go so much to go out to hunt game, it's—it's to be alone with God. And I hunt alone.

²⁷ And while I was up there, I met some mighty fine guides. That's the fellows in Canada and places; before you can go into the wilderness, the game commission signs you to a guide. And that guide has to be with you.

And I met a wonderful Christian brother, young Pentecostal, that was a famous guide in Canada. His wife was a glorious, saved woman. And he's about forty years old, and they have five little children, little boys, from eighteen down to about two years old. And he had been granted a great five-hundred-mile section of the Alcan Road for his guiding space.

²⁹ There's some Indians back in there, that did not want to move out, and they were very arrogant, and put up a sign, "if you come in here, there'll be blood shed." But yet, we rode on past it, and went back, because I wanted to talk to those Indians. After all, the land was theirs before it was ours, you know. And had a good time with them last Spring, telling them about the Lord Jesus.

And one old man, the old father of the tribe, was nearly a hundred. And He had his . . . I could see why he didn't want to go. They bury their dead in a log, and hang the log up in a tree. They had two little children buried there. 'Course he didn't want to leave. I can see why he wouldn't want to leave. And the reservation, the—the government of Canada, Dominion of Canada said, "If they got arrogant, they'd just take them out of there and make them go." Why, you'd hate for them to do that, their babies hanging there in the trees.

³¹ And so, however, the rivers come down and cut us off and we couldn't get back into the country where we were going to hunt grizzly bear. This Mr. Southwick, Southwick it is, was the guide, And he . . . And I was with a little minister, Eddie Byskal. And so his boy . . . Mr. Southwick had a—a young brother of about, between twenty-five and thirty years old, was seriously plagued with epilepsy.

Mr. Southwick had just become a Christian about a year ago. A cowboy before, and they're kind of rough, you know, in their living. And but he'd just become a Christian, and he was believing. And he said, "I have read your book, Brother Branham." And he kept hinting along about his brother with the epilepsy. He said, "Oh, if I could only get my brother to you." Well, you know how it makes you feel, you're helpless, can do nothing, and you just wonder how that it could all happen.

³³ Then in Canada usually men who . . . You men who go out on trips, know in handling horses . . . And I love horses and animals. They usually tie a halter to tail, and let them walk in the string, the pack string. But there you can't do it, because the shale; you'd lose one horse, you might lose the whole string. So we just have to let them go, and wrangle them into the path.

And I was way back in the back on a young horse, trying to wrangle up strays and bring them in. And the Holy Spirit in His grace came down. I spurred up my horse, and rode on past the string, up to where Mr. Southwick was leading out in the front, through the bush. And I said, "Bud."

He said, "Yes, Brother Branham."

I said, "Will you take my word?"

He said, "With anything you say."

And I said, "I have a THUS SAITH THE LORD for you." I said, "Go get your brother from Fort Saint John," which is seven or eight hundred miles away, "bring him up on the highway here." And he lived in an old shanty with an old salamander there for a stove, had his children in there. I said, "The first time he falls into an epileptic fit, jerk his shirt off of his back. I'll give you something to do. Throw it in the fire and say, 'This I do in the Name of Jesus Christ.'"

He said, "I'll do it."

³⁶ So he went, sent and got his brother, brought him up there. And that morning he had to go out on trail with some conservation man. And his brother usually have two or three of those fits a day, and had them since he was a little boy. And his wife was scared to death of him, when he had those fits, because he got violent: a very strong, young fellow.

And he fell into a fit after Bud left. Instead of her jumping through the window, like she usually did, getting her children out of the way, she just jumped right straddle of him, and jerked off his shirt (a little, Holy-Ghost-filled woman), jerked off his shirt and throwed it in the fire, and said, "This I do in the Name of Jesus Christ." He's never had one since. That was last spring.

³⁸ Many times I know it's been a little hard. People who wouldn't understand, say, "Brother Branham, why would you take a hunting trip?" See, they just don't understand. There's no need of trying to explain it. See? You catch people there would never be caught.

About two months ago, or hardly that long, I was woke up one morning. I believe, I'm not sure. . . I told it to most of the church. There's many here has heard me tell this before it come to pass. And in the—a vision I saw, that I'd saw a great animal, looked like a deer. And it had great high horns. And it was. . . I had to go around a side shale, like this, to get to it. And it was a very famous animal. It was a great trophy animal. And there was a man that I saw that had on a green checkered shirt. And then on the road, after I'd got the animal,

I'd heard a—a voice say that, "Those horns are forty-two inches high." That's about this high. And it was a mammoth animal. And on the road back, I saw a great huge silver-tip grizzly bear.

⁴⁰ Now, that's the famous bear. There's four in the grizzly family. One is the silver-tip, which is the famous. Next is called, the native name, kadish, which is a black with a round ear; the second. Third is the regular grizzly, which is between black and brown, a huge bear. And the next is the Kodiak, which is only found on Kodiak Island and—and western Alaska; he's great, mammoth, biggest of all bears, but he's a grizzly. But the silver-tip is black, and the white is on—the silver is on the end of the tip of the hair. He's the famous one, very high-strung, ill-tempered bear.

I shot the bear with a heart shot, killed him. But I was questioned, the little rifle I had, about getting it. And I'd told the brethren. How many here has heard me tell about that before it happened? Raise up your hands. Well, of course, most of them. See?

⁴² And so then Mr. Arganbright called me and wanted me to go to Alaska. Well, instead of going to Alaska, I felt led to go back up here to this trip, up here with Bud, because I'd promised him.

When I got up there, I told his wife and all the people around there, these things He said. I said, "But now, which one of you all have a green checkered shirt?" Nobody had one. "Well," I said, "then it must be another trip that I'll take. But somewhere, the Lord's going to give it to me, just exactly." So I said, "I thought it might be this trip."

⁴⁴ Well, we went on, on the trip. And the first day, when we got high in above the timberlines, where there's no timber up in the glaciers with our horses. And the second day, we hunted some, and we found plenty of sheep with three-quarter curls, and so forth, but it just wasn't right.

And you talk about a fellowship, every one of us Pentecostal and had the Holy Ghost. We had some time up there, and see those colors changing, and those mountains, and way up in there where only God lives. And such a great time, we wouldn't go to bed till one o'clock in the morning, just praising God and having a glorious time.

⁴⁶ And on the second day we went out. And about six miles back, over behind the glaciers, we spotted some big rams. And said, "Well, we'd go back, and the next morning at daylight we'd be on our road."

So we started off the next morning before daylight, and got—by nine o'clock we was up on—up where we had seen in the glaciers.

But on the road up, I'd seen my first wild caribou. I'd never seen one. I've seen domestic in the Laplands and so forth, but not in the caribou; which is not. . . A caribou is a native name; it's a reindeer. And so usually they have paneled horns, like this, one running right in front of their nose, and then a panel comes out in front; and then the horns hook over, with another panel about so wide.

Bud had said to me, "Maybe. . ."

I said, "No, no. He. . ." I said, "It wasn't a caribou, 'cause it didn't have that kind of horns." But that morning, going up, why, I had seen the cow and calf. And we went over to one side, and I spotted it, a young bull, running.

⁵⁰ And Brother Eddie, wanting to feed the Indians where he's a missionary. . . There's a fine man, come out of a lovely home, and a wife just out of a swell home. And their arms is eat up in here, and sore, with fleas, where they lived with the Indians and things, out there trying to bring Christ to the Indians. Takes grace to do that; live out there on peanut butter and molasses, and sleep in those huts where bedbugs, fleas and everything, just eat them up like that, yet, to bring the Gospel of Jesus Christ.

And so Brother Eddie'd slipped around the hill. And I set there just in awe for two hours, when I seen the great snow-peaked mountain. I thought, "Lord God, let me live here during the Millennium." See them yellow quakers down on the hill, and the red buckbush, and all blending in with that big snow-capped mountains, reflecting down into the lakes. There's just something about it, how you'd set there and cry and cry and cry, 'cause only God alone can paint that. There's nothing can do it. See?

And I was setting there, I happened to think, "Well, I wonder what become of Brother Eddie?"

⁵³ I went over to Bud, and he was setting over there rejoicing in it too, about two hours. And we got up, and I seen Eddie's movie camera laying right up there. On the top of those mountains, there's nothing but caribou moss, just moss, it's on above where timber won't grow.

And I noticed him down the hill. He'd put his fingers up like this, he was stalking this young bull caribou. Well, he—he shot the caribou. And we just dressed it out, and went back up on the hill. And I got down low enough we get some water.

⁵⁵ And I was just looking around with the glasses. Somehow, about two miles from me, there laid my animal. I seen him. I said,

"That's him. That's the one." I said, "Looky here, see this shale we have to go around the side." And I said, "The only thing is the green checkered. . . ." And I looked, and Eddie had on a green checkered shirt.

I said, "Eddie, I thought you. . . ."

He said, "Brother Branham, I didn't. . . . My wife must've put that in there." He said, "I got a clean shirt this morning, but I didn't know that. . . . My wife must have put that in there." God never fails one thing. He's just perfectly. There he had the green checkered shirt.

⁵⁷ The guide said, "Brother Branham, I don't know how you ever get around to that."

I said, "I don't care if he's fifty miles away, he's mine." I said, "He belongs to me." And we started off around that shale, just, oh, that steep, just around the sides.

And we got over there, and I got the big caribou. And—and instead of it having panels, it had spikes; never seen one like it. See how odd, how God does things?

So we told the boys to go down the draw, and take the horses, and pick up the meat, and meet us down at the bottom when we come down. 'Cause Brother Bud looked around, said, "Brother Branham's vision, if it was true about my brother being healed with epilepsy, he'll get that animal regardless of where it's at." So he said, "You just meet us; we'll have the head and down there."

⁶¹ And so when we got it skinned out; and the skin and the horns, and all would be about a hundred and twenty-five pounds; but just not the body skin, just the cape skin. So then he said, "Now, Brother Branham," said, "I want to ask you something." Said, "I could hardly skin him here," he and I both, one on each side. He said, "You say these horns are forty-two inches?"

I said, "Yes, sir."

He said, "They look like ninety to me."

I said, "They're forty-two."

And he said, "I've got a measuring tape in my saddle bag."

I said, "All right, you'll see it's exactly."

He said, "Then according to what you've told me, somewhere between here and where we meet them boys, with that green shirt on, you're going to get a silver-tip grizzly bear." Said, "I've never seen one, and I've lived in these mountains all my life."

I said, "But it's **THUS SAITH THE LORD.**"

63 Said, "You know where he's at?"

I said, "No. But he is somewhere between here and them boys." We could see right down where they was at, about three miles, down at the timber line. I said, "We'll get him." Now, that's something.

He said, "Then we'll be down there within a hour and a half. And you mean to tell me that you're going to get a monstrous big grizzly bear, a silver-tip, somewhere between here and them boys?"

I said, "That's according to His Word."

He said, "He's there."

So we got the horns saddled up, up on our heads, and dragging it. Down the hill we went, till we got to the glaciers. And when we got to the glaciers, it was so hot, we had to get in the glaciers a little to cool off. We passed over the glacier, went down till we hit where water was coming out below the glacier, and down along into the—begin to get into the timber. We just set down to rest.

I turned, and looked. I said, "Look, Bud. About like a cow, about two miles away."

He throwed the glasses up, looked, said, "Brother Branham, so help me, it's a silver-tip." Said, "Look at him glistening in that sun."

I said, "That's him." I said, "Well, let's go get him." So that's what we did: went and got him. According in the vision, it was too late to skin it then, we had to wait till the next day.

69 Then after we got the grizzly, come back down, then he said, "And you say them horns. . ." Said, "If them horns are forty-two inches, Brother Branham, I'm going to faint."

I said, "You don't have to faint. But they're forty-two inches; that's what they are." So we got down to the. . .

And I thought in the vision. . . You brethren that raised your hands and sisters awhile ago, that heard me tell this before it happened. I said it must have been Billy Paul. It was a little boy. You all remember me saying that, some little hand? But his boy is eighteen years old, and just the size of Billy Paul. See?

72 And when I got down there, there stood Eddie with his green checkered shirt on. I seen that little hand go around those horns, and when he went over and got the tape measure, laid it down on here, and held, that little boy put his hands. I said, "Look, Eddie, them little hands on the horn." And when he pulled the tape measure

up like this, he looked at me and turned real white in the mouth; he said, "Brother Branham, look here, just snug, forty-two inches, exactly."

You might say, "Brother Branham, why do you say that on a Sunday school?"

I'm saying this for this reason. Back in the Old Testament, the old sages and prophets of those who have gone on, they worshipped the God of heaven, Who showed them visions. They loved the God through His grace that loved them. They longed for a City somewhere. Something within them. . . They left their homes and they become pilgrims, because they were seeking a City somewhere. They told things that we see happening today.

⁷⁵ That same God Who loved them, and by His grace, and done those things for them, is the same God that we serve here in this Tabernacle this morning, doing the same things. And there is in our bosom a longing for that City, somewhere where they have gone to. And by His Word and by the signs of His power, with the same Spirit and the same prophecies, the same thing that He did back there to them, He's doing for us today. And you see it with infallible proof, that it is God and God's truth.

So wherever that great City is, and wherever they are gathered, I'm expecting to see that dying mother of mine, and all you with them, over in that City there with those: Abraham, Isaac, Jacob, Daniel, Isaiah, Jeremiah. Because the same grace of God that loved them, and gave them visions, and showed them things to come, is the same God today doing the same thing for us, infallibly truth. It is the truth, friend.

⁷⁷ Our heavenly Father, we are grateful. Why You wanted me to have those things, I guess, Lord, You was just encouraging me, knowing that there was a shock coming. I don't know; Thou does know. And I know I'm no more a boy. I'm not the little boy that used to hang onto mama's apron. And I'm a middle-aged man now. But oh, how I love You, Lord, how I believe You. Give us grace now. Help us to teach Thy Word, that others might see and learn and know of Thee. We ask in Jesus' Name. Amen.

⁷⁸ For a text this morning. . . I think that's all I had to. . . Well, services tonight, communion, feet-washing, so forth, that's all. I've invited you to stay and be with us. But for our text this morning, let us turn over in the Bible to St. Matthew the 3rd chapter to read a portion of the Scriptures. I want to begin at the 10th verse of the 3rd chapter of St. Matthew.

79 And I know there's many standing, and we hate for that; but if some of you will change off with them, once in a while. I. . . Excuse me, for me taking my time, but I. . . You understand. Now, the Scripture reading. . .

. . . now also the axe is laid unto the root of the tree: therefore every tree which bringeth forth not good fruit is hewn down, and cast into the fire.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I'm not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

Whose fan is in his hand. . . he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Jesus of Galilee to Jordan. . . to be baptized of him.

But John forbid him, saying, I have need to be baptized of thee, and comest thou unto me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. And he suffered him.

I would like to take the text from that word there in the 15th verse.

Suffer it to be so now: for thus it is becoming to us to fulfil all righteousness.

81 Often times I have wondered why that—that Jesus of Nazareth. . . And many times it's been asked me. Why would a Man like Jesus have to be baptized? Why would this Person be baptized as an act of repentance and of confession, when He was the holy, spotless, unadulterated Son of the living God? Why would this Person have to be baptized like a man coming. . . Baptism is after confession. He had no confessions to make, because He was God. And He, why would He have to be baptized like He had unto repentance, because He needed no repentance, for He was the infallible God? "He was in the world, and the world was made by Him, and the world knew Him not." Why would He have to be baptized?

82 And did you notice the phrase before that said:

. . . thus it becometh us to fulfil all righteousness.

In other words, "It must be fulfilled. All the Word that God has spoken, It must be fulfilled." God cannot say anything without

having it fulfilled. When He has spoken It, it is a finished work. It's already finished when God speaks It. God never speaks until He's ready for it to be; and, when He speaks, it's just as well as already happened.

Now, if that wouldn't give us a basis to put our faith on this morning. When God speaks a Word, it's already finished. And what about His promises that He's given to us? Everything that He has said, it's already a finished work. So therefore, when we receive His Word into our heart, it's—it's already done, it's completed.

⁸⁵ And why would He then (it doesn't answer the question) be baptized? Many has said, "Why, He was baptized because He was our example." That is true to a certain state, certain place. That is true, but it isn't all the truth.

The truth of it was, that He was the Antitype, He was the High Priest. And before the high priest could be anointed, he had to be washed.

⁸⁷ I want to read some Scripture for you, just a moment, over in the Book of Exodus. And I think it's the 29th verse I have wrote—29th chapter, rather. And I want to begin here at the 4th verse of the 29th chapter.

And Aaron and his sons thou shall bring unto the door of the tabernacle of the congregation, and shall wash them with water.

And thou shalt take—thou shalt take the garments, and put upon Aaron, and the coat, and the robe . . . and the ephod, and the ephod, and the breastplate, and to gird him with the curious girdle of the ephod:

And thou shall put the mitre upon his head, and upon the holy . . . upon the . . . crown upon the mitre.

And thou shall take the anointing oil, and pour it upon the head, and anoint him.

⁸⁸ See, Aaron, the high priest, before he could ever be anointed, he had to be washed with water. Therefore, when Jesus, before He could be anointed our High Priest, He was washed with water.

And then not anointing oil poured upon Him to anoint Him, like Aaron was anointed with oil; He was anointed with the Holy Ghost. "For John bare record, seeing the Spirit of God descending like a dove, and going upon Him, and a Voice saying, 'This is My beloved Son in Whom I am pleased to dwell in.'" So the Bible said that, "Jesus was anointed with the Holy Ghost, went about doing good things." See, He was anointed.

⁹⁰ And before He was anointed, He had to fulfill all righteousness. See, He had to be washed with water before the Anointing come upon Him.

And it's a very beautiful type of us today. As priests unto God, we must be first baptized, confess our sins and be baptized in the Name of Jesus Christ, washing away our sins; and then you shall receive the Anointing, the gift of the Holy Ghost. See? Washed first and then anointed for the service. . . No minister should enter the pulpit without first being baptized in the Name of Jesus Christ. 'Cause there's only. . . Remission of sins is only in Jesus Christ's Name, not another other name under heaven given among man. "Repentance and remission of sin must be taught in His Name, beginning at Jerusalem." That's where the Holy Ghost fell and anointed first. So a minister or any believer must first be washed from His sins in the Name of Jesus Christ; and then anointed with the Holy Ghost to bring forth a testimony for God.

⁹² And Christ was God's testimony, because God was in Christ, reconciling the world to Himself. Now, He said, "Suffer this to be so, John."

That is right. In other words, "John, you are a mighty man; you're a great, mighty prophet. And your revelation of Me is exactly the Truth. You know Who I am. You know, because your ministry didn't come from man. Your ministry came from God. You never learned it of man. You wasn't taught this in a seminary. But at the age of nine years old, you went into the wilderness, because you were borned a odd, peculiar child. And from your very birth, God begin to deal with you. And even before your birth, the prophet saw you. And you are a light of this day. And in the wilderness. . . You know Who I am, because God in the wilderness told you there'd be a sign following Me. And you've already bore witness of It, and you know it. And we know who each other are. We know each other. And it is true that you need to be baptized of Me. But let's suffer that to be so, for, John, if we are the lights of this day, we must fulfill all righteousness. All God's Word must be fulfilled by us for this day, for it is becoming to us; behooving, it's becoming, it's like us. For if we are the true witnesses of God today, John, we are the lights of this age. And if we are the lights of this age, there's so much Scripture that's got to be fulfilled during this age. And it's up to us. (Hallelujah.) It's up to us to see that all God's righteousness is fulfilled." And what is His righteousness? His Word.

⁹⁴ In other word, "John, you know Who I am. I am the High Priest. That's true, John, and I have need to be baptized of thee. But

we've got to fulfill all righteousness. And I have need to be baptized of thee now to fulfill the Word of God, because all the Word's got to be fulfilled. And we are the lights of the day, and it's up to us to fulfill all this. And I know that your righteousness and your desire is to fulfill the Word. It'd becoming to us. We are the lights."

The light of every age should do the same thing. We know what's to be fulfilled. You who are spiritual and know the Word of God, you see what God has promised. Now, the Word will not come just easy, but It comes by observation; you've got to press your way in to do It. But yet, it behooveth us; it is becoming to us to fulfill all God's righteousness. We must do it.

⁹⁶ And now, Jesus did recognize in John, that John was a true prophet. The Word had spoke of John, and He knew that he was absolutely the prophet of the hour. And John knew that Jesus was the Messiah of the hour. And they both clearly had an understanding.

Oh, if the Church of the living God could only get that into their heads this morning and their hearts; that the Church would not be separated by denominational barriers, that differences in creeds and colors, and so forth; that we might come together in the Name of the Lord Jesus, not having anything to bear us away from the true Word of the living God; and walk straight down that line of Scripture to fulfill all God's righteousness of today. . .

For anyone knows that we are living in the evening Lights. The prophet said, "It shall be Light in the evening time." And so we know that we're living in that hour, the hour of the evening Lights. So the Lord God help us to realize that.

⁹⁹ Let's go back just for a little bit, and take up some characters that knew their position in their day, and was willing to stand criticism or anything else, that the Word of God might be fulfilled.

Let's take, for instance, Noah and his day. It was becoming of Noah, after he had met God and had knowed God's plan for the day.

Now, you cannot do anything unless you know what you are doing. You must know that it is the will of God. You must know that it is His plan and His desire, and it's revealed to you, then there's nothing going to stop it.

¹⁰² Now, Noah knew, because he had not got his ministry from some school of education, but he had talked face to face with God. And he knew that there was coming a flood. He knew that the rains would pour out of the skies, like rivers opening up, although it was

firmly against scientific matters in that day. The scientists, no doubt, criticized Noah, and said, "We can scientifically prove to you that there's no water up there."

For they were a great age then, greater than we are today, more scientific than we are today. You know, Jesus referred to it, "As it was in the days of Noah. . ." How they built the sphinxes and the pyramids, and things that we could not touch building today. And they were great scientists. They had colors and things, and embalming fluid in that day, that they could make a mummy. We could not do it today if we had to. They were farther advanced than we are. And they could prove that there was no water there.

But just the same, it was becoming to Noah, after he'd knowed the plan of God, that he hammered away on the ark, just the same, for he knowed that only that ark would be the only thing that would float. No matter, if it was scientifically proven there was no water there, if the Word of God had said it would rain, it's going to rain.

¹⁰⁵ And may I stop here to say this because of the sick people. If your case is so bad that maybe the doctor says that there is not a hope; what difference does that make, as long as God says to you, "I'm going to let you live"?

Why does. . . The doctor or some scientist would say, "Your religion that you speak of, the Holy Spirit, and your speaking in tongues, and your—and your manifestation is just a mental illusion. That you are not filled with the Holy Spirit. That there is no such a thing." And many thousands of clergymen declare that today, that, "You're just all worked up, that there is no such a thing."

¹⁰⁷ And then even some of them has said to me, "Why don't you join some good denomination and use your influence to further that denomination?" And then said, "Now, this here Pentecostal group that you're fooling with, they're just a bunch of religious quacks. And they—they. . . There's no such a thing as that. They're just mentally worked up. They, they. . . They don't have what they're talking about. We can prove that they don't have it."

Oh, brother, you're just too late. We know what we have. We are borned again of the Holy Spirit, for we see His works right among us, just like it was in the Bible time. If you believe in that same Holy Spirit, then why isn't He doing the same thing in your church? 'Cause He cannot change; He's God.

¹¹⁰ So no matter what the scientific proofs are, that we are just emotional, that we're just mentally upset, that there is really nothing

to this great religion of ours, that—that it's not just what it should be, and so forth like that, that we are just a bunch of outcasts, don't believe it. Don't believe it.

If your daughter happens to come home from school and says, "Mama, we proved today, that the—the skull of the human being is just like that of the chimpanzee. You see?" Or, "We—we have studied and—and we know that we all came from one single cell, that we're merely just animals." Don't you believe that.

No matter what anybody says, any theologian, any doctor, any scientist, any teacher; you hold onto God's Word. For remember, we are building, as Noah was in his days, we are building an ark.

And Noah knew that if he didn't get that ark completed, that not only his own household could be saved. So he knowed God's plan. In the midst of criticism it didn't bother him one bit. He hammered right away on that ark.

¹¹⁴ So no matter how much they say, "There's no such a thing as the baptism of the Holy Spirit. There's no such a thing as Divine healing." It behooveth us; it is becoming to us that we fulfill all righteousness, that we stand in this hour of trial and pound away at the Ark of the Lord.

If they say that, "Brother, you're all mixed up in your baptisms, and so forth. There is . . . You shouldn't be baptized in the Name of the Lord Jesus." . . .

¹¹⁶ I was talking to a lovely couple last evening. And there's a young man who has just been baptized, and believes that there's only one God, and in a Business Men's meeting they won't let him testify, because he don't believe there's three Gods.

Now, no matter what they say, it's behooving to us, it's becoming to us that we fulfill all righteousness. The Word will remain the same when Business Men associations and all is gone, and churches will be no more. God's Word will ever remain the same. It becometh us to fulfill all righteousness.

Have not the prophets prophesied of this day? Remember, those critics; it's becoming to them to fulfill that too, because it must be fulfilled also.

¹¹⁹ But Noah, it bothered him not; he went right ahead because he knowed God's program. He knowed what God was going to do, Brother Kidd. He knew God's layout because he had talked to God, and it was according to the Word of God, and he went right on doing it anyhow. Whether science could prove it or anything else, or how much criticism was put upon Noah, he stayed right with

God's Word and pounded right away. Why? It was becoming to him, because Noah was a prophet. And it was becoming to him that he kept the Word of God. He stayed with it.

It's becoming to any prophet, true prophet of God, that he stays with the Word. Regardless of what science can say, and what this can prove this or that, so forth, it—it—it's becoming that—that it fulfills all righteousness.

¹²¹ [Brother Branham pauses and silently reads a note—Ed.] All right. They sent word for me to pray for mom right away. "Pray for her now. Doctor just left." All right.

Now, Lord Jesus, I am standing here. That's my mother. If she's going, I commit her soul into the hands of God. But here's a message that's got to go on, Lord. There's living here that's got—got to die. You help me, Lord. I'm Yours. In Jesus' Name.

It's becoming to us. It's becoming to me now that I fulfill all righteousness. God's Word comes first. No love like God's love.

¹²⁴ Now, Noah, no matter what the criticism was upon father Noah, he knew where he was standing, and so he stayed right with the Word. And he built the ark for the saving of his household, because it was becoming to him to do so. It was becoming to Noah, to—to do so.

It's becoming to every Christian to stand by the Word. Exactly right. Stand by God's Word. Heavens and earth will pass away. You'll pass away. I'll pass away. Churches will pass away. Organizations will pass away. But God's Word shall never pass away. Be faithful, faithful pilgrim.

¹²⁶ In the days of Enoch, just before the flood, when Enoch looked out there and saw Noah building away on that ark. Enoch was a prophet. Enoch knew that he was a type. And he knew, that before the floods came, that he had to give an example, so one afternoon it was becoming to him to take a walk. It was becoming that he'd take this walk with God. And somehow that day he changed his path. Instead of going around the side of the hill, he took the King's Highway, and he just kept on walking. "And they found him not, because he was not," but he'd walked on up the King's Highway.

O God, let me be like Enoch. When the hour comes that I must take the path, let me find the King's Highway.

¹²⁸ I can see Enoch as he knowed it was becoming to him, for he was a prophet, and he knew what was going to happen. So I can see

him kiss his wife good-bye, and say, “Darling, I’ll see you later.” Take up his children and kiss them good-bye, and go down to his married son and his married daughter, and kiss them good-bye.

And say, “Where you going, father? Are you going out for a little walk?”

“Yes, going for a stroll.”

But he never took the old familiar path that day. He took the King’s Highway, and he went on to glory. It was becoming to him to do so. He didn’t want to leave, but yet it was becoming to him that he fulfilled all righteousness. Because he was a type of the church today. He was a type of the church that’s going to take an afternoon stroll, one of these afternoons. We’re going to strike the King’s Highway, and away we’ll go.

¹³¹ Yeah, it was becoming to Noah; it was becoming to Enoch, that they fulfill all righteousness.

Then I want to speak of another man here. There was a man named Daniel. And he lived in a day of critics. You know, the Children of Israel had been taken from their homeland down into Babylon, and there they were sad, and for some seventy years they’d been down there. But there was a young prophet that went down with them by the name of Daniel.

And he and a little group, just a little handful of brethren, had got together and had vowed themselves to God, that they were not going to defile themselves with the—with the modern trend of that day. They wasn’t going to fool with the king’s meats. They wasn’t going to drink his strong drinks. They wasn’t going to attend his parties. But they were going to keep themselves holy and dedicated to God, for thus it was becoming to them.

¹³⁴ It was becoming to Daniel, because he was a prophet, that he stayed with the Word.

Any true prophet that knows the Word of God, that . . . If he don’t know the Word of God, then he’s not a true prophet. A true prophet stays with the Word. Whatever the Word says, they stay right with It. No matter what the trend of the day, or what the—the modern church says, or what someone else says, or somebody else does something else, the true prophet stays right with the Word.

¹³⁶ And Daniel knew, that if he stayed with the Word, what it cost him. It’s going to cost him his popularity. It was going to cost him his fellowship with the rest of the brethren. It was going to cost him

a lot of things. But they made an issue, that, they was going to pray to a certain god, then after that they could go back and pray to any god.

But you know, something about God, we don't compromise with God. There's no compro—compromising, with God. God just stays God. He don't expect us on Sunday to be Christians, praising Him and worshipping Him, and on Monday, wishy-washy and take it down, and all kinds of thoughts, that, "Maybe I was wrong, and I ought to have done this or that." We stay right centered on God's Word, and lay right to It.

¹³⁸ So we find that, Daniel, it was becoming to him, as a prophet to stay with the Word, regardless. So there was a decree went out, and said, "That whosoever will worship any other god, besides the god that they had selected. . . ." In other words, "If you don't cooperate with us, we'll just throw you into the lions' den." Well, it was becoming to Daniel; it was becoming to him that he fulfilled all righteousness, that he worshipped no other god, or entangled himself with the world; only to God only. So he just threw back the shutters and threw up the sash, and opened up the curtains, and looked out towards the east, and prayed three times a day, just like he always did. Why? Not slip off somewhere and hide to do it, but he opened up the windows, let anybody see, that wants to. He wasn't ashamed of his religion.

¹³⁹ Because it's becoming to a Christian not to be ashamed of your religion. As Paul of old said, "In the way that's called heresy (crazy), that's the way I worship the God of our fathers." See? "I'm not ashamed of the Gospel of Jesus Christ," he said, "for it's the power of God unto salvation to everyone that believes it." That's right. Not ashamed of the Gospel, it's the thing that holds in the hours when the ship is a-rocking and every star's out of sight, and the moon and stars, and storms a-blowing. It still holds, for it's the Gospel of Jesus Christ.

Daniel was faithful. It was behooving to him.

¹⁴⁰ The Hebrew children, it was behooving to them, becoming them, after they had took their stand for God. It was becoming to them. They didn't care about the fiery furnace. Under hard trials, what did they care? They had took a stand.

Oh, God, if Christians of today could only see that. "I'll take my way with the Lord's despised few. I've started in with Jesus, O Lord, take me through." Under trial, troubles, heartache, death, sickness, sorrow, I'll still cast my lot on Jesus Christ to take my stand. "On Christ, the solid Rock, I stand, all other grounds is sinking

sand.” Everything else is sinking. Kingdoms will fall, and nations will break, and denominations will scatter, and theologians will die, but God’s Word will ever remain the same.

Yes, it was becoming to them that they took their stand. And it was becoming to them, after taking a stand, that they remained on their stand.

¹⁴³ When you come this morning believing that God is going to heal you, and you take your stand, it’s becoming to you that you never testify anything contrary to it, or don’t come. That’s right. If you don’t feel like that God would heal you, then stay away, you’re only making a mock out of it.

If you feel, this morning when the altar call comes, that, “I want to take my stand for Christ.” . . . If you feel, count the price; count your men; see if you are able to go to battle. See if you’re ready. If you don’t feel like you’re ready, don’t come. But if Something tells you, “This is my day; this is my morning,” then you come and ever remain there. Don’t you move at all, no matter if death faces you, and the fog’s floating into your face. What do you care? Stand there. For, “Heavens and earth will pass away; My Words shall never fail.” You’ll stay with It.

¹⁴⁵ When you say, “I believe Jesus Christ as my Healer. I believe, this morning, that He’s going to heal my sick body. Something told me to come to the church. I’m here amongst the believers. I’m taking my stand this morning. I believe it. I’m going up to be prayed for. When I’m prayed for, there on that stand I’ll remain. No matter how dark it gets, or where it’s at, I’ll still stand on that stand.” You took your stand because it’s becoming to you.

After you once made a confession, you must stay with your confession. That’s right. It’s behooving you, as a Christian, as a believer to stay with your conviction.

Don’t let the devil push you off here and there. You’re always muddled up. You’re always off the main road. You’re always in and out. And that’s why you can’t stay nowhere. You can’t have confidence in yourself. Or, you can’t, no one can have confidence in you. You’ve got to stand. And when you’ve done all you can do to stand, then stand. Just keep on standing. That’s right. We must do that. It’s becoming to us. It’s behooving us, that we do it.

¹⁴⁸ It was behooving to Elijah, becoming to Elijah the prophet, that he made his stand to fulfill the Word of God, because he knowed the Word of God. And he knowed that this archbishop, Jezebel, and all their denominational differences blended in with the

trend of the world. It was becoming to Elijah as a prophet, that he stood, and he stood alone. Said to God, "They're all gone but me, and I stand alone." That's as far as he knew. God said He had some more that's taking the same stand; maybe not in the place that—that Elijah was, because he was the target to the nation. They didn't get criticism like he did, because they was all firing right at him, because he was the prophet. But it was becoming to him in the midst of trial, in the midst of criticism, in the midst of indifference, it was becoming to Elijah, as a prophet to take the stand of God and stand there.

It becometh us to fulfill all righteousness. That great and mighty man, foreshadowing this day when the Jezebel religions and things is raising up now, things that we have today, trying to take over. It's becoming to a servant of God, no matter what anyone says, what takes place, stand, because it's becoming to us that we stay with the Word.

¹⁵⁰ Elijah knew he was a prophet. He saw visions. God had vindicated him to be a prophet. So no matter if his brethren . . . They were tens of thousands; just look at the Israelites, millions of them, people who claimed to believe in Jehovah, and they'd organized themselves. They'd went modern, like they are today. They went modern. They compromised on His Word. Hallelujah. But it was becoming to him, Elijah, that he fulfilled all righteousness. So he stood there alone, crying out against the evils. If it took his life, what of it? It was becoming to him to fulfill all righteousness. There's evil in the land. There was indifference in the land. There was Scriptural wrongs in the land. And it was becoming to Elijah to fulfill all righteousness to stand for Jehovah; and Jehovah stood for Elijah. Amen. Becoming to him . . .

¹⁵¹ Abraham, it was becoming to Abraham to separate himself from unbelief. Becoming to any believer to separate yourself from unbelief. Abraham, it was becoming to him to walk in a land of his own, him and God alone, 'cause he was a prophet. The world didn't understand why Abraham made such a choice. Why did he leave his home? Why did he leave his church? Why did he leave his people? Why did he do such a rashal thing to sojourn in a strange land where there's no water or food? Why did he go into those bleak deserts where men had not went yet? But it was becoming to him, for he was a prophet, to separate himself from all unbelief and to walk alone with God. God said, "Separate yourself, and I'll bless you."

¹⁵² When you separate yourself from all unbelief, God will bless you. And it's becoming to every one of us, regardless of the price,

to separate ourselves from the unbelieving world. "Come out from among them and be ye separate," saith God, "I will receive you." It's becoming to us as men and women of God to take our stand in this dark hour that we're living.

¹⁵³ Abraham, regardless of what the rest of them thought, he separated himself. Why? He had saw God. He saw a vision. The vision was true; the vision come to pass. He knew God was with him; Abraham, to make such a rashal statement as he did, a man of a hundred years old, and a wife ninety, and she was barren and he was sterile, and they were going to have a baby at this age. Why, the medical science of that day would've called him some kind of erratic. They'd have called him crazy. But it was becoming. Hallelujah.

¹⁵⁴ Sometimes it's becoming to become erratic, if it's according to the Word.

God had spoke to him, said, "Abraham."

Said, "Yes, Lord?"

"I'm the God of your fathers. I'm the God of eternity. I'm El Shaddai; I am the Bosom; I'm the Breast; I am the Strength-Giver. I don't care how old you are, Abraham, what's that to Me? I don't care how sterile you are or how barren her womb is, I'll give you a son."

And Abraham said, "I believe You, God." Hallelujah.

The Bible said, "He staggered not at the promise of God, through unbelief, but was strong, giving praise to God." Why? It was becoming to him. He had saw the hand of God move in power.

¹⁵⁷ Oh, Branham Tabernacle, what kind of word will we give at the day of judgment when we've seen His mighty hand? We've seen His power. We've watched His glory. We've seen what He said; It never fails. We've seen His Person, the great Pillar of Fire, a Light hanging in the room here. We've seen It yonder; science has taken the pictures of It, and everything. And hear the message go forth, right straight on the line, "Separate yourself from them. Don't associate with anything of unbelief." It's becoming to us, that we fulfill all righteousness.

¹⁵⁸ Abraham professed he was a pilgrim and a stranger. He had nothing to do; he knowed nobody on earth. He walked with God, because it was becoming to him, for he had seen. It was becoming to Abraham when all those kings met out there, you know, to make him a great big guy; all the kings, after Abraham had got this great

victory, when the kings met him out there, all the denominational brothers, and said, “You know, Abraham, we’ll—we’ll make an agreement with you. We’re going to do so-and-so.”

He said, “I won’t take from a shoelatchet to me; not that you’d say, ‘I made Abraham something.’”

Oh, it was becoming to him, for he knew (Hallelujah.) that God swore to him, “I’ll give you everywhere you look: east, north, west, and south.”

¹⁶¹ What difference does it make whether we got a nickel or a dime, whether we got something to eat or whether we haven’t, whether we’re living or dying? God promised the meek shall inherit the earth. It behooveth us; it’s becoming to us, that we live like it, act like it, was fulfill all righteousness. God wants men and women who will stand and fulfill all righteousness. Of course, Righteousness is His Word.

¹⁶² As I said at the beginning of the sermon, that’s the reason Jesus was baptized. No matter how it was. . . If He claimed to be the Son of God, then be baptized for remission of sins? He had none. But He had to be washed, because He was the High Priest. He had to fulfill all righteousness. Said, “Suffer it, John. I know that you know it. I know that I know it. And we know one another. But we’ll suffer that to be so, but thus it’s becoming to us.” Amen. Hallelujah.

Then I’ll take the way with the Lord’s despised few. It’s becoming to me; it’s becoming to you as servants of God, that we take the way with the Lord’s despised few, that we walk godly, righteously, holy, in this present life, laying aside every weight that does so easily beset us, looking to the Author and Finisher of our faith, Jesus Christ. Amen.

¹⁶⁴ It was becoming to Abraham, when he walked up there, and God told him, “Now, take this little boy. Now, you’re a hundred and (about) twenty years old. And you got a little boy here, a little curly-head. He’s a sweet little thing. But I want you to take him up there on the mountain and offer him up for a sacrifice; by him I’m going to make many nations out of you.” How could it be? Looked like God got all twisted up. “I’m going to take, through Isaac, and bless the whole world, every nation, with him; but I want you to take him up there and kill him. Through Isaac’s seed. . .” Hallelujah. “Through Isaac’s seed I’ll bless every nation under the heavens, but I want you to take him up there and kill him.”

¹⁶⁵ Oh, that stern, sturdy, old father, with the wood and a sack across his back, leading a donkey (My.), little Isaac walking in front of him, “He staggered not at the promise of God through unbelief.” It was becoming to him.

For Abraham said himself, “I received him as one from the dead, and I’m fully persuaded that God’s able to raise him up again.” Amen. It was becoming to Abraham to fulfill all righteousness. He knew what he was talking about. He knew his God. He knowed what God said, God’s able to perform. What promise God made, God’s able to keep His promise, regardless. So it was becoming to Abraham that he fulfill all righteousness.

¹⁶⁷ It was becoming to the disciples at Pentecost to go to that upper room. Why? Why was it becoming? Because they had met a Man, a Carpenter, known to the world, a Galilean Stranger with a bad name: illegitimate. But they had seen that Man raise the dead. They’d seen that Man open blinded eyes. They had heard that Man preach the unadulterated God’s Word. And they knowed that He was Messiah. They’d seen all the signs around Him. They’d heard God speak back from the heavens. They’d seen that Pillar of Fire hanging over Him. They knowed that He was the Messiah. And when He told them, “It’s expedient for Me that I go away; but I want you to go up there to the city of Jerusalem and stay up there. Just wait there.”

“How long?”

“Until.”

“How long will that be, Lord?”

“Just until, until you’re endued with power from on high. Then you’ll be My witnesses.”

“How long will it last, Lord?”

“Unto this generation, and to that generation, and as many as the Lord our God shall call: to Jerusalem, Judaea, Samaria, and to the utmost parts of the earth. But before you go, I want you to wait. I’m going to do something for you.”

¹⁷⁰ It was becoming to them that they went in the upper room, because they had seen His power. They’d knowed that He died, dead, died so dead that even the moon and stars witnessed He was dead; they hid their face and wouldn’t shine. The earth knowed He was dead, until it rocked with a nervous prostration. The rocks belched out of the ground, that’d been in there since the antediluvian destruction. They knowed that was Messiah. They knowed that His Word was, that He was to send back the Holy Ghost. They knowed

that was a promise. They knowed that they had to wait up there for It. They had seen Him. They knowed He was dead; they knowed He was risen. They had seen Him; therefore, they knowed what they were talking about.

Until a man knows what he's talking about, he can't say very much. But when you know what you're talking about. . . If you think this is excitement, come get It once, then you'll know what you're talking about. It's not excitement. It's the power of God unto salvation. It's the Holy Ghost. I know what I speak of. Everyone has received Him, knows what they speak of.

¹⁷² It was behooving to the disciples; it was becoming them that they should keep His Word to wait up at Jerusalem. So they went up to wait at Pentecost, until they received the Holy Ghost. For then they knowed their ministry could not go on until they had received the Holy Ghost to bear record of Him. They knowed they were helpless. But they had to have His Presence, so they went to wait for It.

It was behooving to Peter. . . After Jesus had met them, in Mark 16, said, "Go into all the world, and preach the Gospel. These signs shall follow them that believe: In My Name they shall cast out devils, speak with new tongues, take up serpents; drink deadly things, it'll not harm them; if they lay their hands on the sick, they shall recover."

¹⁷⁴ It was behooving to Saint Peter, the old fisherman, didn't have enough education to sign his own name. But one day when he was going through the Beautiful gate that Solomon had built, there laid a man who was lame. His knees was weak, ankles; he couldn't walk. He'd been that way. He had no strength. A man about forty years old, he had no strength. But when Peter heard the cup rattle, and he looked down and seen a crippled man laying there, and Something pounded in his heart. . . He had been at Pentecost; he had the Holy Ghost. He had the promise of Jesus, so it was behooving, it was becoming to him, that he said, "Silver and gold have I none." He gave his testimony, "I have no silver and gold. But such as I have, I'll give it to you if you can receive it."

I can imagine the man say, "I can receive it."

Said, "Then in the Name of Jesus Christ of Nazareth, stand on your feet and be made well." And he reached down and got him to exercise his faith, and raised him up like that; and his ankle bones received strength, and he went, leaping, praising and glorifying God.

¹⁷⁶ It was behooving him to do it; it was becoming to him. He should've done it, because he was anointed disciple. He'd been with Jesus. The whole world knew, the day before in the Sanhedrin Court, when they had him gathered up, him and John, both of them ignorant and unlearned; they knew they'd been with Jesus, 'cause they heard the way they were talking and the boldness they had. They knew that something had happened to them. And Peter knew that. So it was becoming Peter; it was becoming to him because that he had God's promise for that day.

"I'll give you power. I'll give you power. You shall tread on the heads of serpents and scorpions. Whatever you ask in My Name, that I'll do. If you say to this mountain, 'Be moved,' and don't doubt it in your heart, but believe that what you said shall come to pass, you can have what you said."

It's behooving to Peter then to believe It. It's becoming him. That's what he should do, because he knowed he lived in the day of that commission. That was the Light of the hour. The resurrection had just come; the Holy Ghost was there. It was becoming to him.

¹⁷⁹ It was becoming to Saint Paul, after being a critic. And on his road down to Damascus one day, there that Pillar of Fire that had led Israel from Egypt into the promised land, that had been made flesh and dwelled among them and returned back to God, spoke to him. And he wondered, "How could this be Jehovah? How could it be? And there He is in the same Pillar of Fire, hanging yonder." "Lord, Who are You that I persecute?"

He said, "I am Jesus." Oh, my. He commissioned him, give him his ministry: commissioned Paul, give him his ministry.

Paul had been in the Presence of God; he'd seen the Pillar of Fire. He seen that Jesus that was once the Pillar of Fire, had been made flesh and dwelt amongst us, and returned back to a Pillar of Fire, and commissioned him to his ministry. Hallelujah. Nothing's going to shake him. It was becoming to him, when they took handkerchiefs off his body and sent to the sick. It was becoming to him, because he knowed he was the anointed apostle. He saw the visions of God, and God appeared before him and spoke, and seen it happen just exactly. Why, it was becoming to Paul, that when he try to help the people, fulfill the Word that he was commissioned. He was the Light of the day. He was the Light to the Gentiles. He knew it; God commissioned him to be. He was the Light in that day. So He was commissioned to Paul.

¹⁸² Now, it's becoming us, becoming to us in this day. We know. We've just been through the church ages. We know that we've received the Holy Ghost; we know that beyond a shadow of doubt. We know we have the Gospel Light.

"Repent, every one of you, and be baptized in the Name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." There's not a clergyman in the world, or nothing else, can defy that. How far should this be done? "The promise is unto your children, to them that's far off, even as many as the Lord our God shall call."

¹⁸⁴ The prophet said, "It'll be Light in the evening time, these Gospel Lights would turn back again." Like the same sun rises in the east and sets in the west, It shall return again in the last days. Here we are in the last days.

We have received the Holy Ghost. We know that. We spoke in tongues like they did at Pentecost. And we know you can receive It.

We know that the seventh angel has given the message. We see It vindicated with signs. We know we're at the end of the Laodicean age. We know that national strife, signs and wonders, are appearing everywhere. We know that we're at the end time, God bearing witness. And it behooveth us; it's becoming to us that we fulfill all righteousness. Nations against nations, perplexed at time, distressed, all these things that we have heard. . . If you can receive it. . .

¹⁸⁹ Now, we're at the last hour. We're in the Laodicean church age. Every messenger's give his age, give his message in his age. And we're here at the end of the age, and we see that God has a-vindicated it with signs and wonders. And nobody can say it isn't so.

He's here now. He's in the Church. He's in the people. Nobody can say it isn't so. We know that He's here.

It behooveth us to take His Word. We. . . It behooveth us to believe all righteousness. It's behooving to us. It's becoming to us that we fulfill everything that He has spoke of.

¹⁹² The church is weak, the churches of today. We're broke up in organizational strife, separation of brotherhood; Methodists, Baptists, Presbyterian, Oneness, Threeness, Fiveness, all kinds of stuff. We're broke up. That's the way it's supposed to be. It's got to be that way.

Then there will come a message. Oh, hallelujah. We know that that same Pillar of Fire that led Israel. We know that the same ministry that accompanied Jesus Christ, by that Pillar of Fire that had Him anointed, is accompanying the church today. Science has

proved it; we don't need that. God's proved it. We need the ministry of Jesus Christ to fit that Headstone coming yonder, that's brought the church into a place where the ministry is exactly like it was when Jesus left. Exactly.

Nations are breaking, Israel awakening,
The signs that the sages foretold;
The Gentile days numbered, with horrors
encumbered;

"Return, O dispersed, to your own."

¹⁹⁴ We're in the last days. And it's behooving to us; it's becoming to us that we fulfill all righteousness.

Remember, Jesus said, "As it was in the days of Lot, so will it be in the coming of the Son of man." How many remembers that? [Congregation says, Amen.—Ed.] All right. What was it in the days of Lot? What sign did He give?

There was three classes of people in the days of Lot. Was that right? There was the unbeliever, the make-believer, and the believer. Each one of them received a messenger. That's right. When Abraham was setting under his oak, what taken place? Look what taken place.

There was an Angel came down and went down into Sodom. This Man went down there and taught repentance to them, that they should repent and turn to God. What happened? Only three came out, Lot and his two daughters. His wife turned to a pillar of salt. Only three came out, when there was a modern Billy Graham who shot the message down in there to them.

And we see that happening today. We see, to the nominal church, we see a messenger going forth, preaching.

¹⁹⁹ And there was One Who came to Abraham and the elect church. He give them a sign. And we know that's true. We know it's a fact. He set with His back turned to the tent, told who Sarah was, what was on her heart, what was her trouble. He give the message, exactly. Abraham knew that was God. For immediately after He said so, he called Him Elohim, a Messenger, formed in human flesh to bring a message to a Sodom and Gomorrah.

And when we see those things that Jesus said would come to pass, it's becoming to us that we fulfill all righteousness. It's becoming to us that we take God at His Word. Do you believe that? [Congregation says, "Amen."—Ed.] Thus suffer it to be so now.

201 “Brother Branham, you’re—you’re—you’re out of the cater with the rest, the denominations.”

That may be so. Suffer that to be so now. That’s right, suffer that to be so.

“Well, you’d be a lot better off if you’d go ahead and cooperate.”

Suffer that to be so now that . . . But thus it’s becoming to us. We are His people, His prophets, His sages. It’s becoming to us that we fulfill all righteousness. So let us do that, as we bow our heads.

Nations are breaking, Israel is awakening,
 Signs that the Bible has foretold;
 Gentile days numbered, with horrors encumbered;
 “Return, O dispersed, to your own.”
 A day of redemption is near,
 Man’s hearts are failing for fear;
 Be filled with the Spirit, your lamps trimmed and
 clear,
 Look up, your redemption is near!
 False prophets are lying, God’s Truth they’re
 denying,
 That Jesus the Christ is our God, (How true that is:
 oh, hundreds.)
 But we’ll walk where the apostles have trod.
 For the day of redemption is near,
 Man’s hearts are failing for fear;
 Be filled with the Spirit, have your lamps trimmed
 and clear,
 Look up, your redemption is near!

205 While you have your heads bowed, is it becoming to you this morning, that you give your life to Christ? Has He spoke to you? If so, just raise your hand to Him, and say, “I now accept Christ. It’s becoming to me that I surrender my all, my will, this morning to Him. I now raise my hand and say, ‘Lord Jesus, be merciful.’ I need Thee, oh, how I need Thee. Every hour I need Thee.” God bless you. “Oh, blessed Saviour, I come to Thee.”

I need thee, oh, I need Thee; (What if you were
 laying where mother’s laying now?)
 Every hour I need Thee!

Oh, bless me now, my Saviour,

I come to Thee!

[Brother Branham begins to hum—Ed.]

O Lord, we need You;

Every hour I need Thee!

Oh, bless me now, (Lord, I need You now more
than I have in a long time.)

I come to Thee!

[Brother Branham begins humming, “I Need Thee Every Hour”—Ed.]

²⁰⁷ Heavenly Father, down through the valleys we walk, knowing that You’ve promised, “I’ll not leave thee, neither will I forsake thee. Seek ye first the Kingdom of God and His righteousness; all other things will be added unto you.”

So I come to Thee!

If there be any here, Lord, who’s not right in their souls, if they were coming down that trail that my mother is right at this moment, O Lord, may they have that testimony too. It’s behooving to us today, Lord.

We’re at the end road, the Laodicean church age; a message; the rejecting of the message; the vindication of the message; and the Presence of Christ proving He’s the same, yesterday in the days of Lot, as in the days of His flesh, and in the days of today: yesterday, today, and forever.

Let them receive You now as their blessed Saviour. Grant it, Lord. I ask in Jesus’ Name.

²¹⁰ Oh, bless me now, my Saviour,

I come to Thee!

Most precious Lord,

Temptations lose their power,

(Truly, Lord) when Thou art nigh.

I need Thee, oh, I need Thee!

Every hour . . .

If Thou hast taken her Lord, rest her precious soul in heaven. Grant it. Grant it, Lord.

. . . my Saviour, I come to Thee!

²¹² Father God, hear us. It’s becoming to us that we fulfill all righteousness here. We know what the Word says. We’re not in

darkness. We know what the Word has promised. Help us, O Lord, that we fulfill all righteousness. Fulfill Your Word. May each believer here have faith now, as we come to the sick. All of us love to live, Lord; but the first would be Eternal Life, for that world that is to come. Hear us, Father, while the congregation's praying, especially the sick and the afflicted.

213 I wonder today, if there's any strangers with us, that's never been in the Tabernacle before, and you're sick, and you're looking to God for help? With your heads bowed, all of you. Would you raise your hand, you people that's strangers to me, that doesn't know me or I don't know you, and you've come to Christ now for help? Just raise up your hand. See? God bless you, and you, and you. There are several.

You have to only believe. This message is not in vain; it's the Word of God.

215 See a lady . . . With your heads bowed. She remains holding her hand. She's suffering with a heart trouble. She's a Mrs. Nance. She's from Madisonville, Kentucky. That's right. Isn't it, lady? You can raise up your head . . . ? . . . You had your hand up, just kept it up. That's true, wasn't it? If it is, raise your hand. See where we're living at, friends? I don't know that lady. I've never seen her. But what is it? It's a sign of the Gospel. That you might . . .

Do you believe me to be His prophet, lady? You do? Yet we're strangers. I don't know you. That name was right, wasn't it? If it was all right, whatever He told you, just—just wave your hand to the audience, so they can see that that was right.

217 What could do that? Jesus of Nazareth. That you might know that I be God's prophet, and telling you the truth, for thus it behooveth us. A woman touched His garment, and He turned and told her her blood issue, and said it had stop.

The lady setting next to you also has a heart trouble too. That's right. Yes. I don't know her. You know I don't. See? But God knows her. He knows her trouble, doesn't He? Miss Allen, do you believe that God can make you well? If that's your name and your trouble, raise up your hand. Raise up your hand, if that's right.

219 A lady setting next to you there . . . I mean Mrs. Bennett. You're all from the same place. She has kidney trouble instead of heart trouble. You believe with all your heart, you can be made well too. Do you do it, lady? Raise up your hand, say, "I'll accept it," then you can go home, get well. If thou canst believe. You're all down in Kentucky, a city called Madisonville.

Setting right back there, a lady, Mrs. Bone. She's near Madisonville. She don't live right in Madisonville; she's looking right at me. And there's that Angel standing right over her. She just lives near Madisonville. Her name is Bone: sinus trouble, asthmatic condition, coughing. If that's right, wave your hand back and forth, lady. Believe on the Lord Jesus Christ, and go home, be well.

²²¹ Throat trouble, sir. Do you believe that God can heal throat trouble and make you well? Be healed. Just have faith in God.

Miss Hopkins, the colored lady from Chicago. I don't know you, never seen you in my life. But you want to be healed of that nervousness, sinus trouble? Go, believe; you can be well too.

Mrs. Hanes from Columbus, Ohio, you believe on the Lord Jesus Christ; you can go home and be well too.

We're on the end road. You believing? It behooveth us to fulfill all righteousness. He promised those things would be. We're here. Do you believe it?

²²⁵ Well, put your hands on one another. I want to ask you a question. Did Jesus promise these things would be in the last days? Say, "Amen. [Congregation says, "Amen."—Ed.] "As it was in the days of Lot, the works that I do shall you also." Did He also say this, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover"? Are you ready to take your stand, a believer? For thus it is becoming to us that we fulfill all righteousness.

It's the righteousness of God, that when these handkerchiefs here (I lay my hands on in the Name of Jesus.) touches you; I know the Holy Ghost is here, the same One that was with Paul. "They taken from Paul. . . ." So shall you be healed, if you'll just believe it.

²²⁷ I believe the same Holy Ghost, that by the Holy Ghost is here this morning, proving Himself the Messenger of the last day, the great Holy Spirit Himself, impersonating Himself, coming into human flesh, doing His work.

I've stood this morning under difficult. You know just about what I'm fixing to hear when I leave here. But it's becoming to us that all righteousness be fulfilled.

God put the message on my heart. Now, it's becoming to you as a believer, that you believe. While you got your hands on one another, there'll not be a sick person among us, if you'll just believe that with all your heart, and you're ready to take your stand.

²³⁰ Now, heavenly Father, we bring to You this audience, after this message. Lord God, surely the people can see now that it's becoming

to us. It's becoming to a prophet to stand on the Word. It's becoming to a member of church; it's becoming to them that they stand. It's becoming to the sick people to believe the Word of Jesus Christ, when He said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover."

I was going to call the prayer line, Lord. But the message that's just come me by the phone has shook me, Father. O God, Your Word says, "It's becoming to us that we fulfill all righteousness." Here they are, each one.

²³² The Holy Ghost here proving that He's among us, now, let the power of God, let the witness of the Holy Ghost move into the hearts of these people just now, giving them an assurance like Daniel had, like Noah had, like Enoch had, like John had, like Peter had, like Paul had, like Jesus had, like Abraham had, like all of them had, Lord, That it's becoming to us in this day, where Divine healing power is poured out, signs and wonders are being done, great awakening has become among the people, the Holy Spirit has dropped among the people. They have shouted, spoke in tongues, prophesied, great gifts, and signs and wonders. The Angel of the Message, the Angel of the age has appeared to us in the form of the Holy Ghost, and He's bringing us a Message. We see It being fulfilled. We see Him taking our bodies and transforming us from mortal human beings into agents of God to speak forth great mysterious signs and wonders. When we see these things, then it is becoming to us that we fulfill all righteousness.

²³³ When we know that Abraham looked back to Lot, that when Daniel could look to Abraham, that when John could look to Daniel (O God.), that when Peter and John could look to Jesus. And when we can look to them, and today we see the same results among us, then it's becoming to us that we fulfill all righteousness.

Let the power of Jesus Christ surge this building with Divine faith, and heal every person in here of every affliction and every disease, Lord. And as Your servant, I charge this devil that's pushed at me all morning, that's tried to make me get out of this pulpit. . . By the grace of God I stayed here.

²³⁵ Where these poor, sick are; suffering mortals of God. . . Come out of them, you devil. I charge thee by Jesus Christ the living God, that you depart from these people, and bother them no more, for they stand like the Hebrew children in the hour of trial to take

their stand, and be healed from this hour on. Through Jesus Christ's Name, I charge the sickness and devils of this congregation, that's come to sicken these people to depart from them.

²³⁶ With our heads bowed, our hearts to God, I'm going to sing a song. I'm going to try it, with your help and God's help. "My Faith Looks Up To Thee," I don't want you to doubt one bit; I want you to believe now. It is becoming to us. How many Christians are in here? Raise your hands, and say, "Amen." [Congregation says, "Amen."—Ed.] How many believers? Say, "Amen." [Amen.] How many have laid your hands on others? Say, "Amen." [Amen.] Then it is becoming to us that we fulfill all righteousness.

My faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour Divine;
 Now hear me while I pray,
 Take all my guilt away, (Now, "sin" is "unbelief")
 O let me from this day
 Be wholly Thine!
 While life's dark maze I tread,
 And griefs around me spread, (God, be my Guide
 now.)
 Be Thou my Guide;
 Bid darkness turn to day,
 Wipe sorrow's tears away,
 Nor let me ever stray
 From Thee aside.

²³⁷ With our heads bowed . . . That darling old mother of mine has passed on since I've been preaching, may my voice echo down through the big canyons of heaven.

When she told me the other day, she said, "Billy, you've fed me. You've paid my rent and my light bill, give me something to eat. Said, "Honey, when you was a little boy, I got out in weather and chopped wood, made you a fire to keep you warm. And I cooked for you what we had in the house to cook." See her laying there, them little old feeble hands that washed our dirty clothes. You stand helpless, nothing I could do.

²³⁹ I said, "Mama, into the hands of the living God, I commend your righteous soul."

She's gone on since then. All of them's left. My brothers is all that's left. The message here on the pulpit was pretty bad. If she's gone on, God rest her soul. If she's still with us, and with us till tonight, by God's grace I'll be here at the pulpit to fulfill my duty, for it's becoming to me that I fulfill all righteousness. And I'll find out.

I'll turn the service to Brother Neville, my blessed associate pastor . . . ? . . .

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