
GOD'S WORD CALLS FOR A TOTAL SEPARATION FROM UNBELIEF

 Let us remain standing, just a moment, now, for prayer. Let's bow our heads. I wonder if, in our congregation tonight, is there any here that would like to be remembered in prayer? Make your request known as we raise our hands to God. All right. Uh-huh.

Our Heavenly Father, we are approaching Thy great Holiness, tonight, in the Name of the Lord Jesus, with this promise, that, "If you ask the Father anything in My Name," be granted. We know That's true because It's Your Word. We are here praying for Your sick children, trying to see what we can do to encourage faith. I pray, Father, that You will encourage us greatly, tonight. Grant every request that was made known by them hands. And maybe some had requests that didn't raise their hands, Father, I pray that they'll be granted, too. Get glory out of our gathering together tonight, in Thy Name, we pray. Amen.

May be seated.

I think I'm the one that's guilty of throwing these in transposition. But I'm always afraid that, my hoarseness, I don't talk loud enough that you . . . Can you hear me back at the back all right, now? Way back, can you hear it all right? Yes, that's something, isn't it? That's fine.

Now, we are very happy to be here again tonight, just prior to this coming convention of the Full Gospel Businessmen. We're looking forward for great blessings in that time. I pray that the Holy Spirit will do something among us, tonight, that'll have us all up into the clouds, as it were, when the convention starts. And we are . . . The convention is not our coming together just so much to meet each other, but we—we, coming together in the power of the Holy Spirit. That's what brings the convention. We are coming to meet Him. That's our—our primary purpose of gathering, is to meet Him.

So glad tonight, see on the platform many of my friends that's begin to gather: Brother Row, and I met a Brother King, and Brother Brown, here, Brother Clayton, oh, is, everyone; they're all my friends. And these fine ministers in the city, here, that's, I have had this fellowship with for many years and we are certainly thankful for each one of them.

And now, I don't know just what the schedule is, but I have . . . for the services. With men, here, like Brother Brown and these men to speak, I'm sure you're going to be blessed with preaching in time of the

convention. I've kind of made a little vow that instead of holding the people so late, I could put more time praying for the sick. Everyone, perhaps, that's been in the meetings, they know the nature of the meetings, they know what takes place. Therefore, I don't feel that I'm among strangers or someone who doesn't know the—the little type of ministry that the Lord has given me today. So, I'm just going to make my message very simple each night, and try to make it thirty minutes, when we been making it two hours. So, that's quite an, quite a—difference. It's kind of hard when you get started on a thought, then you have to turn it away. But, trying to leave a little testimony of things that's taken place.

And tomorrow night closes our pre-services before the convention, praying for the sick. Last night I had to leave quite a few that I didn't get to pray for. We had the prayer line last evening, and the Lord give us a great respond to it. Once more. I believe that many, many people were healed, but I had to leave many of them holding their cards, yet. So, I promised that I would pray for them tonight and that's what I aim to do. And then tomorrow night, why, we'll pray for the rest, the Lord willing. You see.

Now, we're going to turn in the Scriptures, to a few Scriptures that I have written out here, for what I (if I would call it a text, I wouldn't know whether they call it a text, or not, but just for a text), I want to take this thought: *God's Word Calls For A Total Separation From Unbelief.*

² And now I wish to read out of the Bible, over in the Book of Genesis, the 13th chapter of Genesis, and we wish to start with the 5th verse, to read. I just love to read the Word. Because, what I say could fail, that's a man. But, if I just read this Word, what He says can't fail. So then I know there'll be good come out of it, if no more than just reading the Word. The 5th verse, we begin, of the 13th chapter.

And Lot also, which went with Abram, had flocks, and herds, and tents.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

And there was . . . strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle: and the Canaanite and . . . Perizzite dwelt . . . in the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.

Is not the whole land before thee? separate thyself, I pray thee, from me: and if thou wilt take the left hand, then I'll go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld . . . the plains of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest out of Zoar.

Then Lot choose him all the plains of Jordan; and Lot journeyed eastward: and they separated themselves . . . one from the other.

And Abram dwelt in the land of Canaan, and Lot dwelt in the city of the plains, and pitched his tent towards Sodom.

But the men of Sodom were wicked and sinners before the LORD exceedingly.

And the LORD said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou . . . northward, . . . southward, . . . eastward, . . . westward:

For all the land which thou seest, to thee will I give thee, and to thy seed for ever.

³ Now, the thought, of God's Word calling a total separation! We only know this by as we read the Word and see the Word manifest Itself.

⁴ Now, in the beginning, Genesis 1:3, we find that. "There was darkness upon the earth. And the Spirit of God moved upon the water. And said, 'Let there be light,' and there was light. And God saw that the light was good; and God separated the light from the darkness." So the Word of God began to separate the light from the darkness, from the beginning, so does it remain till this day.

⁵ As I said last night, of Jesus, when He was only twelve years old. And being a mistake of His mother, who is claimed by people to be the mother of God, and how that the woman said, "Why, Thy father and I have sought Thee with tears."

⁶ And quickly He, being the Word, said, "Knowest thou not that I must be about My Father's business?"

⁷ See, she was declaring Him to be Joseph's son, but He wasn't Joseph's son. If He'd been Joseph's son, He'd been with him; but He was with the Father, about His business. So the Word is always corrective and always right, and the Word will correct every wrong, always.

⁸ Now when the earth that . . . God was going to use the earth, and it was in total darkness. The Spirit of God spoke out, and said, "Let there be light," and He separated the light from the darkness. And

It's been doing that ever since, separating Light from darkness. God's Word also separated the water from the land, in the beginning. God spoke, and the water was separated from the land. So, that, He had a—a reason for that.

⁹ God never speaks a Word unless He's got a reason for speaking that word. He is not like you and I, that we just . . . or especially myself, that speaks so many foolish things. God speaks every word with a meaning, and something that He is trying to achieve, and will achieve by His Word. And It will perform exactly what He said It will do.

¹⁰ Now, if God said, "Let there be light," and there was no light, then that—that isn't, that wasn't God said that. See?

¹¹ When God says anything, He must back up what He says. And when the Word of God has been a vindicated, the Word been a vindicated, that is Light. Now, the Word Itself isn't Light until It's a vindicated Light.

¹² If God said, "Let there be light," and there was no light, then it wasn't the Word of God. But when light sprung upon the earth, that showed the Word was vindicated, and it was light.

¹³ Now, today, if God has made a promise, and when that promise is vindicated, then that is Light. That's the Light of the day, when the Word is a vindicated, the Word for the hour is a vindicated.

¹⁴ Then, God was going to have a—a earth that He was going to grow vegetation, and He'd have people upon the earth, and then He spoke and separated the waters from the sea.

Then, also, He separated, in Genesis, life from death.

¹⁵ Now, if we believe the Word of God, It is the Word of Life to us; but if we question the Word of God, It's death to us. For, God has spoken, who can deny It? See? And if we question the Word of God, then It becomes death.

¹⁶ Like Eve, now, Eve questioned one little phase of God's Word, and what did it do? Caused all this trouble that we have. If she would have remained behind the Word, fortified behind the Word, the whole armor of God, and not disbelieved It, then it would have never happened the way it has, it would have never been this a way. But, you see, there came death.

¹⁷ Then, God also had an atonement. Being merciful to us, He accepted a substitute death for their death, which both . . .

¹⁸ He separated life from death, also, in the garden of Eden, and He did it by His Word.

¹⁹ And today He does the same thing. When, we're in gross darkness, as I spoke on, Sunday, darkness upon the land, upon the people, and

gross darkness. In the midst of all of this, He is still speaking His Word of Life to those who want to believe It. And now we find that if . . .

20 Jesus has constantly told us that there is a separation. And we find that the last thing that's predicted to the human race, before the great final Day when we ascend into the Presence of God, there will be a final separation. He will separate the sheep from the goats.

21 God will, continually has been separating, separating, and that's what He's doing tonight. That's what He always does. You can see it in every meeting. He separates faith from unbelief. He speaks out. He declares Himself to those who will believe Him and have faith in Him.

22 Now we find out, in Numbers, the 6th chapter, that a Nazarite's call, a Nazarite call was to separate themselves from all the world, to the Word of God. That is a Nazarite call, separated.

23 We find out that Samson was a Nazarite, unto the Lord, and he was separated from the . . . by a sign. And this sign was that he was to wear his hair long, with seven locks. It was a—a sign of separation, that he was called for a purpose.

24 And I don't want to get started on this, because I said that it . . . I was just going to speak a few minutes.

25 But I think, today, when we see our sisters wearing long hair, as the Bible said they should, I think it's a Nazarite sign that they want to follow the Lord. And I know that sounds flat, and I—I—I want it to go home, see, because it is. It looks like somebody is trying to—to do, keep a—a something that God told them to do. No matter what the price, the world has to say about It out there, or how many scornful, or laughers, or critics, that doesn't bother a person that's totally separated from the things of the world, to the things of God. They'll obey the Word, and separate themselves from the things of the world, because the Word separates them.

26 I know they stand criticism. But if we wasn't criticized, then there'd be something wrong. The world always knows its own. But as I've said, that, remember, criticism, on account of the Word of God, is only growing pains of His grace. It shows that you have separated yourself to—to be a Christian, to act like one, to live like one, to obey every Commandment of God. And it's a—it's a Nazarite vow, to separate, a call from God that separates you from the things of the World.

27 I believe, tonight, that every man and woman, every boy and girl, that's born of the Spirit of God, is a Nazarite unto the Lord; because they have separated them things, themselves, from the cares of the world and whatever the world has got to say.

28 You live in this city here where there is great schools. And, and we see our nation calling for higher standard of education; which is all right, nothing to say about that, but that education cannot give you salvation. A scientist can split a grain of wheat and tell you how many different chemicals is in it, but it can't find the life that's in there. An education can learn you, or teach you mathematics, and—and it can teach you history and whatevermore, but it cannot bring Light to you. Your education will not do that.

29 God has one way of bringing Light to you: that's when you're ready to separate yourself from all the things of the world, and all the—the cares of the world, and cling only to God's promised Word.

30 Paul was a Nazarite unto the Lord. He was separated from his orthodox church, to the Word of the living God.

31 Aaron was a Nazarite unto the Lord. He was separated from among the brethren, to bear the birthstones and to be the high priest.

32 It is a total separation. We're not to go back into the world no more, or have anything to do with the world, but cleave only unto God. Jesus is coming after a Bride, a Woman, a Church that's separated from the things of the world, or the cares of the world. She is separated from the fashions of this modern age that we live in. She is separated from the—the cares and the traditions of churches. She is separated only to God, and God is the Word. And as husband and wife is one, so does the Bride and the Word become One, for the Word is living through the Bride. That's how. That's her credentials. That's her identification.

33 If I could pull out a—a Ph.D. or LL.D., and show you my credentials from certain organization or from some school, that school would recognize that credential.

34 But the only credential that a believer has is the Word of God living in him, declaring Jesus Christ lives in that person. That's a separated Nazarite unto the Lord, separated for the Word's sake. The Bible said, "The Word of God is sharper than a two-edged sword, cutting to the sunder, and the marrow of the bone, and discerns the thoughts that's in the heart." That's the reason Jesus could look upon the people and perceive what they were thinking; He was the Word.

35 Now, the first Adam that was born in the world, or, not born, but created by God, the first Adam separated himself from the Word, to his wife. Now, he could have stayed with the Word if he wished to. But he separated himself from the Word, to be with his wife.

36 That's exactly what the common, carnal church member does today, separates themselves from the true living Word, to hold to their church. Where the . . . Eve put a question upon the Word, whether God would punish or not. Satan put the question; Eve believed it.

37 And then when the church today puts the question upon the Word, "Is He the same? Does He still live in His Church and perform His signs and miracles that He did when He was here on earth, which He so surely promised us in Saint John 14:12?"

38 "He that believeth on Me, the works that I do shall he do also; even greater than this shall he do, for I go to My Father. These signs shall follow them that believe." Shall follow them!

39 The question is, to the people today, "Does He really mean it?" And when you accept what the church says, "Does He really mean it?" then you put yourself in the same condition that Adam did, and join yourself with the—the woman of the church of the—this world, and separate yourself from the blessings that God has promised to every believer that would separate himself from the world to the Word. Now, that's the Truth.

40 We are, have had the privilege of living in the day that when the Word of God that we've seen is lotted through each age, for certain things to happen. And when this is lotted, sometimes a man wonder how it's going to be done. Professors have their own idea. But in them ages, God has always sent forth His prophet. And the Word of the Lord comes to the prophet and vindicates the Word to that generation. And the prophets was always the Nazarite, separated from everything else to obey the Word of God.

41 Don't you remember what Peter and John said, "Is it right for us to obey man, or God?" When they questioned them about the experience of Pentecost.

42 Now, the first man separated himself, the first Adam, from the Word, to go with his wife, that questioned whether God kept His Word or not.

43 What a perfect type of the lukewarm, carnal-minded believer today, that still wants to cling with what their tradition says, instead of taking what the Word says. A very real type! He was separated, to his wife. The carnal believer is separated from the Word, to the church.

44 But when the Second Adam was created, in the womb of a woman, and came to the world, He was a Nazarite to the Word of God. He was separated from the world, to the Word. Now, Hebrews, the 7th chapter, 26th verse, tells us that, that them priests continually died, but this Jesus was holy and separated from sinners.

45 *Sin* is "unbelief." There was no unbelief found in Him, nowhere. When He was here on earth, He said, "Who can condemn Me of sin?" Sin is "unbelief." "If I haven't done just what was prophesied for this age, if I haven't met the requirements of what Messiah is supposed to do, then don't believe Me." Said, "Search the Scriptures, for in Them

you think you have Eternal Life, and They are They that testify of Me," tell you Who He is.

46 Because, it had been prophesied, since Eden, that there would come a Saviour. The prophet said He'd be born of a virgin, and how that He would be called "Emmanuel."

47 And also He was "the Counsellor, the Prince of Peace, Mighty God." And that's what they accused Him, of making Himself God. He was God, and He was "the Prince of Peace, the Mighty God, and the Everlasting Father."

48 There is no other Father but Him, spiritually speaking. He is the only Father, the Father of us all. And we find, all believers, He is the Father of, all who will believe His Word. For, He was completely separated from the church, from its traditions, from His mother, from the world, and only did that which pleased the Father.

49 Now, He was a different person from Adam. No matter what anybody questioned; to Him, the Word, it was the Word always first. And He proved that the Word was right.

50 When Satan tried to whitewash It for Him, and said, "It's written . . ."

51 He said, "Yes, and it's also written . . ." He withstood Satan, upon the Word; because that's what He was, the Word.

52 In the Bible, 1st John, Saint John the 1st chapter, said, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us." He is the same yesterday, today, and forever.

53 It's always a connection with the spoken Word of God, God's promise for the day. And when it comes, it's so unusual till people can hardly grasp it, because we're so sewed into—to forms and ideas of our own, that it's hard for us to grasp what's Truth.

54 I think much of that would apply to—to Joseph, in the days of—the—the . . . of Mary, in her maternity. She, she was to be mother. And Joseph loved her, and he—he wanted to believe. He was a righteous man, a good man, and he wanted to believe that story that Mary was telling him, but still there was a question, that, "Now, she's a good woman." No doubt Mary had explained to him the visit of Gabriel to her. And he was a just man, in the lineage of David.

55 And yet, her, it looked like that she was trying to use him for a shield, to take off her reproach. Because, if she was engaged to him, and to be found in this condition was the same as adultery (Deuteronomy tells us so), and would be stoned for the act. And it looked like that she was using him for a shield.

56 And the man, a good man, a just man, the Bible said he was a just man. But her case was so unusual that he could not grasp it. He would look in her lovely face, and the sincerity and honesty that she would tell her story in. And no doubt but he'd go to his home, or his carpenter shop, say, "I—I just can't see how she would tell me wrong, but the case is so unusual."

57 If he would have only searched the Scriptures, that, "a virgin is to conceive"! See, it was so unusual to him, because it was out of the line of his thinking, but she was exactly in the Scripture.

58 And so is it today, brethren, that the power of the resurrection of Jesus Christ and His promised Word of this hour is so unusual, good men stumble over It. It's too unusual. They say the—the dead was raised up, the blind see, the deaf hear, the Holy Spirit discerns the thoughts, foretells things that's coming to pass, never failed it one time. Oh, they—they can't, can't grasp it. It's so unusual, so they—they say, "Well, it's a telepathy, or It's a evil spirit," just like they did in that day. The unusualness of the Word of God!

59 But when a man is borned in the world, for a—a believer, he becomes a Nazarite when he separates himself from anything that's contrary to the Word. A total separation! Jesus said, "I come to separate a man from his wife, tear up a family. And he that won't take up his cross, and follow Me, is not worthy to be called Mine." A separation, from everything, anything; from church, from—from a community, from a belief, or from family, or anything that would stand between you and believing the entire Word of God. If your soul will not punctuate every promise for this hour, with an "amen," there is something wrong somewhere. You need a separation.

60 So Jesus was the Word made flesh, and He was completely separated from sinners, unbelievers, that the Word Itself flowed completely, and—and thoroughly flew through Him, that He said, "I do nothing until I see the Father do it first." They was asking, questioning Him about things. He said, "Verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing." And, watch, everything that He said was perfect. Just, He had not to ask about it, think about it; it was perfect. And His perfect Truth always separated the Truth from error.

61 Even as I'll quote back again, again, His mother said, "Thy father and I," before those priests that she had already testify it was a virgin-born Son. But in the moments of her grief . . .

62 How could a twelve-year-old boy, and we have no record of Him even being in school, how could His intelligence be so great as to debate with the priests, sage, learned man? And why, when, she called that this

Joseph was His father, quickly the Word of God . . . He was separated. He was the Word, and the Word corrected the error, “Know ye not that I must be about My Father’s business?” That was not just that little twelve-year-old boy. That was the Word of God speaking through His little childish mouth, to correct error; separating, like He did in the beginning, darkness from light, a lie from the Truth, death from Life.

⁶³ It’s a separation. Always the Word requires total and complete separation, regardless. Jesus said, “Let every man’s word be a lie; let Mine be true.”

⁶⁴ All down through the ages, this same thing has happened. It’s a separating. Always He Separates His people from the unbelief. He did it at the beginning; He does it same today. Each one of the prophets was separated from unbelief. They, reason they did that, is because the Word of the Lord came to them.

⁶⁵ Now, I believe in a night, somewhere, perhaps was here Sunday or last night, that I was speaking what the word “seer,” in the Old Testament, meant. It meant a man, “a diviner, a man that would tell the future events that were coming to pass.” And then when they come to pass exactly, without failure, come to pass exactly what he said, then God said, “Listen to this man, or hear him, fear him, for I am with him.” Then he had the Divine Interpretation of the written Word, for that was his credentials of identification, that he was God’s prophet and the Word come to him. That’s right.

⁶⁶ Now, separation. It separated Isaiah from the church world. It separated Moses from the church world. It separated the . . . all of the great prophets, through the ages, from the church world. Because they had . . . It separated Jesus from His brethren. It separated the apostles from the church that was at that day, the Pharisees, Sadducees, great man, holy man, good man, fine man, humble man, man that had fruit of the Spirit more so than what Jesus exercised.

⁶⁷ But what was His credentials? That the Word was with Him, the Word promised of that day was living through Him. He said, “Which one of you can condemn Me of sin? Which one of you can say that what I have claimed hasn’t happened?” That, for He showed that He was a separated Nazarite of the Lord. He was the Lord Himself in flesh.

⁶⁸ Abraham, also, he was a separated person, from the world, when God called Abraham at seventy-five years old. “Separate yourself from your kindred and from all of the unbelief, and come out into a World that you’ve never walked in before, and amongst a people that you’ve never known before. Come out and separate yourself from anybody that would be contrary to what you’re believing, that you would be a

Nazarite unto the Lord.” Because, he was holding a promise of a son. He had to separate from his father, from his mother, from his kindred.

⁶⁹ And what separated him? Not because that he was a good man, but because he believed that God was able to keep the promise He had give him.

⁷⁰ And when he was twenty-five years later, and the baby had never come; Sarah being ninety, he a hundred. And when the Angel of the Lord visit him; that Jesus referred to, that would come again in the last days. God, in a human form, set down before him and talked. And Sarah, being almost a hundred years old, in the tent behind Him, laughed because the Angel said, “I will visit you according to the time of promise.”

⁷¹ And she said, “Me being old, and would have pleasure again with my lord, seeing he is old?”

⁷² And this Man, which was God in flesh, said, “Why did Sarah laugh, in the tent?” Now, she run out and tried to deny it. But He said, “Yes, but you did laugh,” because that she didn’t believe it could be right.

⁷³ Now, notice, Jesus said that would come again. “As it was in the days of Sodom, so shall it be in the coming of the Son of man.” Again the Spirit of God will come upon mortal, human flesh. That Man eat the meat of a calf, drinking the milk from the cow, and eat butter and bread, in human flesh; and Abraham said He was Elohim, God manifested in flesh. Jesus promised that God, before His coming, would be manifested in human flesh again. That’s the Holy Spirit (there is only one God) manifesting Hisself, separating, again, Lot from Abraham.

⁷⁴ Lot wanted the world. God sep- . . . tore up his world, and separated Abraham and Lot. Lot, being a type, again, of a carnal believer who didn’t think these things were true, he just went on down in Sodom. And he—he didn’t have the real spunk to stand out, as we’d call it, and call what was right “right,” and wrong “wrong,” so he went down.

⁷⁵ All these believers, as we could go on for hours, all these were like a bunch of change out of your pocket, in God’s hands. You pull out a bunch of change. There is pennies, nickels, dimes, quarters, half of dollars, dollar, all in coins. Now, that’s what the world is, in God’s hand. There is some people that just can have a penny’s worth of it, and God can only use them in a penny way. That’s all they can buy. Don’t reject them. If they can’t believe the real Truth, don’t turn them down, don’t kick them out and say they’re not in It, because God uses pennies sometime.

⁷⁶ Lot was just a penny, Abraham was a silver dollar, so it taken a hundred Lots to make an Abraham. And so will it take . . . A hundred carnal believers will never stand in the presence of a genuine Christian that's separated from the carnal things of the world, living in Christ Jesus, where the Word can flow through him.

⁷⁷ He can only take a penny's worth; that's all he's got. So you see people that say, "I don't believe in healing. I don't believe in these things," just know it's a penny, but just let him alone. See? Just a penny's worth, and so that's all he can buy. Don't stop him; just let him alone. Remember, that's just all the farther he can go.

Joseph, he was separated from his brethren.

⁷⁸ Yeah, I didn't mean that hardly in that way that I said it, see. I mean, if he just, "Well, I belong to this, and that's what we believe." It's just a penny, go ahead, see; just a penny.

Say, "Well, the Lord bless you, my brother."

⁷⁹ See, he is copper; he can never be silver. That's it, so just let it go ahead. God can use him. Oh, He is using it. I'd rather see him down there in a church than to see a barroom standing there on the corner. Wouldn't you? Sure. So just let it alone. God can use it, anyhow; maybe not very much, but He'll use what He can use, as much as they'll let Him use.

⁸⁰ So that's kind of a rude way to express anything, but I . . . Well, I hope you get the Truth that I mean in it, what—what it's meant. See?

⁸¹ He can't believe in discernment and the powers of God that's promised for this day.

⁸² Those Pharisees couldn't do it, either. They couldn't see Jesus being God. Oh, no. "You make yourself God; a man?"

⁸³ One day He was standing there, after He had multiplied loaves of bread, and so forth, for them, and He said, "Lest you eat the—the bread of the Son of man's body, and drink His Blood, there is no Life in you."

⁸⁴ Oh, I imagine, His congregation, they walked away from Him. "This Man expects us to be a cannibal, eat somebody's flesh? Oh, that's crazy!" Doctors and medical doctors, and so forth, said, "The man is insane. That's all there is. The priest is right. That man is crazy. Give us his body to eat?"

⁸⁵ That's all He said, see, but the spiritual mind, maybe they could not understand It. Those disciples, they didn't know just exactly what It meant, but they believed It anyhow. Because, where did It come from? It come from the One they knowed to be the Son of God.

86 I might not be able to understand all that's in here, but I believe It. It's God's Word. I want to separate myself from anything that's contrary to It. I've tried to stand like that.

87 Notice another group, the seventy, He called. One day He was standing, talking to them, and He said, "The Son of man shall ascend up into Heaven from whence He come from."

88 They said, "This Man? He has taken us to the place he was born. We know his mother, Mary. Why, we know his brothers. We know all. And then this Man is going to take . . . The Son of man is coming, going up into Heaven from whence He come from? He come from Bethlehem. How did He do that?" See, He said it in that way, see, and they walked with Him no more. They walked away. They said, "Ah, this Man, we know there is something wrong with Him."

89 Them disciples set right there. See? They believed. They had seen the promised Word for that day, vindicated and manifested by Him. Who could create, but God Himself, could take bread and . . . They knowed He was the Son of God. Whether it was in riddles or not, that whether they understood It or not, they walked right on, anyhow, because the Word was vindicated, and they were separated from anything contrary to It.

90 God help us to have faith like that! We believe this Bible to be the Truth. I may not have faith enough to make all the promises come to pass, but I believe It, anyhow. I believe the hour that we're living.

91 Joseph, separated from his brethren, without a cause. Now, what was the matter with them? He was not willing to be separated; it wasn't his will to separate. But they separated themselves from him, see, from his bright, shiny dollar; their penny's worth couldn't stand it. They knowed they were patriarchs. They knowed that Isaac was their . . . or, pardon me, Jacob was their father. And they knowed that to be true. But Joseph was born . . . He couldn't help it. He was spiritual. He saw visions, could interpret dreams, and they were perfectly right. Whatever he said, was the truth. And his patriarch brothers, moved with envy, and sold him to the Egyptians. See, they—they separated themselves from him because they were pennies. He was of a different quality.

92 So is a real believer today, he is of a different quality. They'll separate themselves, (they don't understand It), copper from silver.

93 Now we find out, they moved with envy and sold him. Why? They do the same thing today. What it really was, they said they was . . . It was for jealousy. They didn't want to break down, because that the quality in them were not the quality that was in him. And, because of it, they were jealous, because they were pennies and he was a dollar. See?

94 Now, if the penny would say, “Blessed be the Name of the Lord! My brother, dollar here, see, I can’t make the change that he does, but I’ll make what I can.” That’s that, we’d go along then. God would get His program over.

95 As I preached to you, Sunday, the great Symphony of God’s Word being beat out. The changes and junctions is only God changing times, like the—the director in the symphony. When we see these changes of ages and changes of times, look down on the Sheet *here*, and you’ll find out we’re supposed to be here. They’ve got to do this; there is no way for them to keep from it.

96 And the music, to a man that doesn’t understand the symphony, what is it? It’s a bunch of rattling noise. He doesn’t understand it. He is not even interested. He is wishing, “I wish they’d shut up, so I could go home.” He is not interested, ’cause he doesn’t know the symphony. He doesn’t know it.

97 But the Composer knows the end from the beginning. See? And if the director isn’t in the same Spirit of the Composer, he cannot act it out, because it’s all done by signs. And if the sign don’t vindicate It, how is the musicians going to play It? Amen! That’s it.

98 If the trumpet gives an uncertain sound, who can—can, who will know how to prepare for war, retreat, or what doing?

99 Look at the Word and see where we’re living, then you can see pennies, what they do. But you can see those who are glistening, watching, and knows the Word, and watching for these signs to happen. [Brother Branham snaps his finger—Ed.] There it is.

100 Like the little woman at the well, when He said, “Go get your husband,” she said, “I have none.” Said, “That’s right. You got five.”

101 She said, “Sir, I perceive that you are a prophet. We haven’t had them for hundreds of years. But we know the Messiah is coming, and He is going to be a prophet. That’s what He’ll do.”

He said, “I am He.”

102 Oh, the Symphony beat went just exactly right, from the low plumb to the high. She ran into the city, and said, “Come, see a Man who has told me the things that I’ve done. Isn’t this the very Messiah that we’ve looked forward to?” Certainly.

103 See, she understood what the sheet Music was in the Symphony, that separates belief from unbelief. Faith can only . . . Not come by a church; faith comes by hearing the Word of God, knowing what It is. Now we find the same thing today.

104 Many people look at gifts. (In closing now, five more minutes.) People look at gifts, and they think, “Oh, what a great thing,” and they

try to impersonate gifts. You can't do that. You just . . . You can't make a—a—a penny be a dollar, you can't make it be a dime, see, can't make it a nickel. It's a penny. But if you'll just recognize yourself as a penny, and go with the rest of the change, see, God can use you. We might not be able to do all. There wasn't everybody. . . .

¹⁰⁵ When God called Israel out of Egypt, every one of them didn't have to do the same thing Moses did, but they believed it. That's right. They believed Moses, because they knowed that it was a sign of the hour, and that God had proved that he had His Word.

They said, "Pharaoh has got spears."

He said, "But Moses has His Word."

¹⁰⁶ That's it. Pharaohs might have an army, but Moses had the Word because he was God's prophet. And the Word come to him, and had been vindicated that It was the Truth. It was the living God Who could take dust and throw it up and make fleas come. A man can't do that. As a man that stood there, and said, "Tomorrow about this time there'd be *such-and-such*," and it was. See? They knowed Moses had God's Word. No matter how many spears and dungeons Pharaoh had, and how many bricks to make; Moses had the Word, so they started into the wilderness.

¹⁰⁷ There was a man, Dathan, said, "Moses takes too much upon himself. We're all holy people, so we all ought to be able to do what Moses did."

And Moses said, "God, what about this?"

¹⁰⁸ He said, "Separate yourself. Get away from them." And He opened up the earth, and swallowed up Dathan and his group.

¹⁰⁹ He separated Light from darkness, by vindicating His Word. He is the same God today.

¹¹⁰ Closing. I was telling you, last night, when I first come here. This is not personally. If you think that, then please just pull down the curtains to your heart. I'm saying this to people who believes.

¹¹¹ It was spoke and told exactly what things would take place, down through the age, and you're all witnesses of that, as you witnessed last night, from the discernment, on down. And how there'd be impersoners, impersonatings, and everything take place.

¹¹² But, the last thing, was to be a great thing would take place. We've been watching for it for years. And we all know when it happened first, when a creation come into existence, the third time. And then the fourth time. Last night I told you the fifth time it happened.

¹¹³ And it's waiting for this Council of Churches, when it unites, and the Protestants. If I speak Sunday morning, that's what I want . . . I

mean Saturday morning, that's what I want to speak on, see, now. And then when this gets together, then the Spirit of God always raises a standard against them. See?

There is man setting here, tonight, who is a witness of this.

¹¹⁴ I was in Colorado, not long ago, this last fall. I go up there on hunting trips. And, as usually, I'm up there on my wedding anniversary. When wife and I got married, I—I had saved off my nickels and things, and from my work, and had them in a baking powder can. And I didn't have enough to take a honeymoon, and go hunting; so I just blended them together, and I took her on a hunting trip, for a honeymoon. So since then, I've, to my shame, I have never been home with her on our anniversary. I was in Colorado.

¹¹⁵ Last night I seen two or three ministers was here, that was with me up there in a camp, where I had to come down from Alaska and meet them, hunting. It was the Martin boys. They was here last night. I. . . They're here, right back there. And then that other little fellow, I forget his name, sitting. . . Were you there, too, sonny? That's right. And maybe is Brother Palmer here? I. . . And we were up in the mountains. And I'm a guide in Colorado, I've hunted in there for years.

¹¹⁶ And every time our anniversary, twenty-third of October, comes along. . . There's a little place where I taken the wife on our honeymoon, up in the Adirondack Mountains, and this place looks just like it, only that was. . . This is quaking aspens up here, the little thicket, and up there it was birch. And I walk out there, on the twenty-third, some time through the day, take off my hat and thank the Lord for a good, loyal wife that's been loyal and be kind to me through these years, and has helped me, as I'll go to preach the Gospel.

¹¹⁷ And it's been awful dry in Colorado this year, as it has been across the country. And all at once there was. . . I suppose there was two hundred man ahead of us, or a hundred man, pardon me, about a hundred man ahead of us, up above the camps. And they had been shooting up there, for four or five days. And I had shot a deer, one that I had been hunting for years. And, but I. . . come a fog down, and I didn't get to see him; I couldn't find him. And I had been hunting for him that day.

¹¹⁸ And the next day, the phone or the. . . come in on the radio, "A blizzard coming, could dump twenty-foot of snow in these mountains overnight."

¹¹⁹ And so I said to the brethren. I called them in. The Martin boys was there also. I said, "Brethren, you hear what the news said. Now, if you want to get out, you better go right now, because it's going to be too late. You might stay here for a week. And I should go, because next Monday

I've got a meeting, Christian businessmen, Full Gospel Business Men at the chapter at Tucson. However, you make your choice. If you want to stay, I'm your guide, I'll stay here with you."

Every one of them voted, "We'll stay. We'll stay."

¹²⁰ The Martin boys, having a low-speed truck, or a high-speed truck, rather, they all . . . We had a couple of extra deer there, we give them to the Martin boys and them, and they went out; 'cause they wouldn't get out of there, that's all. So, they, they're setting here as a witness tonight.

¹²¹ And then the next day, I thought . . . Well, it didn't snow that day, the day they went out. I said, "I'm going to call the wife and tell her I'm thankful for her being a nice wife, and all. It's her anniversary. And then tomorrow I'll go up to the place, if we get up there, for the snow."

¹²² And so I—I went in, and I couldn't call her. I come back. And everybody in town getting ready, and the big blizzard was coming, and the paper said "could dump twenty-foot of snow in Colorado," that night.

¹²³ Brother Tom Simpson is setting present here somewhere tonight, or should be. He was in Canada and was on his road down, and they bypassed. Said, "Bypass Colorado! Great blizzard!" Are you here, Brother Simpson? Where are you? Yes, setting back in the back here. And they told him, "Bypass Colorado. A great blizzard coming on."

¹²⁴ So I—I told sister, and—and another man's wife, Brother Evans'. I don't think Brother Evans is here tonight, 'less he just come in. Are you here, Brother Evans? And I don't think he has gotten here yet. He'll be here at the convention, though. So I called his wife, and I said, "I couldn't get my wife; she's gone out to the store." And I said, "Tell her to tell Brother Tony Stromei," which was the president of the chapter, "if I'm not in there Sunday, get another speaker ready, because I may not be able to get out of here at all. I'm with these men."

¹²⁵ Then what taken place? The . . . That night it didn't snow. The next morning, the clouds was real low and angry. I said, "Now, brethren, I've herded cattle in here, for years, and guided. The first little drop of rain, take back to the camp as quick as you can, 'cause within fifteen minutes I've seen the time you couldn't see your hand before you, for two or three days, at a time, twisting blizzard." That's nine thousand feet right there. And I said, "You, you'll just be in a blizzard, and you'll be lost, and you'll die here in the mountains. Now we'll go out . . ." I placed each man, and I went up over the top. And I said, "Now, if I don't . . . Don't wait for me to come in. Hurry just as quick as it starts; the first little speck of rain, rush quickly to the camp, and because you won't be able to find your way back." They said they would do it.

126 I climbed high. Coyotes hollering everywhere, and I knew the weather was going to change. Then, all at once, a big blast of wind come, and the sleet begin to fall. And I said, "I guess everybody is headed back."

127 Well, I stood and looked around. I thought, "I wish I could find that deer before I go back, because the snow will cover him up, and they won't be found no more till spring." So I thought, "I hunted so hard for that deer." And it was the first deer I ever let get by like that, since I've owned this little rifle, of fifty-five head of game with it. And I thought, "Well, now, I—I just hate to see it get away like that."

128 And just a moment, great big snow drops, looked like quarters, just a falling everywhere, and the wind started blowing, and I could hardly see how to get off the top of this peak. And I knowed to stay on this ridge. And if I went down and hit the creek, I'd go down the creek till I hit a little foot bridge, then I could feel my way up till I got to where the tent was. That's the only way you could get out. And so I thought, "If I ever make a move one way or the other, that's all, you'll never be found, so you'll die right in there."

129 So I started back down the mountain, and I got down about, oh, I guess, three hundred yards, or four hundred, from where I was.

130 Now, this sounds strange. But I got a Bible laying here before me, a Heavenly Father bearing me record. I almost in a run, trying to get off, the wind was blowing so hard up there, and I could see about twenty feet in front of me, in the thickets I was in, the timber, and the wind blowing and twisting. And a Voice said, "Stop! Go back where you come from."

131 Well, I stopped. I thought, "Maybe that was just the sound of that wind. I wasn't thinking about nothing like that." And I waited just a moment.

132 And one of the boys had fixed me a sandwich, and I pulled it out, and it was really a sandwich; and me, raining and sweating, it was just a big lump of—of bread with some meat in, somewhere. Well, I—I was kind of hungry, so I ate it, anyhow. And I was standing there. And I buried the little piece of paper; so, an animal will see those things, and, anything that's civilization, they run and get away.

133 So I stood there a little bit, and I thought, "Well, I'll just go on."

134 I started on. And just as plain as you hear my voice, Something said, "Turn and go back where you come from."

135 "How could that be God telling me to walk into that deathtrap?" I stood there a minute, and I thought, "That's the same One that said about them squirrels."

136 The same One I told you about last night, about my wife; just a voice, just a human voice. The same One told me, when I was a little boy, “never drink or smoke,” and these things would be in the last days. God, and me telling this with the Bible over my heart, what good would it do me to tell you something wrong and know that I’m sending my soul to hell? See? It’s true. It’s unusual, but it’s true.

137 “Well,” I thought, “I know enough to obey that Voice. Why would I. . . He has got some reason for me to go up there. Maybe it’s my time to go.”

138 So I turned, and making my way through the wilderness until I got up to that saddle again, way up, maybe three hundred yards, four hundred above, right straight up the mountain, like that again. And it was so thick up there then, I couldn’t see nothing; the wind, and trees just laying over and twisting.

139 And I took my rifle, I had on a red shirt and a red cap, and I put the rifle, keep from smoking up the—the scope in it, because bear and stuff move in them kind of times, so does lion; and if I’d run into one, the scope all smoked up. And I just held it up like this, not against me, where it would smoke, but keep the fog out of it, and the wet from the snow. And I set down under a tree.

140 I was sitting there. I thought, “Well, why would He want me to come up here? I—I doubt very much I can find my way down now, the. . . getting so terrific.” I could see about ten or fifteen feet, maybe, and hardly that far, sometimes not over five feet, and getting rougher all the time. Well, I—I thought, “Well, He said come back. All I know to do is set here.” And the snow then about an inch, or inch and a half, maybe two inches, on the ground. It’d been about twenty or thirty minutes. And—and it was blowing so hard, it was blowing it away, too. And I just set there just a moment.

141 I heard a Voice. He said, “I am the God of Heaven, Who created the heavens and earth.”

142 I jerked off my hat, cap, and I just set still. And I listened again. I thought, “That wasn’t the wind.” Oh, it was blowing, making noise.

143 And I heard It again. Said, “I am the One Who stilled the winds upon the mighty sea. I am the One, the Creator. I created squirrels in your presence. I did these things.”

I said, “Yes, Lord. I believe You.”

144 Said, “Stand on your feet.” I stood up, to my feet. He said, “Now speak to the storm. It’ll do what you tell it to do.”

145 Now, that is true. I, when I meet you at the Judgment, I’ll have all this to answer for. I thought He. . .

146 I said, "Storm, go to your place, stop. And, sun, you shine normally for four days."

147 And no more than I had said that, the sleet and hail, which was about to blow me down, just stopped. And within a moment or two, the sun was shining right down through, upon me. And I looked down across the mountains, I see a—a east wind come. The wind was coming from the west. East wind come, and was coming this way, and I could see the clouds just mysteriously . . . Where they went, I don't know.

148 And I stood there a few moments, tears running down through my beard, and them gray. I thought, "God, how, I don't know what to do."

149 I thought, "Well, I was . . . I guess the brethren are all back in the tent. And the sun is shining everywhere."

150 I started walking down the mountain. And the snow all drying up, with that hot sun; steam coming out of my shirt. Just a moment, or two, difference. And I started walking down the mountain. And when I did, I said . . .

I heard a Voice say, "Why don't you walk with Me?"

151 I said, "Lord, the greatest privilege I ever had!" I turned and started back down through the big deer trails, down through that virgin forest.

152 And I thought, "Well, I'll walk on down that way to where I always pay my salute to Meda, my wife." And I was going along there some, about a half hour, three-quarters, later. Snow was all dried up and gone.

153 And I begin to think, "I wonder why she had never said anything to me about going." I said, "I remember when I first took her up there and lift her over them logs, when we were married." I said, "Now she is gray."

154 I went, "Uhm!" The gray beard over my face, black and gray mixed together. I thought, "Bill, you ain't got much longer. You're getting old."

155 And I started moving on. And I looked up, looked like I could see her standing before me there, with her arms out, still black-headed.

156 I held my head down. I was going up a little place where some quaking aspens, and there's a little crook in a . . . I just leaned my head against the limb, like this. And I was standing there, crying, and I could hear something going, "Pat, pat, pat." And I looked down; it was the water coming from my eyes, through my beard, hitting on them dry leaves; where, about thirty minutes before, there was an inch of snow, and it blizzarding.

157 When I come down off the mountain, four days later; not one cloud in the sky, for four days later. I come in, and I said to the filling station man, "Did . . . been pretty dry?"

158 "Yes." Said, "You know, the strangest thing, we was predicted a storm the other day, and, you know, it stopped all at once."

159 And then I come on down to the New Mexico line, coming back to Arizona. And I said to Billy, my son, I said, "Let's go in here and just see if it was down this way."

160 I stopped in there. It was on a Sunday morning. Got some . . . And I got some gasoline. And the man said, "Well, been hunting?"

I said, "Yes, sir."

"Any luck?"

161 I said, "Yes, sir, we had a fine time." I said, "Looks pretty dry."

162 And he said, "Yes, it's been awful dry through here." He said, "We was promised a big snow the other day." And said, "You know, the blizzard actually started, and somehow or another it quit." Oh, my! Oh, my!

163 I was standing against the side of this tree. (In closing.) Standing aside of this tree, and the tears dropping from my eyes. I thought, "God!"

164 Just think, the same God that said, "Peace, be still," to the waves, and the winds obeyed Him, He is still the same Jesus is right here in the woods with us. He is still the Word. The Word, all nature has to obey His Word, for He is the Creator of nature.

I stood there, and the tears dropping off of my cheeks.

165 And for about five years now, I've been off the field, just going to churches and whatever I could. You all know that. And my heart's been burdened. I'd go out here, come to Arizona. And He would tell me things to do, I'd go do it, but look like the revival is over. And I couldn't. . . wonder what was taking place. In my heart, I'd repent. I'd say, "Lord, if I've done anything, tell me; I'll make it right." Just burdened all the time, just a horrible feeling, and I couldn't have the victory that I wanted.

166 Many great things He had done and showed, which you all are witnesses, coming here and telling you about it, seeing the papers pack it, and magazines, and so forth, about the great supernatural things that's been seen and done.

167 But my heart was still heavy. And I was leaning against the bush, just like this. And I thought, "The great God of Heaven. That warm sun shining on me, not a cloud nowhere, and a few moments ago You just—You just contradicted the man's word. Nature did it. How could it be done, Lord? Jesus Christ is the same yesterday, today, and forever. It was His Word that You just had me to speak." I thought, "Father, how grateful I am!"

168 I heard something going. . . [Brother Branham taps twice on the pulpit—Ed.] And I looked; standing right before me was two, three deer, and they were looking at me. Now, them deer had been shot at, much, in the last week, and there was hunters in there. And here I was dressed in red; anyone knows [Brother Branham snaps his finger] that they're gone that quick. But they were looking at me.

169 And, for eating deer, there could a-been no better. It was a big doe, two big full-grown fawns. And I thought, "That's just right! We need three deer."

170 Something said, "You know, the Lord has put them in your hands."

171 But when I was with the Full Gospel Business Men, Brother Clayton, about a year before, he went with us when I caught that big record fish. That year, for man, I killed nineteen head of elk. And I. . . the. . .

172 Sometimes, businessmen. . . Excuse this, my brethren. Some of them are doctors, and, you know, they can't walk; and fat, you know, and many set up to a desk. They say, "Billy, get me one two-year-old. Get me a blue cow. I want a buck. Get me a—a full rack." Well, I just had a jubilee out there, shooting, getting the elk and things.

173 But the Lord told me not to do that. And I promised Him, in that blizzard over there in Colorado, not. . . years before that. I said, "Lord, I'll lead man to the game, but no more kill game for man." No. Not 'less it's an emergency and we have to have it.

174 And if you remember, boys, the night before we left. Poor little ol' brother down there, that hadn't got a deer. What's his name? Palmer, come around, and put a ten-dollars tithes in my hand. He said, "Brother Branham, this is my tithes, put it in the church." He said, "Will you get me a deer?" Oh!

I—I said, "Well, I, Brother Palmer, I—I—I'll do what I can."

175 And then up there, Brother Evans needed deer, and right there in front of me stood those three deer; I had this rifle of mine on my shoulder. I just slipped my shoulder like that. I thought, "They can't get away from me. They're right here." I was too fast with the rifle. "I can get all three of them before they can turn around." See? And I had the rifle. I thought, "There they are, right." I just slipped the rifle. . .

176 Then I happened to think of that promise. I said, "I can't do it. I can't do it." I said, "I remember one time that a man told another, 'God has put Joab in your hands, or Saul,' Joab told David. David said, 'God forbid that I would touch His anointed.' That was my promise, that I wouldn't do it."

177 I thought, "They're right atop of this hill. I can roll them right down there; we can pick them up easy. Three fine deer standing there!"

I said, "No, I can't do it."

178 And here this coming up like that, of fawns, two full grown, male and female, and a mother deer. And they come, walking, looking around, great big fat fellows.

179 And I stood there a little bit. And I thought, "That's unusual, for deer, and me with this red on like that." I thought, "I'll scare them."

180 I said, "You're in my hands! You couldn't get away if you wanted to, but I'm not going to hurt you. Go on!" They just looked at one another, and they kept coming. And they got real close to me, looking at me.

181 Well, I set the rifle down on the ground. I said, "Mother, take your babies and go on out in the woods. I'm here enjoying myself in the Presence of God. I promised that I wouldn't kill game for other people." I said, "Now you take your babies and go on in the woods. I love that woods, too. Go on out!"

182 She looked at me. And both of them looked around, all three of them. Then they turned and walked away, and then come back again.

183 And I said, "I'm not going to hurt you." I said, "Go on in the woods. You're in my hands. You couldn't get away. But," I said, "I've been in God's hands, and yet I couldn't get away, either. He spared me. I made Him a promise. I'm sparing you. Go on, have a good time, enjoy this woods. I like it. You go on!"

184 They stood there a little while, and walked up close to eat out of my hands, almost; turned around and looked all at me, like that, and walked on off. Stand and looked back again, walked right on out in the woods. And I was standing there. I thought, "That's unusual, for deer. Wonder if it's because that the Lord Jesus is here, His Presence?"

185 And just then a Voice spoke to me, said, "You remembered your promise, didn't you?" I knew it was Him.

I said, "Yes, Lord."

186 He said, "So do I remember Mine. I'll never leave you. I'll never forsake you."

187 That burden lifted. Christian friends, it hasn't been back since. That was last October. I've been a different person.

188 Keep your promise to God. Whatever you say to God, you believe it. Separate yourself from anything contrary to His Word. God will hear and answer prayer.

Let us bow our heads just a moment.

¹⁸⁹ Are you willing to separate yourself, tonight, from all unbelief, to hear the Word of the Lord? If you'll do it, and believe that He is the same yesterday, today, and forever! These things what He has promised to do, we see Him doing it. Will you raise your hands and say, "God, I make You a promise tonight. I believe everything that You promised. I believe every Word; that I'd never doubt no more"?"

¹⁹⁰ Our Heavenly Father, Thou knowest this story to be true. That was the fourth time. And then the fifth time, was with my own precious wife, when You . . . Last week, when that doctor writing that statement, that big tumor left before his hand touched her; just according to what it said.

¹⁹¹ Now, Father, I pray that You'd help these people. I realize that I'm getting old. I know that I must go soon. And I pray, Lord, that, let me be honest and sincere with my brethren, let be honest and sincere with Your people. If I can't be with them, then I don't think I would be with You, Lord, because I want to bear record of You. And I pray that You'll let the Word so live in us, tonight, that You'll give all of us faith. And by this little gift that . . .

¹⁹² People think sometimes that a gift is something that you put in your hands, and go out and cut your way through. A gift is not that, Father. May they understand that a gift is get yourself out of the way, so that the Holy Spirit can do what It wants to do.

¹⁹³ Lord, let us get ourselves out of the way now, and let the great Holy Spirit come and work through us. And may we see, tonight, the promises of Jesus Christ, that . . . the One that I referred to especially tonight, Lord, that, that One where God came down before Abraham, manifested in flesh, and knowed the secret of the heart, It was God. And when He was made flesh and dwelt among us, He knew the secret of the heart. And the Bible says that, "The Word of God is a discerner of the thoughts that's in the heart." That's how the disciples knowed that He was God.

¹⁹⁴ Now, Father, will You come tonight and let our poor humble tabernacles be dedicated to You, that You'll cause us to believe, that it's Your Spirit might make Itself known among us tonight, that You're still the Word. Then we'll separate ourself from all unbelief and follow You. In Jesus' Name, may You speak to us. Amen.

[Someone gives an exhortation—Ed.]

¹⁹⁵ Great God of Heaven, be merciful unto us. Help us, O Lord, to obey Your Commandments. And use us to Thy honor. And we thank Thee for these encouraging words. Now let the Holy Spirit move through us and confirm these words. In Jesus Christ's Name. Amen.

196 Have faith in God. Don't doubt. Be of good courage. The time of His Coming is drawing close at hand.

197 Now, tonight, we've got groups of prayer cards. How many in here has prayer cards, raise up your hands. It would be hard for me to go through that group and with the discernment, if the Lord would give it. But let me just take a moment and say this, how many in here doesn't have prayer cards, and you are praying that God will heal you? Now may the Lord God help each one of you.

198 I am your brother. Jesus is your Saviour. God is our Father. We are people. We are not of this world, when we're born of God, we're of Above. Now, before we have the prayer line, to pray for the sick. . . And there is man here on the platform, tonight, that prays for sick, too, and ministers out there that pray for sick. I don't want to leave the impression that I'm the only one who prays for the sick. See? God doesn't. . . He doesn't have to use me. He could—He could just use you or anybody. The thing is, to believe what He's said to be the Truth.

199 But now, as I have said this in vindication of what has been said, let us just bow our heads just a moment. You that's praying, and you're sick and do not have prayer cards, you pray and say something like this: "Lord Jesus, I know the Bible says that the prayer of faith shall save the sick; God shall raise him up. And it's also said that Jesus Christ is the same yesterday, today, and forever."

200 If He is the same, well, then He'll have to act the same, do the same. And then again, the Bible said that the—the Word of God was sharper than a two-edged sword, and discerned the thoughts that was in the heart. We know that when the Word was made flesh, in the Person of Jesus Christ, the Son of God, that's exactly what God did through His Son. Jesus said, in Saint John 14, "The works that I do shall you also, even greater and more, for I go to My Father."

201 And now the Bible says, also, in the Book of Hebrews, that He is the High Priest now. Do we all believe that? Certainly. "He is the High Priest that can be touched by the feeling of our infirmities." Now, "He is." Not I am; He is. No man is. "He is now a High Priest that can be touched by the feeling of our infirmities."

202 Now, if you feel and are ready to step out and just turn yourself loose, to your all unbelief, and saying, "Let me touch You, great High Priest!" Now, if He is the High Priest, and the same yesterday, today, and forever, He will act as He did then, because He is the same.

203 A woman touched Him one time when He was here on earth, visibly, with her hand. He felt the touch, and turned around and said, "Who touched Me?" And all of them denied it. But He discerned the

thoughts, and He found the woman, told her what was wrong with her, and her faith had healed her.

²⁰⁴ Now, He is the same yesterday, today, and forever. Maybe that woman didn't have a prayer card, but she had faith. And that's all that's necessary. Have faith. Touch the great Physician. And by a Divine gift, if I can just get myself out of the way, let the Holy Spirit say what He wants to do, and do what He wishes to do. And that's a gift, not just imaginary. If it's imaginary, it won't work. If it is real, it works. That's what Jesus said, "It's not Me that doeth the works, it's My Father that dwelleth in Me." So, it couldn't be me. He was the Son of God; I'm a sinner, saved by His grace.

²⁰⁵ Just believe. Don't press. Just believe, and say, "Lord Jesus, let me touch Your garment." Just pray simple. Just keep praying. Everybody stay where you are, just pray and believe.

²⁰⁶ Just believe, and don't be in a hurry. Don't try to press. Just believe. Now do you believe, everyone? Can you believe? Just forget all the past. Think that Jesus promised this. I know it's unusual, but Jesus promised it.

²⁰⁷ Now, if you will, be reverent just a moment, then we'll start the prayer line. I don't say that He'll do this. He may. By the grace of God, I—I'm released from, I think, from my own thinking. May He . . .

²⁰⁸ Now you, if you feel to raise your head and just look this a way, and be in prayer. As Peter and John said, "Look on me," not, "look on us," rather, didn't mean . . . Just to pay attention to what they were saying.

²⁰⁹ Now you're a audience. There is hardly anyone in here that I know, outside of—of these Martin boys setting here. And I think this is Brother Daulton setting down here, I'm not sure, with your colored glasses on. I'll try to bypass them there, people which I do not know.

²¹⁰ Well, now may Jesus Christ come with His power, that you might see that the promise of this day, the Scripture that was predicted of this day, even according to Malachi 4, it must be fulfilled. Something has got to do it. God has promised it.

²¹¹ There's a lady setting right out here. She is on her road to the hospital tomorrow. She's been in an accident, automobile accident. She has hurt herself, got inward troubles, bad arm. You don't have a . . . You have a prayer card, lady? You don't. Am I a total stranger to you? I don't know you. We don't know one another. [The sister says, "No, sir. I've heard you preach."—Ed.] Ma'am? ["I've heard you preach."] Just heard me preach, but you know I know nothing about you. Are those things the truth? If that is, raise up your hand. God bless you. All right, sir. Have faith, you won't have to go. Your trouble is over.

What did the lady touch?

212 There is a man setting right behind her. Can't you see that Light? Look at that amber-colored Light moving. It's a man setting right behind her. He is praying about something; it's a brother that's in the hospital. Do you believe that God will heal your brother, give him back his right mind and everything, make him right? Do you believe that? I'm a stranger to you. Is that right? That's the con- . . . Believe! All right, you can have . . .

What did he touch?

213 Here is a lady, right back behind that, setting back here. She is . . . See that Light, can you see It? Look *here*. Look, everybody look, see right *here*, kind of an amber-looking Circle. Right below It is a lady. She is here, she is praying for someone. It's two children, grandson, great-grandson. The lady is not from here. She is from California, and she has come here requesting prayer.

214 Also, there is somebody with her. It's her sister. She sets right back here, with that red dress on. She has epilepsy. That is true. She is from California, and you brought her with her. Your name is Mary. You believe with all your heart. Are those things true? Wave your hand if it's true. Do you believe with all your heart? [The sister says, "Yes."—Ed.] Then you can have what you've asked for. Now, anybody wants to ask the people if I knew them . . . Do you have a prayer card, lady? You don't? You don't need it.

215 Here, here is a man setting right back here, looking at me, on the end of the row. He's got trouble with his knees. If he'd believe that God will heal them knees, he may have what he is praying about. Do you believe it? All right, your knee trouble is over, sir. You have a prayer card? You don't have a prayer card? You don't need it.

Now, "Jesus Christ the same yesterday, today, and forever!"

216 A lady setting here, has got female trouble. Do you believe? Yeah, the lady . . . Oh, my, she is going to miss it. Got a red coat. Her name is Miss Daily. Believe with all your heart. The Lord Jesus Christ make you well, Miss Daily.

217 Ask if I know the lady. I never seen her in my life. The Heavenly Father knows that.

You say, "Why did you call her, her name?"

218 Well, Jesus said, "Your name is Simon. You're the son of Jonas." Is that right? Now, isn't that Him, the same yesterday, today, and forever? Do you believe that to be the truth? Now, what did Jesus say? This will occur.

219 And, remember, that was the last sign that was given to the elected Church, Abraham and his bunch, before the promised son appeared. Is that right? God had give Abraham signs all along the journey, and so has He the Church. But when the Angel of the Lord come down and do that, He destroyed the unbelieving Gentiles; and the expected son, that had been waited for, appeared, Isaac.

220 This ministry will end soon, and the expected Son will appear, Himself. The Church has come from justification, through the Lutheran; santification, through the Wesleyans; into the baptism of the Holy Ghost, through the Pentecostals; and now winding up to the Headstone ministry, typing all the time right into that Perfect; negative shadow becoming positive, then Jesus will come to catch His Church, someday, those who believe.

221 Separate yourself from unbelief, and believe, tonight. Will you do it?

222 Let those who have prayer cards now, beginning. . . I believe I prayed up to twenty-five, last night. Is that right? I think that's what was set down, number one, twenty-five. Now twenty-six, twenty-seven, twenty-eight, thirty, line up over *here*. With prayer cards number one, line up on this side over here. Will you do it now?

223 Now, we have the discernment line without the prayer cards. So that people say I was reading what was on their prayer cards, there was. . . Them people had no prayer card. They're just people setting there, and now it goes on. How many has seen that go for a half hour at a time, or more, like that, see, and things take place. But, you see, we got to hold a little strength. I've got forty-some-odd meetings ahead of me, around down through the South.

224 And now move over *here*, *you* with your prayer cards, move over on this side. All with the A prayer cards, come over on *this* side over here, prayer cards A.

225 Now, the rest of us, let us sing to God, *Only Believe*. Will you do that? All of us together:

Only . . .

That's all. Just believe what? Believe His Word.

. . . only believe,

All things are possible, only believe;

Only believe . . .

Lord . . . , Lord . . .

226 Maybe if I'd step right down there, maybe it'd be better? Can we to go down there, pray for the sick? Go down *here*, pray for the sick? Looks like we can.

227 How many is interested in these people getting healed? Now, see, healing belongs to God. Is that right? Now, if Jesus stood here tonight, with this suit of clothes that He gave me, and was wearing this suit of clothes, Himself, the . . .

If you would say, "Lord, will You heal me."

228 He would say, "I have already done it." "He was wounded for our transgressions; with His stripes we were healed." Is that right? See, He has already did it; it's in past.

229 You say, "Lord, save me." He has already did it. No matter how much you cry, or pray, and beat on the bench, it won't save you until you believe and accept what He's done for you. Is that right?

230 Same thing it is. I do not heal people. I can't heal people. But what would He do, if He's the same yesterday, today, and forever? He would do just what He did now, for that's what He promised for the day. How many knows that that's what He's promised? He has promised it. Yes, sir. He promised it, in all the Scriptures. You all take the tapes, *The Seven Church Ages*, and things, see those things proven by the Scripture, that it's right.

231 Now, to you standing in this prayer line, to come down that line of discernment. Jesus saw one vision, and He said, "I perceive that virtue has gone from Me." That's strength. Is that right? Visions, you're in another world. Now, He is here. That's Him that you touched. See? Now, it just only identifies that He is here with us.

232 Now how many will believe, if we'll just walk through this line, and let me pray and lay hands upon you, and you go back to your seat? Do you believe if I pray for you here, and then lay hands on you, each one of you get well?

233 Do you believe that was the Holy Spirit here? It could just keep on doing it. If you want to forfeit that line, and just keep on for some more, why, we'll do that. See, that's what, the Holy Spirit is here. See? It's not . . . It's just up to—to your thinking, if it'd make you believe more.

234 But many people has been taught, "Lay hands on them." The Bible said, "He sent His Word and healed them." Well, that's what He did just now, confirmed His Word, sent It to you, confirmed It, and It healed them. The Gentile said . . .

Jew said, "Come, lay hands on my daughter, she'll live."

235 The Roman said, "I am not worthy You come under my roof. Just say the word!" Uh-huh. That's what I'm trying to get you to believe, you see.

236 But if you want to be prayed for, and hands laid upon you, now I want every one of you to join with me in prayer as we pray for the people.

Let us bow our heads.

237 Lord Jesus, I pray for the people now. They're aware that You're standing here. They know that You're in the midst of the people. And when these people pass over this platform tonight, may they not come, just coming by me, Your servant, or these other servants of Yours setting here. May they realize that they are coming to the temple of the living God, they're coming under a promise that God said, "These signs shall follow them that will believe. When they lay their hands on the sick, they shall recover." He promised that. He promised that every man that would believe would be saved, and every man that does believe gets saved. Every one that believes in healing gets healed. Father, help our unbelief now.

238 You've identified Yourself here tonight, scripturally, to show us that You're here. Now let it come to pass that every person that comes across this platform, or in this audience, may there not be a feeble person among us when the service is over. May the great Holy Spirit come among His people and anoint us, every one, Lord, all these ministers, all these servants of Yours setting here, by the hundreds. Father, I pray that each of our prayers will go to You while we're in the Divine Presence of Your Being. And may these people understand, as they pass this platform, that tonight is the night of their healing, if they can believe it.

239 Now I want every one to continue in prayer as the people come by, and I'll be laying hands upon each one for their healing.

240 Come, sir. I pray for this, my brother. In the Name of Jesus Christ, be healed.

241 I pray for this, my brother. In the Name of Jesus Christ, be healed.

242 I pray for my sister, in the Name of Jesus Christ, for her healing. Amen.

243 I pray for my sister, in the Name of Jesus Christ, for her healing.

I pray for my sister, in Jesus' Name, for her healing.

I pray for my sister, in Jesus' Name, for her healing.

244 I pray for my brother, in the Name of Jesus Christ, for his healing.

245 I pray for my sister, in the Name of Jesus Christ, for her healing.

246 I pray for my brother, in the Name of Jesus Christ, for his healing.

I pray for my brother, in Jesus' Name, that You'll heal him.

247 I lay hands upon our brother, in the Name of Jesus Christ, for his healing.

248 I lay my hands upon this brother, in Jesus' Name, for his healing.

249 With my hands laid upon this brother, I ask for his healing, in Jesus' Name, while he's in the Divine Presence here now of Your anointing.

250 Heal this, my sister, Father, I pray, in Jesus Christ's Name.

251 Heavenly Father, as a great host of people are praying, we recognize Your Presence. Heal this sister, I pray, in Jesus' Name.

Heal my sister, Father, in Jesus' Name, I pray.

I lay hands upon my brother in commemoration of Your Word, for his healing, in Jesus' Name. Let it be so, Father, these signs follow them that believe; when they lay their hands on the sick, they shall recover.

Grant the healing of my brother, Father, as I lay hands upon him in the Name of Jesus Christ.

In the Name of Jesus Christ, I lay hands upon sister for her healing.

In the Name of Jesus Christ, I lay hands upon my sister for her healing.

In the Name of Jesus Christ, I lay hands upon my brother for his healing.

I bless this, my brother, in the Name of Jesus Christ, for faith for healing.

Lord Jesus, I lay my hands upon the child, that You heal its body and make it well. You'll do it, Father, You promised it.

In the Name of Jesus Christ may our sister be healed.

Lay that on you now, don't doubt. You'll be all right. Do you believe that? Do you believe that?

In Jesus' Name, let our sister be healed.

Lord, in the Name of Jesus Christ, let the child be healed. Don't doubt. Believe it.

Father, heal this little sister, I pray, in Jesus' Name. Amen. Don't doubt. Now, you believe that? See, that's how it's done. Just what He said do.

Father God, I lay hands upon my brother in the Name of Jesus Christ, let him be healed.

Father, I lay hands upon my brother in the Name of Jesus Christ, let him be healed.

Father God, with hands laid upon my brother, I ask, in Jesus' Name, for his healing.

Likewise, upon my brother here, Father, my hands I place, commemoration of Your Word, and ask for his healing.

In the Name of Jesus Christ, I ask for the healing of my brother.

In the Name of the Lord Jesus Christ, I ask for the healing of my sister. May it be so.

Lord, I pray that You'll heal my sister, in the Name of Jesus Christ. Amen.

Sister Shirley. Why, bless you. Heavenly Father, I pray for my Sister Shirley, that You'll heal her, in Jesus' Name. Amen.

Heavenly Father, I lay hands upon this sister in the Name of Jesus Christ for her healing.

In the Name of Jesus Christ, I lay hands upon our sister for her healing.

Heavenly Father, I lay hands upon this sister. You said do it, Lord. And I do it because that I believe You. I connect myself, my faith, my soul with her, and ask for her healing, in Jesus' Name. Amen.

Upon this little boy, I lay hands, in Jesus' Name, and ask for his healing.

I lay my hands upon this sister, in Jesus' Name, I ask for her healing.

Heavenly Father, I lay hands upon sister, in the Name of Jesus Christ, I ask for her healing.

Heavenly Father, I lay hands upon this little girl, in the Name of Jesus Christ, I ask for her healing.

Uh-huh. You and the child? Your child. Heavenly Father, I lay hands upon this little boy and ask for his healing, in Jesus' Name. Amen.

Heavenly Father, I lay hands upon this little girl, in Jesus' Name and ask for her healing.

Sister Waldrop, God bless you. Here's a lady, certainly knows what healing was. She was brought back to life fifteen years ago in the prayer line, [Sister Waldrop says, "Yes, it was seventeen years."—Ed.] seventeen years ago, died with cancer in her heart. The doctor has a record of it here. Mrs. Waldrop. How many knows that to be so, in Phoenix, raise your hands?

Heavenly Father, Your healings are lasting as long as we believe. I pray for Sister Waldrop, make her well, in Jesus' Name. Amen. Bless you, sister.

Heavenly Father, I ask for the healing of my brother, in the Name of Jesus Christ. Amen.

Father, I lay hands upon this little boy, in the Name of Jesus Christ I ask for his healing. Amen.

Father, I lay hands upon this sister, in Jesus Christ's Name, for her healing.

Heavenly Father, I ask mercy and healing for my sister. Grant it to her tonight. I lay my hands upon her, to connect myself with my prayer for her healing, in Jesus' Name. Amen.

Heavenly Father, I lay hands upon my sister, believing my prayer. She's believing, too. Let her be healed, Father, in Jesus' Name.

Heavenly Father, I lay hands upon my brother, here, also believing our prayer, all of us praying together, Father, we believe that this is going to happen, I ask, in Jesus' Name. Amen.

Heavenly Father, with hands upon this sister, I ask for her healing in the Name of Jesus Christ. Amen.

Heavenly Father, again, upon the body of this little brother standing here, I lay my hands, believing that You hear, and my prayer with his, with all this church, we believe that You will heal him, in Jesus' Name. Bless you, Brother.

Heavenly Father, I pray for the healing of my sister, with hands upon her, my heart goes out for them, Lord. Have mercy and heal her, in Jesus' Name.

Heavenly Father, this sweet little girl passes through the audience, as do the parents. I lay hands upon her, in the Name of Jesus Christ, Who laid His hands upon little children, to bless them. May she be blessed and healed, Father, in Jesus' Name. Amen.

Heavenly Father, laying hands upon our sister, as she passes by here, in the Name of Jesus Christ, let her be healed. Amen.

Likewise, upon this sister, Father, I lay hands, in the Name of Jesus Christ, let her be healed.

Heavenly Father, I lay hands upon my brother in the Name of Jesus Christ let him be healed.

Father God, I lay hands upon my brother in Jesus Christ's Name, let him be healed.

²⁵² Likewise, upon my brother here, Father, I lay my hands. In Jesus' Name, let him be healed.

²⁵³ Father God, in the Name of Jesus Christ, I lay hands upon my sister. Let her be healed, in the Name of [Brother Branham coughs—Ed.] the Lord Jesus. Pardon me, Father.

²⁵⁴ I lay hands upon this brother, and ask for his healing, in Jesus' Name. Amen.

²⁵⁵ In the Name of Jesus Christ, I lay hands upon my brother, and ask for his healing, for the glory of God. Amen.

256 Our Heavenly Father, I lay hands upon my brother, and I ask for his healing. Connecting my prayer, Lord, with his prayer, and the prayer of the church that You've gathered tonight. My hands upon him, identifying my faith in the Son of God, I ask his healing. Amen.

257 Now we got some wheelchair cases here I want to pray for.

Heavenly Father, I lay my hands upon . . . ? . . . mercy and grace be with them Lord . . . ? . . . in the Name of Jesus Christ. Likewise, to this little sister, Lord, God. Satan, we cast you from them . . . ? . . . Grant them power and an inspirational life; strengthen them, Lord . . . ? . . . [Blank spot on tape—Ed.]

258 Jesus said, one time, "Know ye what I've done to you?" I've done just what God commanded to be done.

259 Now let us pray together, each one. As you put your mind upon God, hold your prayer. Remember, believe now, believe with us. Each one of you here, that's sick, and maybe you didn't have a prayer card . . .

260 Now, we'll be giving out prayer cards again, tomorrow night, at six-thirty or seven, something like that, six-thirty or seven, so we'll have prayer line again tomorrow night. I'm sorry that I kept you a little late tonight, on account of the prayer line. May God bless you.

Now let us bow our heads again.

261 As we pray, Father, we forgive every man his sin against us. If there be found anything in us, that's unlike You, forgive us, Lord. For, we're told that we're to be "written epistles of God, read of all man." And as we have obeyed Your Commandments, seen Your Presence identifying Yourself with us; people has walked up to this platform, testifying of their faith. We've laid hands upon them, Father. Not just as one of us, but all of us together, in prayer, we've laid hands upon them, believing that You will heal their bodies.

262 You said, when You were here on earth, "if you ask the Father anything in My Name, I'll do it." Jesus of . . . Son of God, that was Your promise, Lord.

263 And the One that made the promise has identified Himself here tonight to fulfill His promise. So it—it's been carried out, Your Commandments, laying hands on the sick. Now, let it be done. It's been written, let it be done. Let the power of Jesus Christ break tonight, and separate every person in here, from any unbelief, and let the Presence of Jesus Christ, the Word, Who knows the thoughts of our heart, let It take preeminence tonight in every heart.

264 And we rebuke Satan and all of his powers of darkness, all of his powers of unbelief. The Spirit of God has raised up a standard

against you, Satan. You are a defeated being. Jesus Christ defeated you at Calvary.

²⁶⁵ He raised up, the third day, triumph over death, hell, and the grave. He ascended on High and give gifts to man. He is here in Person tonight. He said, "A little while and the world will see Me no more; yet ye shall see Me, for I'll be with you, even in you, to the end of the world." We see His Presence here tonight, fulfilling His Word. By faith we believe that every sick person in here shall be healed, for the glory of God, in the Name of Jesus Christ.

²⁶⁶ And the people said, "Amen." God bless you. Back to the brother. 

GOD'S WORD CALLS FOR A TOTAL SEPARATION FROM UNBELIEF

64-0121 Vol. 3-20R

This Message by Brother William Marrion Branham was delivered on Tuesday evening, January 21, 1964, at the Ramada Inn in Phoenix, Arizona, U.S.A. This sermon, number 64-0121, is one hour and forty minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2011.

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