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## JEHOVAH-JIREH <sup>1</sup>

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Be seated. This is a great opportunity, to come back again tonight. And a great blessing to me, to come and speak to you about our Lord Jesus, Whom I'm sure that most of you know, or I hope you do, in the pardoning of your sins and—and by the way of His grace, to you. And may He impart to you, tonight, more of His grace. When we leave here, may we be able to say, like those coming from Emmaus, "Our hearts burned within us, as He talked with us along the way."

<sup>2</sup> Now, each morning, I believe they have a—a—a—a public relation man like him. Mr. Vayle here is having a—a lesson, kind of answering questions and talking on the Scripture. Is that here in this building? Right in this building, of a morning. And if anybody is free, and some ministers, or so forth, would like to visit, why, anybody is welcome. And Brother Vayle is quite a profound teacher. Really, he's got a good education.

<sup>3</sup> And therefore, I said the other day, I—I wish I had an education. I have to use parables, like something another, to explain, you know. I don't have enough education to break it down. But somehow, or another, the Lord helps me get it by.

<sup>4</sup> And so I remember, one time there was a—a man in the Scripture, his name was John, and his father was a priest. Usually, they followed what their father did. But he had really a message; he was to announce the Messiah. And now if he went down to the school of where his father went, they said, "Now, you know dear Brother *So-and-so*? That's just the Messiah," they almost had him talked into it. So, see, he didn't go to any school of that sort.

<sup>5</sup> He went into the wilderness, where he learned of God. You notice his messages, coming out? He never had no education. He went in at nine years old, come out at thirty, preached six months, and was executed. Now we find that he used. . . Said, like the Pharisees come out, and the Sadducees, and he said, "Oh, you generation of snakes!" That's what he had seen in the wilderness; snakes, something that's dirty and slimy, and deceiving. See?

<sup>6</sup> Now somebody might have said, "Why, you little insignificant piece of inconvenience," or something. But he . . .

<sup>7</sup> But, see, he knowed no words to use, so he just said, "You generation of snakes," that's what he had seen in the wilderness. Said, "Who has warned you to flee from the wrath to come? Don't begin

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to say, that ‘We got, we belong to *this* and belong to *that*,’ ’cause God is able of these stones,” what he had seen, “to rise up children unto Abraham. And the axe is laid to the root of the tree.” He knew what to do with a bad tree. “Ever who is bringing forth not good fruit, is hewn down and cast into the fire,” to burn up the bad wood.

<sup>8</sup> See, all of his message was something of nature, he patterned it. The common people understand that. And then they . . . I think sometimes it may be a little better to do than all these great big words that people learn in school.

<sup>9</sup> Now, we was a little late last night, so we’re trying to get you out just on time, tonight, if we possibly can. And I trust that the Lord won’t let it rain too bad tonight, on this tin roof, so we’ll just believe and—and try to serve Him, the best of our knowledge.

<sup>10</sup> Now let us stand as we read God’s Word, as we read now from the Book of Genesis. And we’re beginning at the 22nd chapter and the 7th verse, reading the 14th, inclusive.

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

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

*And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound . . . his own son, and laid him on the altar upon the wood.*

*And Abraham stretched forth his hand, and took the knife to slay his son.*

*And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.*

*And he said, Lay not thy hand upon the lad, neither do thou lay . . . upon him: for now I know that thou fearest God, seeing thou hast withheld . . . not withheld thy . . . only son from me.*

*And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by the horns: and Abraham went and took the ram, and offered him up for a burnt-offering in . . . stead of his son.*

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

<sup>11</sup> Let us bow our heads just a moment and offer prayer.

<sup>12</sup> Our Heavenly Father, we are told by this Word, which is God, that, “Faith cometh by hearing, and hearing of the Word of God.”

And now, Father, we pray that You will impart to us the context of this reading, that we might learn as it is told us by the Bible, that, “All those things back in the Old Testament was examples that we should see.” To those who obey God’s call, are blessed. Those who refuse it, are cursed. So we pray, Father, that we’ll have understanding, tonight, by the revelation. May the Holy Spirit reveal to us the things that’s pertaining to us in this day, it’s all hid in this great mystery of God that’s been since the foundation of the world. For we ask it in Jesus’ Name. Amen.

You may be seated.

<sup>13</sup> I want to talk on the subject, the Lord willing, from the thought of: *Jehovah-Jireh*. The word means “God will provide Himself a sacrifice.”

<sup>14</sup> And we’re speaking of Abraham, and this was at the time that he was looking for a promised son. To get the real truth of this, we’ll go back. And this was in the 22nd chapter. We want to visit back; I got a few Scriptures wrote out here, that I’d like to refer to, if possible. And I want to speak on them, and I want to start from the 12th chapter. We’ll go back to find out who this character Abraham is, and now how—how did it come that God chose him.

<sup>15</sup> We know that the promise was given to Abraham and his Seed after him, and only to be in Abraham are we heirs with him with the promise. Now Abraham had seed, and the seed, of course, was, he had many seed, seeds, but he had one Seed that the promise was to. He had Ishmael; and then after Sarah died, he married another woman and had seven sons besides the daughters; and they’re all seed of Abraham, but the . . . the seeds of Abraham, but the Seed was the one had the promise. And the Seed, actually, is the *faith* of Abraham, that he had in the promised Word of God.

<sup>16</sup> Now Abraham, we find out, we . . . don’t appear until we find him here about the 12th chapter. The 11th chapter of Genesis, we find that his father came down from Babylon. And Abraham was just an ordinary man, just as you or I, or anyone else. And he was getting, rather, what we would think, aged man. He was seventy-five years old. He had married his half sister. Her name was Sarah. And his name then, of course, wasn’t Abraham, it was Abram. And—and hers was Sarai. So we find that she was ten years younger than he, which made her sixty-five, and him seventy-five years old.

<sup>17</sup> They probably, he was a farmer, lived in the valley of the Shinar there, and lived an ordinary life. He—he probably went out in the daytime, and got his meat from the bush, and picked berries, and

lived that sort of a life. Just an ordinary man, there was nothing special about him. But one day, God called him. That's what made the difference, when God made the call.

18 And that's the way it is to any life. It takes God. It isn't what you do; it's what God does. See? You say, "I sought God. I sought God." You're mistaken. No man seeks God. God seeks the man. See? It's not you seeking God; it's God seeking you.

19 Jesus said, "You haven't chose Me, but I chose you." See? So you're chose before the foundation of the world, or you wasn't chose at all. He just come to redeem that name. And all whose names are not on that Lamb's Book of Life . . . before the foundation of the world, is the only ones going to be there, anyhow. See? You were chose in Him before the foundation of the world. When the Lamb was chosen, then you were chosen with Him, before the foundation.

20 And you are, as I said last night, an attribute of God's thinking. See, that's the only way you can be Eternal, and only form of Eternal Life. There is only one form of Eternal Life, and that's God. So, that's all, He is the One that's Eternal.

21 Now we find that Abraham had that place. And God, in the Old Testament, worked out types and shadows, to show what He was going to do.

22 Now we find here that God spoke to him. And the great thing, after God called him . . . The call that God gave was a supernatural call. But, yet, it never staggered Abraham, no time. He always knowed it was God. That's a great thing. When . . .

23 God's callings are supernatural; there is nothing natural. God takes the supernatural and works it out in the natural, but the callings of God are supernatural. The Bible said, "Gifts and callings are without repentance." See, it's foreordained by—by God.

24 Now we find that, in this, that Abraham being called, he heard the voice of God, and He told him something that was almost totally impossible. Him being seventy-five years old, his wife sixty-five years old, that would make her about twenty years past menopause, and lived with her since she was a girl. They had no children. And, yet, told him they were going to have a baby, and through this baby the whole world, all the nations, would be blessed. Now that's a strange thing.

25 "And Abraham," the Bible said in Romans the 4th chapter, "staggered not at the promise of God through unbelief, but was strong, giving praise to God."

26 I can imagine, after the first month . . . Course, Sarah, as I said, was past menopause. The first month, I can imagine Abraham said, "Sarah, how do you feel, honey?"

“No different.”

27 “Well, bless God we’re going to have the baby, anyhow. We’re just going to have it. God said we was.”

28 Sarah, knitted the little booties, and got the birdeye and the pins, and everything; got ready, making ready for it, ’cause she knowed she was going to have it. God said so. See?

29 The first year passed. “You feeling any different, honey?”

“No different at all.”

30 “Praise God! It’ll be a greater miracle now than it was the first time. See, it’s a year later. Going to have it, anyhow.” Why? God said so. That settles it. God said so. We . . . God said so.

31 Ten years passed. “How you feeling now, honey?” Here she is seventy-five, and he is eighty-five.

32 Now could you imagine an old man and woman like that, today, going down to the hospital, and saying, “Doctor, we want to make arrangements. We’re going . . .”?

33 God asks you to believe some of the most ridiculous things, but He always makes it right. God . . . A person that believes God, absolutely acts crazy, to the world.

34 Could you imagine Moses, trained in all the—the wisdom of the Egyptians, head of the army, the—the—the—the armies of Egypt. And, yet, forty years it taken him to train up to that, and it taken God forty years to take that education out of him, just what it take the world to put in him. Forty years more, He got him all trained down, all the education, theology out of him. And He met him on the backside of the desert, and he knowed more about God, in five minutes in the Presence of God, than he learned in forty years out of books. That’s right.

35 God is not known by education. He is known by faith. And God spoke to him in the supernatural. And what a ridiculous thing, sometimes, God makes us do.

36 Could you imagine an old man, eighty years old, running, a prophet running from God? And in the Presence of God five minutes: the next morning (Could you imagine him?), an old man, whiskers hanging way down like *this*; his bald head shining; a crooked stick in his hand; his wife sitting astraddle a mule, with a young’n on her hip; on the road down!

“Where are you going, Moses?”

“Going down to Egypt, to take over.”

37 See, “take over,” a one-man invasion. That sounds ridiculous. But, the thing of it was, he done it, because God said so. That settles it.

38 When God says so, that's all there is to it. That's—that's it. If God made the promise, hang your soul on it. If you can believe it, hang your . . . If you don't believe it, stay away from it; it'll harm you. But if you believe it, stay with it, it'll take you to the victory, just as sure as the world.

39 Now we find out, that, "Abraham staggered not at the promise of God." And when he was a hundred years old, and she was ninety, I can hear him; can't hardly talk now, he's getting so old and feeble, "Well, Sarah, dear, how do you feel?"

"Well, dear, I feel no different."

40 "Hallelujah! We're—we're going to have it, anyhow. God said so, that's all there is to it. God gave the promise." He said he was "fully persuaded that God was able to perform what He promised."

41 And now we call ourselves the Seed of Abraham, his Royal Seed (not Isaac's seed), his Royal Seed, Christ; and stagger at any promise, fuss with it and say it's not so, and doubt it in our minds? I doubt us being Abraham's Seed when we got that kind of a thought in us. Abraham's Seed staggers not at no thing. It calls things which were not, as though they were, because God said so. He's a Creator. He can make it so. He promised it, and that settles it. That's all there is to it. When God says it, that settles the whole thing. Now, remember, he wanted it . . . There could not . . . He told . . .

42 Another thing He told him to do, to separate himself now from his kindred and all of his people.

43 God, in order to get a man or a woman, boy or girl, to obey Him, you have to separate yourself from all unbelief, that's right, until you totally separate yourself from anything contrary to that Word, and believe It. You . . . God calls for a total separation.

44 What a difference there is today in our schools that's sending out ministers. They just in-documate them with all kinds of unbelief and theories that's no more Scriptural than some kind of a creed that they make up, and then send them out with such basis as that. No wonder we've hatched out a bunch of Oswald's and Jack Ruby's, and so forth, across the country. Communism is swallowing the country, because we've got seminaries and incubator preachers instead of God-sent, born-again, Holy Ghost filled, Fire-born sons of God, children of Abraham who believe the Word of God to be emphatically the Truth and nothing else but the Truth, rugged, and can stand there upon the promises, in the face of anything, and face it down, that it is the Truth. It's God's Word. All right.

45 Now He said, "Separate yourself from all your kindred, from all your people, everything, and follow Me."



46 God has not changed His way. God is the unchangeable God. The way God does anything, one time, He has to do it the same way the second time. Remember, when you can see God's action in any time, if He . . . If—if a man was lost, and He saved a man upon the basis of any certain decision He made, He has to always forever stay with that same decision. He cannot change it. See? He is infinite.

47 We are finite. I can know more tomorrow than I know today. So can you know more next year than you do this year. You know more this year than you did last year, but not God.

48 He is perfect, infinite. Everything He does is perfect. He can't make a decision today and make a better one tomorrow. His first one is perfect. Therefore, you can just hang your soul on anything He says, it's the Truth.

49 God was called on one time to make a decision, how to save a man, and the way He did it was upon the basis of the shed Blood of an innocent One, in the garden of Eden. And man has tried everything in the world to save man, otherwise; they've built cities, they've built towers, they've had organizations, educations, and everything else, and the whole thing is a total flop. There is only one way that God ever saves a man, that's through the shed Blood of the Innocent. That's the only way. That was God's first decision. He ever remains with it.

50 If God ever healed a man on the basis He healed him on, He has got to heal the next one when he comes to that place. If He didn't, He acted wrong when He acted the first time when the decision was to be made.

51 If He ever makes a decision, He has to ever stay with it. If He doesn't, He made the wrong decision then. See? And who can say God made a wrong decision? See? We couldn't say that. So God has to ever remain with His decision. So when He makes it, it's that.

52 So He said, "Separate yourself from all your kindred, everything, all the unbelief that come down from Babylon up there."

53 The first great organization in the world was Babylon, when it organized all the cities to pay tribute to this one city, very type, all these ism's and new things seen today. If you ever read Hislop's *Two Babylons*, and so forth, and get back in Genesis, you'll find out Genesis is the beginning, the seed, you see all these ism's and things, right placed right in there.

54 See, the self-starched Pharisees that come down from there, from that woman with them curious roots and so forth, come right down in the days of Jesus. Pharisees didn't believe in Spirit or nothing else, and they hindered Jesus. Jesus said, "Let them alone. If the blind

leads the blind, they both fall in the ditch. Let . . .” He went right on preaching, and healing the sick, and performing miracles, and just the same. It didn’t stop Him, because He was the Word. The Word goes right on, regardless of what takes place.

<sup>55</sup> So we find those things go on, and they finally come to the blossom here in the last days. As Jambres and Jannes withstood Moses, so will it be the same thing.

<sup>56</sup> Now, total separation from all unbelief. And, remember, Abraham the patriarch was never absolutely fully blessed until he obeyed exactly what God said do. And we’ll never, never, never be blessed any, and have the blessings, until we obey what God said do.

<sup>57</sup> Another thing I want you to notice here in the 12th chapter, that the covenant was altogether unconditional. It was not any strings attached to it. “I have,” not “if you.” There wasn’t no if’s to it. “I have already done it.” He give Abraham the covenant, unconditionally.

<sup>58</sup> And now know, in the Adamic covenant, it was, “If you don’t touch this tree, then I’ll do *so-and-so*. But if you do, then I’ll have to do *so-and-so*.” See, that had law attached to it.

<sup>59</sup> But in this covenant, “I have already made you a father of many nations.” And He’s alr- . . . It’s all unconditional. The covenant is purely grace, just absolutely grace. Only thing they had to do to maintain this covenant was stay and abide in the land; and every blessing, went with the covenant, was with them. Only thing they had to do was stay in that land. Now we find out, when they went down in Egypt, they lost their blessing, but not their covenant. The covenant was still there. They lost the blessing, but not their covenant, because their covenant was grace, unconditionally.

<sup>60</sup> And in—in Exodus, the 19th chapter, Ex- . . . Israel made one of its most rashel things that it ever did, was when it refused grace and accepted law. Look what grace had done. Grace had to furnish them a deliverer, had to furnish them a prophet, with a Pillar of Fire to a vindicate him with a confirmed Word, was the sacrificial lamb. Grace had give them a great revival. Grace had brought them through, opened up the Red Sea, brought them across that. Delivered them with signs and wonders, all by grace. But they wanted something so they could make themselves some big names.

<sup>61</sup> Now, if that just isn’t the people today, it’s just the same thing. They got to be, man has got to get hisself involved in it somewhere. And there is where that Israel made its great mistake, when

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it rejected grace and took law, instead. And the . . . Still, but the covenant that He made with them was still unconditional. It's still the same thing today, we find it.

<sup>62</sup> Abraham, then, after he had these conditions given to him, he started his journey, going on. Now we find he moved out.

<sup>63</sup> And in the 13th chapter, he finally come to a spot of full obedience to God. Now we find, in the 13th chapter, that Lot . . . First, he took his father, and the old man was always kind of in the way. And he tried to get a bunch dragging along with him. And when you do that, there is where you got it. God said, "Separate."

<sup>64</sup> "Well, I'll tell you, they don't believe exactly, but . . ." Then get away from it. That's the only thing, just stay away from it.

<sup>65</sup> And then the old man, he finally, after they buried him, then, Lot became a—a hair in the biscuit, as to say. We find out that he begin to murmur. And they both got rich, and they had plenty to get along with. And we find out then that Lot begin to quarrel, his herdsmen against Abraham's herdsmen.

<sup>66</sup> And we find out that He hadn't, God hadn't fully found faithfulness in . . . -aham, Abraham, to obey what He told him to do, to completely separate himself from all of his kindred, from all of his people, and to serve Him.

<sup>67</sup> So we find out that, God speaking to Abraham here, at the altar, and had told him what to do. Finally, Lot, when come the question come up between Abraham and Lot; was his brother Haran's son, and they . . . It would be his nephew. And finally said, "Let . . . We are brethren now. We won't have any quarrels among us. Now you, if you go east, I'll go west. And if you go west, I'll go east. Now you just separate ourselves, and we won't . . . There is plenty of room here for all of us. And you just go, you just make the choice." Now that was the real Christian spirit in Abraham, give even the enemy the benefit of the choice. And so he let him take his way.

<sup>68</sup> And Lot, like so many today, seen the opportunity. If he ever got away from that strictness, why, he might make himself a few dollars, he might be a popular man. So he looked down towards Sodom. And it was a well-watered land, and big city, and fine industry of salt, and so forth. They, they had the exports from there. And—and then, again, it was full of big time, women with all their Jezebel paint and everything, just a great time. His wife kind of felt a little that way, too, because, we find out, after he become mayor down there that she kind of—she kind of liked the way of the people. And that's the only thing you have to do, is get mixed up with something. See?

<sup>69</sup> God wants you to separate yourself, and—and get so far away from them things till you don't even see them at all. That, you want to see one thing, that's Him and what He promised.

<sup>70</sup> But Mrs. Lot, she kind of liked it. And, no doubt, she kind of said, "Dear, now I was just down, and you look how the women are dressing down there, and look at those girls. Look how our girls dress. So don't you think that they're more modern?" Oh, my! If we haven't got right back to another Sodom, I don't know why. There we find.

<sup>71</sup> But Abraham stayed with the promise. Then we find out, as it goes on, and the . . . as they separated themselves, and Lot. And Abraham took the poorer grounds, little way, stayed up where there was not very much grazing for his cattle. And, but, he was ready to take the way, because God had put him in that land, and that's where he wanted to stay. Ready to take it.

<sup>72</sup> Now when he finally, fully obeyed God, when he finally obeyed God to its fulness, to separate himself completely, it was then the Lord appeared to him again. Until he did that, the Lord stayed away from Abraham. But when he fully obeyed, then Lot . . . God appeared to him, He said "Abraham, lift up your eyes. Look east, look west, look north, look south, all of it belongs to you." Amen. Now, I like that.

<sup>73</sup> And, you know, that's something like it was when I got saved. I had always heard about God being a great God. And, you know, when I got saved, I . . . Somebody said, "Now all you have to do is join a church, and put your name on this church roll here at the Baptist church. That's all you have to do."

<sup>74</sup> But, you know, one day I seen that I was heir to something, that I—I—I wanted to look through it and see what I had. You know, I'm just that way. Like a—a big arcade, you own it, and—and everything in there belongs to you.

<sup>75</sup> You—you don't know what you own till you go to looking through the Bible, to find out the promises. Amen. They'll keep you from them if they can; but they're yours. Every promise is to Abraham and to his Seed after him. Amen. Every Divine promise in the Word belongs to Abraham and his Seed, and you're a heir to it. An heir! Oh, my! I like to look through to see what I got. If somebody give me something, I like to look it over. And I like to look through the Bible and see what belongs to me. Every Seed of Abraham ought to do that, when you become borned again, filled with the Spirit of God, and the Holy Spirit upon you, you're a heir to every one of those promises.

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76 You know, it's like I said, a big arcade, for we're baptized into that arcade. By one Spirit we're all baptized into one Body, and that Body is Christ, which is the Royal Seed of Abraham, and heirs to everything that's in it. Amen. Everything that was in God, God poured into Christ; everything that was in Christ, He poured into the believer. Amen. God above us, God with us, and God in us! Everything, every promise in the Book, is yours if you can believe it, if you have faith enough to accept it and believe it.

77 You know, I look around, if I find something that's a little too high, wonder what's in that, I'll get me a ladder and push it around, and keep climbing till I get up to it. That's the way, a promise in the Bible, if anything seems like it's kind of mysterious to me, I just keep on praying till I reach it. That's all. That's the way to do it. Keep praying, keep holding on, climbing up, believing, until you're . . . You're heir to it, you got a promise to it, and you got a right to it, and, "Ask and you shall receive, for all things are possible to them that believe."

78 Now we find out that Abraham walked through the land. God told him, said, "Walk through the land, look over it. Everything in here belongs to you. Every bit of it is all yours. It all belongs to you."

79 Now we find out then, that, that in the 14th chapter of Exodus now or . . . 14th chapter of Genesis, pardon me. In the 14th chapter of Genesis, Abraham and Lot had been separated, and Lot finally got into some trouble. And you'll always do, when you separate yourself from believers, you'll get into trouble. We find out that the kings done confeder and they made war. And they come down and they took Sodom, they took Gomorrah, they took all their kings of the dales and valleys, and everything, and took Lot. And just a few people escaped into the mountains.

80 And when they did, someone that escaped come and told Abraham the Hebrew, said, that, "The Sodom has fallen, and Gomorrah, and they have took their kings, and—and so forth, and took all the peoples, and their victuals and everything they had. And they took Lot and his wife, and his daughters, all the women, and has gone on with it."

81 Now, Abraham, watch this Christian spirit pursuing for his brother. Even that, though, Lot backslidden, gone back, yet Abraham loved him. He kept on pursuing.

82 Just like Jesus, in the Laodicea Church Age. Yet, they put Him out of their church. And He was on the outside, knocking, trying to get back in. [Brother Branham knocks seven times on the pulpit—Ed.] If He could just get somebody to open a door so He could come in!

<sup>83</sup> There is that spirit of Abraham, see, going after his fallen, degraded brother. And he went after him, and he took his three hundred man servants and armed them. And he met him down at Dan; that's the extreme end of Palestine there. And he met him there, and separated himself at night, and pursued and fought the armies down, and overcome the kings, and slaughtered them, and brought back all that was taken out.

<sup>84</sup> Notice, when he come back, what a beautiful picture here. That's the reason I just like to kind of preview this a little bit, so we get the . . . before I get to my text of *Jehovah-Jireh*. If you notice Abraham bringing back all that had been lost, his wayward brother and the children, as he brought them back, the kings come out to meet him.

<sup>85</sup> And Melchizedek come out, "Which was the King of Salem, King of peace, the King of righteousness, the King of Jerusalem; without father, without mother, without beginning of days, without ending of life." Melchizedek met him on the slau- . . . coming from the slaughter of the king, to Whom the patriarch Abraham (Hebrews 7) met this Man and paid a tenth, a tithing. What a great Man this must have been! Who you think it was? "He had no father. He had no mother. He had never did begin." And ever Who He is, He is still a living. "He never did end. The King of Salem, King of peace!" Oh, Who was this great Man?

<sup>86</sup> And notice what a type we find here. After the battle is over, after the—the real believer has fought the enemy, broke down the lines and tried to capture his brother, the real Seed of Abraham bringing back that wayward brother, Melchizedek come out and served wine and bread, communion, giving communion after the battle was over, served the communion to him after the battle.

<sup>87</sup> A very beautiful type of when the battle is over, here on earth, the victories have been won. Jesus said, "They would eat it anew in the Father's Kingdom," after the wayward has been brought back. Then the first thing we do when we go in, after the battle is over, is sit down at the table in the Kingdom of God. And there those that has fought, and sat down and overcome, shall be clothed in the righteousness of Christ, and then again they take the bread and the wine, in the Father's Kingdom on the other side. What a real picture this is, of Abraham going out and getting Lot and bringing him back.

<sup>88</sup> Now we find out then, that in the 15th chapter, we find something very outstanding here. I—I kind of like this, extremely well, seeing who Abraham was now, and Abraham and his Seed after him. We find here, that after Abraham had done all these great things; believing God, holding to the promise, separating

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himself, and all along following out the way of—of carrying out the commandments of the Lord; we find out that God appeared to him at the altar. And Abraham asked Him the question, he said, “Now, who is my heir but—but this Eliezer of Damascus? And now You promised me a Seed. And I—I want You to do something; I want You to confirm this promise to me.”

<sup>89</sup> And God said that He would confirm it to Abraham, confirming the covenant that He had made between Him and Abraham. Now He is going to give him a sign that it's going to be true. That, even though he's old, he's about eighty-five now, but yet He is going to prove to him, by a sign, that He's going to keep that covenant.

<sup>90</sup> Oh, I'm so glad that God always gives us signs, because He. . . We ought to know, today, that the hour that we're now living, there is supposed to be a sign in the earth at this time. We're to look for that sign. God never does anything without first giving the people a sign and a warning. And a genuine sign is followed by a voice, and the voice is always a Scriptural voice.

<sup>91</sup> Now He is going to confirm the covenant to Abraham, or Abram, yet. And He said, “Take you a young heifer.” Now, remember, there is a female calf. “And take a she goat of three years old. Each must be three years old.” Notice, a three-year-old heifer, female; three-year-old goat, a female. “And a ram,” male. Each three, three years old, and there is three of them. Three; she, two she's, and a he. See? Three-year-old, clean sacrifice, a lamb. . . a heifer, a three-year-old she goat, and then a ram.

<sup>92</sup> If you notice, everything there builds into a sign. And now I'm not supposed to preach doctrine from the platform here, and I'm sure that's close enough you can see. Notice. And took two, two birds. “One a pigeon and one a turtledove,” which are the same family, the pigeon and the turtledove.

<sup>93</sup> Now he cut the goat. . . the sheep in two. He cut the—the ram and the goat, and the others. He divided them, cut them in half, and laid them down. But the doves, he. . . and the pigeon, he did not divide. That was, course, anyone knows the Scripture, know that's Divine healing. See, it's in both covenants. And so we find out, he laid them in. Healing is always by faith in the shed Blood, always. And the old covenant had Divine healing, how much more has the New Covenant got it? See? If the old covenant produced it, what about the New one, when, “It's a much better covenant, speak of better, higher things, greater things, better things”? The New Covenant!

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94 Now we find in this, that Abraham, when he did this, then notice what happened. Now here is a great, outstanding point. I don't want you to—to—to miss it. The confirmation of the covenant, in other words, it's a promise, that, "I'm true to what I do or what I say I'll do," God confirming it to Abraham.

95 And he took those sacrifices and slayed them, and put them end to end, together, as he laid them down; and watched the birds off of them, so the birds wouldn't come down upon the fresh meat, until the sun was going down, in the evening. And when the sun came down, or was going down, here He showed Abraham what He was going to do in the future, what was going to happen.

96 Notice, He told Abraham: First thing he saw was a real horror of darkness come over him. First, a real heavy sleep fell upon him. Now, that sleep represented death to all human beings. Every man has to die; death to all human beings. That sleep come upon him; and before that went a—a—a real horror of blackness; and then went a furnace of fire; and then a little burning Light went between the covenant, went between the sacrifices, divided it. Now what does that mean? It means that every human being has to die; and really, after that, deserves to go to hell; that's right, in darkness, outer darkness, separated from God; but the Light came in, and went in between, dividing those sacrifices. If you understand, we . . . That covenant!

97 Like we Americans, how do we make a covenant? Well, the first thing we do, we say, we're going to make some kind of a business deal or something, we usually go out and eat; and sit down, talk a while, and then give our propositions; and then shake one another's hands. We say, "Shake on it!" That's our covenant. That's our promise.

98 Now, in Japan, you know how they make a covenant in Japan? They also have something to eat; then they pick up a little cruse of salt, and they throw salt on each other. That's confirmation of the covenant.

99 We shake hands, say, "It's sealed, old boy. I believe it. I'll stay with you. It's a promise."

100 In Japanese, Japan, they throw salt on one another. "It's sealed, buddy. That's the end of it." That's the end of all strife then. They, they made the covenant, confirmed it, by throwing salt on one another.

101 But in the old days. Can I have one of these? [Brother Branham picks up a piece of paper—Ed.] In the old days, here is the way they made a covenant. We drew an agreement, and we took the agreement and wrote it out like *that*. And then we killed an animal, a sacrifice; divided it, laid it out like it was in Abraham's time there.

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And then we stood in between this covenant, you and I, and we made a vow to God. "If we fail to keep this covenant, may we be as that dead sacrifice that died in our place. Let that blood of that sacrifice answer on us. May we die the same death, if we fail to keep the covenant."

<sup>102</sup> Then it's all drawn out, or wrote out on a piece of script like *that*. Then it's tore in two, like *that*. [Brother Branham tears a piece of paper in two—Ed.] Now you take one half, and I take a half. And now, you see, you cannot duplicate that at all, especially when it's wrote on a sheepskin. See, you could not duplicate it at all. *This* has to exactly dovetail with *that*, to make it so. And then when we come together, I'm carrying one part, you're carrying the other part. And then when we come together, and this covenant is to be made, and our vows is to be paid, then my piece of paper must exactly dovetail with your piece of paper, and therefore you are the one that's with me in the covenant.

<sup>103</sup> What God was showing there He was doing, that God Himself was coming down to be made flesh, and He was going to be in the covenant. And God took Christ, the Spirit; God Jehovah took Christ, at on the cross, and He tore Him in two. He ripped out His soul and set it on High, and took the body and put it in the grave. And lifted up the body, in the morning of the resurrection; and sent back the Spirit that was upon Him, to be on the Church. That, the same confirmation in this last days, "Jesus Christ the same yesterday, today, and forever," where that same covenant would have to be in the people.

<sup>104</sup> How you going to get It through education? How you going to get It any way besides a confirmation of the living, resurrected Jesus Christ that's been raised up from the dead and sitting in the Majesty on High, tonight? With the same Spirit was upon Him, is upon Abraham's Royal Seed, in the last days, confirming and proving that He is the same yesterday, today, and forever. Amen. It makes you feel religious, doesn't it? There it is, in the exact covenant, "Write My covenant upon their hearts." Jesus said, "The things that I do shall you also."

<sup>105</sup> As we come up here to Sodom, in a few minutes, watch how it is, how it takes place there, exactly how the promise is for the last day and what He would do.

<sup>106</sup> He was confirming it, showing that He . . . He tore the body of Jesus apart, taking the Spirit, lifted up the body to the right hand of the throne of God; and sent down the other part, the part He tore

out, the Spirit upon us, which is called the Holy Spirit. And the very Life that was in Christ is in you, that shows He's your Redeemer. He's adopted you unto God, and now we are sons and daughters of God, with the Spirit of Christ. Amen.

107 "Works that I do shall you do also. Greater than this shall you do, for I go unto My Father." Amen.

108 The Spirit that was in Him is on you, Eternal Life. He is the giver of Eternal Life. He's a Redeemer, to bring back that which fell in the fall, in the human race, to bring back to God. And the Spirit that was in Christ is in you. And if the spirit of a—of a Dillon was in me, I'd have guns. If the spirit of an artist was in me, I'd paint pictures. If the Spirit of Christ is in you, the works of Christ you'll do. Amen. That's right. The Life that was in Him is in you.

109 Transfer the life from anything to another thing. If you could take the life of a—of a pumpkin and put it in a watermelon vine, it would bear pumpkins, exactly. You take the life out of a peach tree, and put it in a pear tree, it'll bear peaches, because the life that's in the tree gives the evidence of it.

110 And there is how the Royal Seed; through Isaac come the natural seed, that rejected It. In the cross, from Ephraim to Manasseh, it was transferred, the blessing from the right hand to the left hand; or the left hand belonged to the left, the youngest to the oldest; through there turned the whole situation from the natural seed of Isaac's, which rejected Christ, and the natural church today which still rejects Him.

111 But the spiritual, Royal Seed of God that believes, the Royal Seed of Abraham which believes every Word of God, there is a confirmation of a living, resurrected Jesus Christ in them. Amen. Amen. Oh, my! See, the same thing it was, the whole Church must be relation.

112 When it was typed in the natural seed, look, Isaac and Rebekah were first cousins, blood relation, same fathers; see, fathers was brothers, made them blood cousins, the bride and the bridegroom.

113 And in Adam and Eve, it was all Adam, to begin with. God took a rib from his side and made a woman, and He took the feminine spirit out of Adam and put it in a woman.

114 Therefore when a woman acts masculine, there is some . . . there is a perversion there somewhere. And when a man wants to be a big sissy, there is something wrong somewhere. God made a man and dressed him like a man, and a woman like a woman. He ever remains them to be that way. Amen. When you see them doing something

else, there is something wrong. It's perverted. And the whole thing has become a bunch of perverts. That's exactly right. The whole race, the whole generation, it's, "the whole thing is a putrefied sore," as the Bible said. There is hardly soundness anywhere. You know that's the truth. You can't find hardly any—any among them out . . . But go out on the street, it's hard to find a real man; sissies as I ever seen. And women, they wear trousers, cut their hair, wear lipstick, smoke cigarettes, try to be a man. What do you want to be a man for? You're supposed to be a lady.

115 I seen a sign, said, "Tables for ladies," in a barroom.

116 I said, "You never had a customer." A lady won't go to such a place. No, sir. No, a lady won't. A woman might, but not a lady. She won't go into such a place. But there you are, see.

117 God separated, cut. See, the Body, the Bride of Christ, has to come right back to the first. Now Eve was . . .

118 What was Eve? Her and Adam were the same. They were called Adam. They were spirit. When He formed man, the first time, He made him in His Own image. And God is a Spirit. "In the image of God created He him, male and female created He them." He was . . . and then still there was no man to till the soil. Then God formed man out of the dust of the earth and put this dual spirit into him, and that was the first Adam.

119 Then when He separated Eve from Adam, Eve fell by disbelieving the Word. That's right. That's where the church failed today, disbelieving the Word!

120 But in this case, to the Royal Seed, called, predestinated to Eternal Life, the Royal Seed of Abraham, they believe that Word. I don't care what comes or goes, how much they laugh, who says *this*, *that*, or the *other*, they are ordained to Eternal Life. And she goes right straight back. Her and her Lover, Christ, is one. The Life, the Spirit that's in Christ, is in the Church. That's their Eternal covenant, here. See? God took the Spirit of Christ, tore it apart, at the sacrifice at Calvary; and took that Spirit, lifted up the body and set it on the right hand of the Throne of God and Majesty on High. That's, everything in Heaven is controlled by Him. And then the Spirit that was upon Him, come back; the same Spirit, not another Spirit, the same Spirit come upon Him, to confirm the covenant to the Royal Seed.

121 And in the last days we are supposed to see it, according to the Scripture. And before the Bride of Christ can ever be taken up, there

has to be a ministry just dovetails that exactly. Amen. I'm so glad to say, tonight, that I know that's the Truth. Amen. Dovetailing, confirming the covenant!

<sup>122</sup> He confirmed it there, showed him what He was going to do, confirming the covenant. Any Bible scholar knows that's where He confirmed the covenant to Abraham. What was He doing? Showing in a figure, what He was going to do, with these sacrifices.

<sup>123</sup> And now it's getting late, and I won't have time to divide these sacrifices. I'm going to have to maybe do that tomorrow night, but, notice, show what they, what these sacrifices meant. But, see, He confirmed it, showing that in the last days . . .

<sup>124</sup> Now anyone that ever read ancient history, knows that that's the way they made a covenant. They wrote it, then tore it apart, and handed; one took one piece, and one another. They had to come back, over a sacrifice, make their sacrifice. That's what Abraham did to the . . . down in Gerar, and so forth, where he went there, where they offered the altar . . . offered up their sacrifice and made their agreements, and tore it apart like that. And God did the same thing, showing there that what He was going to do to A- . . .

<sup>125</sup> The question was, "Where is—where is this Seed You promised me? Where? How am I going to be it? The people are laughing at me, saying, 'Abraham, father of nations, been fifteen years. Now you're eighty-five years old, or—or ninety. Where, where, where, where is all your children at? How many children you got now, father of nations?'" See, making fun of him. But he staggered not. He stayed right with it. Made fun, said, "Father of nations, now let's see, how many children do you have at this time?" See, wanting to make fun, because he was holding to God's promises, believing that He is able to keep what He promised. He's—He's more than able. He's . . .

<sup>126</sup> He can provide His Own sacrifice. He is Jehovah-Jireh. He can provide and make a way for what He promised. And He confirmed the covenant to him by showing him how He was going to do it, taking Christ and tearing the Life from Him, and send it down in the last days upon . . .

<sup>127</sup> Now we'll finish that in the Scripture, this week, to prove that to you, that this covenant has to be confirmed with the Royal Seed of Abraham, which are the people out of the Gentiles, not Jews, "a people out of the Gentiles, for His Name's sake," taking it for His Name. The Church that's got His Name will come back into Him, because that's who She is, her Life.

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128 Listen, when on the Day of Pentecost, when the Holy Ghost fell on the Day of Pentecost, the Life was given to the Church. And that Church that went right out and produced, they wrote behind that Church a Book of Acts, of what It did, because it was Christ in the apostles.

129 Now Jesus said, in Saint John 15, "I am the Vine, ye are the branches." Now, the Vine does not bear fruit. The branch bears fruit. It's energized by the Vine. Well, now, if that limb, first one come out on that tree, produced a Book of Acts; if that ever puts out another limb, it'll be the same Life.

130 A few months ago, I was standing with my good friend, John Sharrit, up at Phoenix. I live at Tucson, as you know. And so I was up to Phoenix, Brother John Sharrit, very fine Christian brother. And he was real, real poor, and the Lord has blessed him. And—and when I first went to Phoenix, years ago, he had no children. And—and he was wanted children. And—and they, poor, working out on the street, busting concrete, about twenty-five, thirty cents an hour. And he come down there, and he believed every Word of the Message. And he said, "Will you pray for me?" He's got five children now.

131 And that, on besides that, he gives around three to four million dollars every year to the cause of Christ. And that's right. I was with him here, not long ago, looking over his cotton farm. He bought a whole county, had fifteen hundred Mexicans taking care of it. And was, fifteen years ago was busting concrete, for twenty-five cents an hour.

132 He took me out in his great citrus grove. And I seen the funniest looking tree, there, I ever seen in my life. It was some kind of a tree, it had all kinds of fruit on it. And I looked, and it had oranges, it had lemons, it had grapefruits, it had tangerines, had tangelos. I think there was about nine different kinds of fruit, or ten. And I said, "What kind of a tree is that?"

133 "Oh," he said, "that's just a little experiment, Brother Branham."

134 I said, "Oh, I see." And I said, "They're all living on that one tree?" I said, "What kind of a tree is it, to begin with?"

135 He said, "It's an orange tree. That's a navel orange."

136 And I said, "It is?" I said, "What's these other fellows doing on there?"

And he said, "They're grafted into it."

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<sup>137</sup> I said, "Oh, I see." I said, "I understand." I said, "Now, now next year, everything will turn back to an orange, won't it?"

<sup>138</sup> Said, "Oh, no." Said, "No, the lemon will bring forth a lemon." He said, "The . . . and the grapefruit will bring forth a grapefruit, and the tangerine will bring forth a tangerine."

I said, "Out of an orange tree?"

He said, "Yes, sir."

I said, "I don't see how it can do it."

Said, "It's all citrus fruit."

I said, "Well, praise the Lord! I see something."

<sup>139</sup> Look! Oh, brother, when that Holy Spirit come up into that Vine, and produced from its Vine to the first branch, and they wrote a Book of Acts behind it. If that tree ever puts forth another original limb, she'll grow the same thing. It'll be Jesus Christ. Now we've got Methodist, Presbyterian, Baptist, Lutheran, everything else grafted into it, bearing denominational fruit; but if it ever puts forth another branch, she'll be a genuine, Christ-filled, Christ-centered Word of God.

<sup>140</sup> And, remember, you remember *The Bride Tree* message. Many of you takes the tape. How that the husbandman come forth, and it was bearing the wrong kind of fruit, so he cut it off, cut it off, keep cutting it back, cutting it back. But Joel said, "What the palmerworm left, the caterpillar eaten; what the palmer- . . . caterpillar left, something else eaten." We find out them insects is the same insects, only in a different stage. And what the Lutheran left, the Methodist eaten; what the Methodist left, the Baptist eaten; what the Baptist left, the Pentecostals eaten. The whole thing is cut down.

<sup>141</sup> But God said, "I will restore, saith the Lord, all the years. I'll send back another Church, in the last days. I will restore that original Power again. I . . . In the evening time, it shall be Light." Down in the heart of that tree, no matter how many branches is pruned, there will come forth the Royal Seed of Abraham! Hallelujah! God promised it. God will do it. He said He would do it. "I will restore all the years that the denominations eat. I will restore all the years. I've pruned the thing off, but yet there will come a Vine out of the heart of it. He'll be like a tree that's planted by the rivers of water, a man that meditates in the Word of God, day and night," not to a creed or a denomination, "but meditates in the Word, day and night. He'll be like a tree that's planted by the river of water; branches shall not wither. He'll bring forth his fruit in the season." God promised it.

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<sup>142</sup> God, tearing loose, pulling out, cutting apart, separating Himself, dividing Himself. He did the same thing on the Day of Pentecost, when the Holy Ghost come down. That Pillar of Fire come down, that followed Israel, we all know that was the Logos, that was Christ. And when It come down, on the Day of Pentecost, what did It do? It divided Itself, and tongues of Fire set upon each one of them. God dividing Himself among the people. Oh, brother, you can be undivided, with the same Spirit that was in Christ.

<sup>143</sup> “He that believeth on Me, the works that I do shall he do also. Greater than this, or *more* than this,” the right translation “for I go unto the Father. Yet, a little while and the world seeth Me no more, yet you’ll see Me, for I,” personal pronoun, “I’ll be with you, even in you, at the end time, the consummation.” He promised to do it. The Seed of Abraham, He is here now. He’s . . .

<sup>144</sup> We’re here, a few days ago, celebrating the resurrection of Him, that God raised Him up. We testify it. We sing it. And He might appear and do something that He did, just like He did before His resurrection, we’d call it, “a fortuneteller, a devil, a Beelzebub,” shut it out from the church. What do we do that for? Has to fulfill the Scripture, that, in the Laodicean Age, the Word, which was Christ, was put on the outside, [Brother Branham knocks four times on the pulpit—Ed.] knocking at the door, trying to get some cooperation from somewhere, come in and make Himself known.

<sup>145</sup> But there will come a branch out of There, just as certain as anything!

<sup>146</sup> I said to Brother Sharrit, “Then what kind of a branch will it bring forth next year? Will it be an orange? Will it be a lemon? Will . . .”

<sup>147</sup> “Yes, it’ll be the original,” he said. “When it brings forth a branch out of itself, it’ll be an orange, just like it was at the beginning.”

<sup>148</sup> And when the real, living Seed of Abraham come up, that same Spirit was in Jesus Christ will live among them, every Word will be punctuated with a “amen.” [Brother Branham knocks four times on the pulpit—Ed.] They believe It. Not, “*This* is inspired, and *That’s* not inspired.” They believe the whole Thing, ’cause It’s the Word of God.

<sup>149</sup> Do you believe It, tonight, with all your heart? [Congregation says, “Amen.”—Ed.] I believe it.

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<sup>150</sup> I done preached here now till it got long time. Let's bow our heads just a minute. And I'll finish this tomorrow night. I promised I wouldn't keep you late.

<sup>151</sup> Jesus Christ the same yesterday, today, and for a confirmed. It settled it with Abraham, when by faith he saw it, went right on, staggering not in unbelief. He staggered not. Now what about His Royal Seed, we who claim, we Christians of this day, who claim to kiss the same cup that He drank from, having His same Spirit within us, and to see Him vindicate His promise of being here with us?

<sup>152</sup> The promise, to make it fulfill, it's never been so in all the ages. We've never had it before. Search the history. Never did it appear. And where did It, supposed to go to in the last days? To the elect Church. Not to Babylon, not to Sodom; they had a messenger down there. But the Holy Spirit is the Messenger to the elect Church, tonight, God dwelling in human flesh, showing Himself, the Discerner, the Word that discerns the thoughts and intents of the heart. "Jesus Christ the same yesterday, today, and forever." He is Jehovah-Jireh. He has already provided our Sacrifice, and is confirming His covenant. He is keeping His covenant, in the last days, with the people.

<sup>153</sup> Friends, we could talk here all night. Things that's been said, there is enough said. There is people here that's sick; you need healing. Why don't you believe That? If I could heal you, I'd do it. Be praying. If I could heal you, I would do it. I cannot heal you. I'm . . . You notice, I'm giving the service, the first night or two, here, on praying for the sick. And that's not only for that. If there is any Seed here that's ordained to Life, the Holy Spirit will catch it. They'll see it. They'll know it. Now He's . . .

<sup>154</sup> How many in here would raise your hands, before God, and say, "I believe it with all my heart, that Jesus Christ is the same yesterday, today, and forever; that He's arose from the dead, and He's alive among us tonight, showing Himself to be among us, and I believe it is of God"? Would you raise your hands, and say, "I truly believe it"?

<sup>155</sup> Now, Heavenly Father, they're in Your hands. They are . . . They are claiming that they are the Seed of Abraham. They—they want, they—they want the blessings of God. And now I have told them, in this simple, little way. I started on my text, and didn't get to finish it. But, Father, they—they see here, in the confirmation to Abraham, that You confirmed the promise to him, give him the confirmation. Now if the—if the Spirit of Christ isn't in us, then we are nothing of Christ. And Christ's nature cannot be changed.

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156 And He has well told us, and promises these things according to the Bible, in many place. Even the Old Testament promised it, in Malachi 4, that how it would be in the last days, "Would turn the hearts of the children back to the Faith of the fathers," as the Pentecostal fathers, the original Doctrine of the Bible, the original Word, that what It would do. And there would be a sign, and this sign would confirm, be confirmed by the Voice that would follow it, that You are here. And we believe You.

157 Now, Father, may—may Satan make his way out. We—we do not believe that we have any power, Lord. We don't claim to have power. We claim to have authority.

158 We realize, the little policeman on the street, with a little cap sitting on his head. Of big cars sweeping down through them broadways, at ninety miles an hour, with three hundred horsepower motor, he hasn't got power to stop a one of them. They'd just crush him right down. But just let him show that badge, and lift his hands, brakes will squeal and tires will hum. It's authority. The whole city is behind him. He's got authority, not power. He may not weigh a hundred pounds, but he has got authority.

159 And that's the way it is tonight, Lord. We come to Satan, not with power, but with the authority, showing the Blood and the confirmation of the covenant. He has no right to hold these sick people.

160 Looking upon them and seeing them sweating it out, here, O God, if there is some way I can just get the Message to them! If they could only see, Lord, just realize! Wake them up, Lord. One time now, tonight, let them see that You're the same God. You are confirming Your Word. You keep It just as You promised. In these last days, You said these things would happen, "When the Son of man is being revealed," that these things would take place. Grant it, Lord, and let them see that it's You. In Jesus' Name, I pray. Amen.

161 Now believe, friends. You're such a nice audience. I just run past my time, see, and I—I didn't mean to do that. I told them I . . . we'll be out on time, tonight, but I failed it because I . . . And I'll finish my text tomorrow night, maybe, the Lord willing.

162 Now here we are. You're people. We're all just human beings. We want to live. Everybody wants to live his time out. I believe God want us to do that. I—I do believe it. Now, it isn't because there is no Balm in Gilead.

163 You know, it was said one time, "Why, why is it? Is—is there no balm in Gilead?"

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<sup>164</sup> “Is there no prophet there?” Isaiah said, or, I mean Elijah said. “Go ask him, ‘Is it because there is no prophet in Israel? Why do you go to Ekron up there, the god Baal-zebul? Why, what, do you go up there?’ Him being a Jew, ‘Why do you go up there?’”

<sup>165</sup> Said, “Is it because there is no balm in Gilead, there is no physician there? Is there? Is that the reason?”

<sup>166</sup> Is that the reason? No, Sir. We’ve got Balm. The Holy Spirit is here. Yes, sir. The promise is ours. Now you’ve just got to believe it. You . . .

<sup>167</sup> It’s a day to where people’s mind are so scattered, they don’t . . . I feel sorry for them. They don’t know what to believe. One says *this*, and one says *that*. “And let every man’s word be a lie, and Mine be true,” the Lord God said. That’s right. Now He cannot change His nature.

<sup>168</sup> Now, I believe last night we started prayer card one (wasn’t it?), and called up to about twenty, or something like that. Huh? Let’s just change that procedure. Let’s not have any prayer cards at all. Yes, you just pray. You know, a prayer card just gets you up here.

<sup>169</sup> But I feel His Presence, so I just know He is here. How many ever seen a picture of that Angel of the Lord? So help me, when I meet you at Judgment, It ain’t two feet from where I’m standing right here. That’s right. It’s here.

<sup>170</sup> Now somebody that hasn’t got prayer cards, raise up your hand, say, “I haven’t got prayer cards, and yet I’m sick and needy.” Well, it’s just everywhere. All right.

<sup>171</sup> Now I’ll tell you. What did that Angel do up there that time? He turned His back, had His back turned to Abraham. Which, I was going to get to, tonight, and didn’t do it. And where He said, “It would be the same thing at the coming of the Lord, as it was at Sodom.” We find out, He had His back turned to the tent. And Sarah laughed at what He said, because He told him. And she couldn’t understand that that, just being a Man out there, eating the meat that she fried, drinking the milk from the cow, and eating its calf, and that was God.

<sup>172</sup> The Bible said it was. Abraham said it was, “Elohim.” That’s right. “Elohim,” *God*. He vanished right before Abraham. And, “God,” called Him, “Lord God, Elohim, all-sufficient One.”

<sup>173</sup> “In the beginning,” the same word is used. Any scholar knows that. “In the beginning *God*,” look at the Hebrew, “Elohim.”

<sup>174</sup> Watch when Abraham said, “Lord God, Elohim,” same Man, same Person, showing that God would manifest Himself in human

flesh, to Abraham's Seed, to confirm the covenant, and do the same thing He did, (see it?) same thing He did there. He is always a prophet that discerns the thoughts and intents of the heart. Because, how many knows the Bible said that, "The Word of God discerns the thoughts that's in the heart"? [Congregation says, "Amen."—Ed.]

175 Now if God will take at least three people in here, tonight. Now this is a challenge. If anybody don't think it's so, you come do it. If they don't, then don't say nothing about it. See? Now, notice, taking at least three people, (three is a confirmation), that's totally strangers, and if the Holy Spirit. . . If you'll just believe, that's all I ask you to believe, to do, is to believe that *this* Bible is the Truth, and we're living in the last days, and this is the promise for the last days.

176 Remember, Abraham, or no one else, seen any other sign until the promised Son came on the scene. Abraham seen all kinds of signs and things, up to that, but that was the last sign. He'll never break it; the continuity of God. The Seed of Abraham, that's their last sign. See? That was the last. God! He knew, right then, that was Elohim. And Jesus come right back and said it would be that way, and here we are right here today on it, the same thing.

177 People, this is Truth. I know, "Right here in a little barn?" you said. Well, it's always been that way. He was born in a manger. There was hardly anyone would believe Him. But it's just those Seed that believe, that's ordained to Life, is all. "All the Father has given Me will come to Me." That's right. Don't have to worry, that; their name is there, they'll see it. And how? They'll do it.

178 Now, see, just the idea, I—I could pray and lay hands upon you. I'm going to speak on that, especially on Sunday afternoon. But I—I want you to see that you can lay your hands on Him. "He is the High Priest that can be touched by the feeling of our infirmities." Do you believe that? [Congregation says, "Amen."—Ed.] You believe it. And now if He will do that. . .

179 I—I do know somebody here. I happened to look over, and I see two or three of my friends sitting right there, that's a minister, a couple of them there. And one with his head down, the Lord just healed his little boy, from concussion of the brain, yet, today, called me by telephone.

180 And—and another man there, and his little baby, the other night, they thought it was dead. And I was in Beaumont. And we, call, went over, and he laid his hands upon me, started crying, said, "Brother Branham, the Word of the Lord is with you."

Just ask Him.” At that very minute, the little baby come back to life, and started living again. There is the father sitting right there, a minister.

<sup>181</sup> And this man, a car wrecked, and throwed him through the something or other, and over into a ditch, and concussed his little brain, and things. The Lord healed him, perfectly normal. They believed. They absolutely . . .

<sup>182</sup> Now don’t say I did it. I had nothing to do with it. Their faith in God, that’s what did it. You have faith! All . . .

<sup>183</sup> Jesus said, in Saint Mark 11:22, “Whatsoever thing! If you say to this mountain, ‘Be moved,’ and don’t doubt in your heart, but believe that what you said will come to pass, you can have what you’ve said.” But there it is, see. It’s not a hope; it’s a “know it.”

<sup>184</sup> And if He can prove Hissself alive, the One that made the promise can prove Hissself alive, and nothing else in the world can do it. Wake up! Shake yourself, real hard, your spirit. See? Nothing in the world can do it but God.

<sup>185</sup> Now you can—you can judge it a evil one, if you want to. They judged Him evil, so they can still judge His Spirit evil. They said, “He was a devil, doing that.” Well, course, they got that reward.

<sup>186</sup> You just believe. You can’t heal. I can’t heal. There is no man can heal. God is the healer.

<sup>187</sup> But if you can just realize that the very One that you serve, and separated yourself from the world to serve, the very One that you love; the very One that’s going to stand in the Judgment, you in the Judgment with Him, to be judged, if His Presence can come right here and show that He’s here!

<sup>188</sup> Now His corporal body can’t do it. When that comes, time is over. “As the lightning cometh from the East unto the West, so shall the coming of the Son of man be.” But, His Spirit!

<sup>189</sup> And the Church has come, look how it’s come up; through justification, sanctification, baptism of the Holy Spirit; and now right into the rapturing time, to get the Church ready. Just exactly the way it promised, just the way the Church Ages are lined out, and we seen that, everything coming right down, and right down.

<sup>190</sup> Pentecost is the last organization. That’s according to Scripture. It’ll be last organization, rejected with the rest of them, that’s right, as a organization. No organization is accepted to God. It’s a . . . It’s individuals, is the ones accepted to God.

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191 Now can't you believe His Presence? Now here, I'm just your brother, and now was sent, that God told me to come do this. Therefore, I believe Him. And if it wasn't written in the Word, for this age, I'd walk away from it. Anything that's not in that Word, I don't believe it. I—I wouldn't accept it. I don't say I wouldn't believe it, but I don't accept it; I don't understand it. But when it's in this Word, and a promise for this age, I understand it. Do you? [Congregation says, "Amen."—Ed.] May the Lord help us now. And you just . . . You reach up now, by faith, believe that in the . . . our presence . . . We're in His Presence, rather, now, is that same Jesus that made that promise.

192 And in the Bible here, the inspired Paul, who had the revelations in such abundance till he was made nervous, "And had trouble in the flesh, except he get exalted above the abundance of the revelations." See, he wrote the Bible, he was so inspired. He wrote the Books of the Bible. Like Moses, he was a prophet. So he, the Word come to him, and he wrote It, and was permitted into the Scriptures, sacred Writings. Now he was the one that—that—that says the . . . believes this, taught these things.

193 Now remember that Christ is risen from the dead and is among us. And get that in your mind, Christ raised from the dead and is among us.

194 Now, we have seen all kinds of great moves, and shouting and praising God; all fine. We've spoke in tongues and prophesied, and all. We've seen all that. That's fine. That comes right along with It.

195 But, remember, the last thing is His Divine Presence, the Word Itself. He is the Word. The Head, the Word, It's coming to the Body. See? And then that Word, in Hebrews the 4th chapter, said, "The Word of God is sharper, more powerful than a two-edged sword, and a discernor of the thoughts and intents of the heart." Now take that Scripture and run it right back from the beginning of the prophets, run it right on down through Jesus Christ, and see if that isn't the same thing, the same thing, that He is known as the Messiah.

196 Now it's not some man here is the Messiah. It's the Holy Spirit is the Messiah. Christ and the Holy Spirit is the same thing, so here It is here now just working in the flesh, getting the Body ready for the rapturing grace. Believe it, friends.

Lord God, please let it happen tonight.

197 Now in the Name of Jesus Christ, I take every spirit in here under my control, for the glory of God. I say that so that you'll understand. See, don't you . . .

198 If you're doubting, you—you, it's not good to stay very long, 'cause many people sitting here, no doubt, has seen what happens sometimes to unbelievers. It'll go from one to another, like it did in the Bible.

199 How many of you here is praying, knows that I'm a stranger, don't know nothing about you? Raise up your hands, that you are praying, so you know I don't know nothing about you.

200 You, that man sitting there with the black tie on, looking at me right here.

201 Now look. See that Light? Can't you see That? Just a amber, goldish-green Light down here.

202 Do you believe me to be His servant, sir? If God can reveal to me what your trouble is, do you believe, you would believe me with all your heart, you'd believe it was God? Would you do it? Would you believe your healing would come? You have a prayer card? No, you don't have it. You don't need it. Your trouble is in your ear. If that's right, raise up your hand. It was in your ear; it isn't now, if you believe it. I don't know the man, never seen him.

203 Now here is a man sitting right next to you. He's kind of praying. He is praying for something wrong with him. Look at me, sir. You have a prayer card? [The brother says, "No."—Ed.] You don't. You believe me to be God's servant? ["Yes."] You believe what I've told you, the Truth? ["Yes, sir."] You believe it's the Presence of Jesus Christ? ["Yes, sir."] You believe your back is going to be all right from now on? You do? Raise up your hand. If you will believe! See?

204 Now ask the man. I never seen him in my life. He never touched me. He is twenty feet from me. What did he touch? That fulfills the Scripture. He touched the High Priest. He was sitting there, praying to be healed. See, he touched the High Priest that can be touched by the feeling of our infirmities. See?

205 Now, what do you think, young man sitting back there, a young fellow looking at me so straight? Do you believe God healed that kidney trouble you got? You do? Raise up your hand, if you believe it. You want to stop that habit you got, too, throw them cigarettes away? Wave your hand like *this* if you do. Then lay it down and forget it. Jesus Christ healed you. If thou canst believe!

206 Right across from you, there is sitting a lady with glasses on. She is suffering with nervous trouble. Do you believe that God will heal you, lady? Raise up your hand if you believe it. All right.

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207 Will you do me a favor? There is a little lady sitting right next to you, is suffering with a female trouble, lady's trouble. That's right, lady. Raise up your hand, if that's so. Drainage. Lay your hand over on her, that she'll get well, 'cause she believes.

208 Say, then sitting next to her, one, two, there It's right over that other lady sitting right next to her. She is suffering with her legs, trouble with her legs. You believe that God will heal your legs? Raise up your hand. There you are. See?

209 You believe Him to be Jesus Christ the same yesterday, today, and forever? [Congregation says, "Amen."—Ed.]

210 You believe, sitting there? Right behind this man sitting here in front, the lady that's sitting *here*? Do you believe that God . . . You got two dangerous things. One of them is cancer; the other one, it's arthritis. You believe that God will heal you? If you will, raise up your hand and say, "I—I believe." All right, believe.

Do you believe? He is confirming the covenant.

211 Here is a lady sitting here looking at me, right behind this man. She has got on a red-looking dress of some sort. Red, up *here*; a sweater, it might be. She is too far; it's dim out there. After, see, that makes you so weak, the whole thing just begins to turn kind of a milky color around through the room.

212 Which, there It stands, right over her. See that Light? She is praying about something. If Jesus Christ will reveal to me what you're praying about, will you believe with all your heart? You will? I'm a stranger to you, and you're a stranger to me. But you got in contact with the High Priest, 'cause the signal that He gives me is right over you, see, see, the sign. I know it is.

213 You have a tremendous nervous trouble that you suffer with. And also you've got a goiter on the throat, that you're suffering with. If that's right, raise up your hand.

You say, "You can see that."

214 All right, you come . . . You're not from here. You come . . . You're not from this country here, this place. You come from Memphis. That's right.

215 The lady sitting next to you, she also come from Memphis. Do you believe with all your heart, lady? You believe that God can heal you? Do you believe me to be His prophet, or His servant? That stumbles people, see. You believe me to be His servant? You believe it's God that's what's doing this talking? You know I wouldn't know nothing about you. You believe it would be God then? All right. You believe with all your heart. And got, what you're suffering with,

you got a . . . you got trouble with your throat, also. And another thing, you've got a knot, a growth in your side. Do you believe that God can tell me which side it's in? If it is, raise up your hand if I tell you the truth. It's in the right side. See? See? Do you believe God can tell me who you are? Will that help you? You are Mrs. Cox. That's right. See? Go back, see.

<sup>216</sup> Do you believe? All of you believe now? [Congregation rejoices and says, "Amen."—Ed.] See, that's the confirming of the covenant to the Seed of Abraham, if you can believe! See?

<sup>217</sup> Here, there is a little woman laying out here on the stretcher. Can you hear me, lady, laying on that stretcher? Yeah. I cannot heal you. I know nothing about you; you're just a stranger to me. But do you believe that Jesus Christ can reveal to me what your trouble is? Would that help you? Would, it would? If you lay there, you're going to die. You only have one chance to live, that's accept Christ. You have cancer. That is right. You believe that God will make you well now? You do? Raise up your hand if you believe it. All right. In your place, the only thing that you could do, would be rise up out of that bed; and take up what you're laying on, and go home, claiming your faith in God, as the Seed of Abraham. Rise up, in the Name of Jesus.

See, she raises up, to take her promise in God.

<sup>218</sup> How many the rest of you believe it with all your heart now?

<sup>219</sup> Stand up. You got strength; God will give you strength. Rise up, to your feet. There she is, up, off of the stretcher.

<sup>220</sup> Now the rest of you wants to receive Jesus Christ, stand up on your feet. Stand up on your feet. Stand up, everywhere, accept Jesus Christ as your healer.

<sup>221</sup> Lord Jesus, heal every one of them. Grant it, Lord.



*JEHOVAH-JIREH* <sup>1</sup>

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