
WHO IS THIS MELCHISEDEC?



Let us bow our heads for prayer.

Dear Heavenly Father, we hear this song of *Only Believe*, it makes us to know that that's all we have to do to inherit any of God's promises, just believe them. For it is written, "All things are possible to them that believe." As we cry, as the man who had the epileptic child, "Lord, I believe! Help Thou my unbelief."

2 We thank Thee for Thy great power, Thy great revelation of Thyself to us in this last days. It makes our heart most happy and joyful, to know that we have come in contact with the living God; Who vindicates it right back in physical, material evidences, as He did in the days gone by, and as He has promised for this day. We're so grateful to Thee, our God. This dark day where no one seems to know which a way to go, we're so glad that we found the safety zone, the retreat.

3 Now bless us tonight, Lord, as we speak of Thy Word. And the promises that's given to us, may we nurture them in our hearts, cherish them with reverence, and obey them with real godly discipline. For we ask it in Jesus' Name. Amen.

4 [Someone speaks to Brother Branham—Ed.] A love offering? They shouldn't. They shouldn't done that. Who did that? You guilty? I was getting on the manager. He said he took a love offering for me. He shouldn't have done that. I appreciate it, God knows that, but I—I never come for that. Thank you. May the Lord bless you. I'll do everything I can. I'll put it right in foreign missions, so I'll know it'll go for the Kingdom of God. And if the Lord willing, I'll take it, myself, over to the lands, to bring this same Gospel that you been setting, listening to this week, then I know it'll be done in the way that you've believed It. The Lord help me to do it.

5 I am very grateful for the great attendance this week, and for all you people that's hooked up tonight again with the—the wires of the telephone. And we're grateful to each and every one of you.

6 Billy said to me this morning, he said, "Daddy, if you would have come with me this morning, early, right after daylight, and stand out here around in these places and watch mothers feeding their babies in the car, them poor people setting in that rain, waiting for the doors to open!" You see what a hypocrite I'd be if I told you anything but the Truth? I would really be a foul person. Sometimes I have to hurt, but it's not because that I want to, it's because . . . It's not me that's

hurting. It's Truth that hurts. And I—I . . . But I believe that's the reason you come, because I'm deadly sincere with you, and do all that I can to help you. The Lord help each and every one of you.

⁷ And now I want to thank the people for their fine co-operation, the people of the city here, also, who gave us, let us have the renting of this schoolhouse, this auditorium and the gym. And I want to thank the officials if you're here. And also I want to thank Thurston Colvin, which is the custodian here, for his fine co-operation in helping us to get this and being with us each night.

⁸ We thank the Jeffersonville police force for coming up here and watching, with a real cheap cost. I think about two dollars a hour, that the police were put up here on special duty, to park the cars, to see that there was no . . . nothing happened, and everything was all right. We're grateful to the people for that. And to the—the, also, the engineer here on the—the board, I've noticed him. And all that's affiliated with this, we are certainly grateful to you.

⁹ I thank each and every one of you for the gifts. Billy just brought me, this afternoon, a—a gift, several of them, and boxes, candy, and so forth. And one of them was the—the Beatitudes, with a picture of Christ worked in it—it, the Sermon on the Mount. And it certainly was beautiful. I certainly thank you. And so many things, I don't know how to thank you for. Then, also, for your—your sponsoring, financing the meeting, we certainly do appreciate it, with all of our heart. The Lord bless each one of you, richly.

¹⁰ Billy said, there was many people, you had been asking for private interviews during the time. And many asked and had little babies to be dedicated. Oh, how I want to do that!

But, you see, when I come this time, it's so urgent. I have to stay right, all the time, in study, this Word and prayer, on account of bringing these Messages. See, they're not . . . They're—they're extraordinary to us, because it's finding the will of God and then speaking the things. And all that has to meet together, and asking God just which one to open up.

¹¹ Now, the Lord willing, we'll be back again soon, as soon as we can find a day. I made a—a motion, or—or said something about Easter. I better check that, because I think I've got a schedule in California along about that time. So that may be wrong. However, when we return again to the tabernacle, we'll send you a card, and the church, and—and give you the—the date and time. Then I'll, maybe at that time, again . . .

¹² I haven't put any time to praying for the sick. We haven't had one service that we brought the people up and prayed for them. We

been sending them out. And our brethren here has been preaching, Brother Lee Vayle and Brother . . . These other brothers has been preaching, and praying for the sick, and doing the water baptism, baptizing, rather, and letting me stay alone with the Word. We thank these men. They done a gallant job.

¹³ There is so many friends here I'd like to meet. I look down and see John and Earl. And there is Doctor Lee Vayle, one of the managers of the campaign. Brother Roy Borders. Them men, I haven't even got . . . I haven't even no more than shook their hand. I haven't had a chance to. I think of my friends from Kentucky, and around in here, and minister friends, how I would like to shake their hands! Brother Blair, I noticed him here the other day. And many of those men that I—I love, and they been to several meetings, and I've never even as much as shook their hand. I—I'm trying . . . It isn't because I don't want to do that; it's because I haven't the time to do it, and I just a hurry.

¹⁴ Dedicating the babies, sure. My own son, my little grandson was supposed to be dedicated at this meeting. I haven't had time to do it; little David. I'm grandpa, twice now. So, Mr. May, if he's here tonight, who give me that cane, look like I'm going to have to use it pretty soon.

¹⁵ So, and I told Billy, I said, "The Bible did say 'multiply and replenish the earth,' but the whole burden wasn't given to you." And these grandsons are appearing fast.

And so, remember, my daughter-in-law was barren, to begin with. She could not have no children. And one day, leaving a meeting, the Lord spoke to me and said, "Loyce, you will bare a son. The Lord has blessed you. Your female trouble is gone." Little Paul was born, nine months later.

¹⁶ Two months before this baby come on the scene, I was setting, eating breakfast one morning, at the table, and Loyce and Billy was setting across the table from me. And I seen Loyce feeding a little baby with a pink . . . or a blue blanket wrapped around it. And Billy was setting in the corner, feeding little Paul. I said, "Billy, I just saw a vision. Loyce was feeding a baby wrapped in a blue blanket."

He said, "There goes my hunting trip. That's just nine months from now."

Eleven months later, little David was born. And I haven't been able to dedicate him to the Lord yet, and will not until we return again. So you see what it is.

¹⁷ How I love people and their fellowship! But our brethren has been praying for the sick, and I know it's a success. Each night we

prayed for the sick, one laying their hands on the other, all of us together, which that way it catches the whole scope. But maybe, if God willing. . . I'll mark it on the card, if we send it. Coming back, I'd like to dedicate about two or three days, again, just to praying for the sick and doing what we can in that manner. Now, and I thank the people for their help, again.

¹⁸ Now I just want to comment, just a moment, on the—on the morning's Message. There's no doubt, I didn't get completely through with it, but I think you understand. And I'm sure you didn't. . . You'll never know what that was for me to do.

¹⁹ Now, it seems very simple to you. But, you, you see what you're doing? You are taking the place of God, to pronounce Something. And before I would do that, it had to come an answer from God. And He had to come down, and He visibly showed Himself, and gave the Revelation. Therefore, see, this is to the Church. And remember, I said, "These, this what I said, was to the Church only."

²⁰ And so that you might have confidence and know, that was the same God that said to me up there where there was no squirrel. "Speak, and say where they'll be." And three straight times it happened. Now, if He can by that same Word create something that isn't there, how much more will This hold fast at the Day of Judgment! See? People were there to see these things, and know. As Paul said, in the days gone by. There's men with him, who—who felt the earth shake; and didn't hear the voice, but they—they seen the—the Pillar of Fire.

²¹ It done me good, though, after it was over; to see husbands and wives, that I know is genuine Christians, hugging one another and weeping.

²² And listen, friends, God confirms His Word with signs and vindications, to prove that It's right, the spoken Word. Now remember, that Light that was in that Cloud, that gave the Revelation. I was. . .

My little girl was telling me, Sarah here, that when they. . . That school there in Arizona was looking up there on a cloudless sky, and seeing this Cloud mysteriously in that mountain, going up-and-down, with an amber Fire burning in It. The teacher dismissed the classes and the school, and brought them out front, and said, "Did you ever see anything like that? Look the way that's there."

Remember, that's that same amber Light that's on the rock. So it's the same God, same Revelation, said, "Tell them to do *this*." Is what I told you this morning, so there It is.

23 If it happens to be that my good friend, Brother Roy Roberson, is listening in at Tucson. Roy, you remember, the other day, the vision you seen when we were out standing upon the mountain? You come up to me, and that Cloud was over the top? Come walking down, you know what He told you; and I told you at that house, the other day? That's it, Roy. Don't worry no more, son. It's over.

24 You just don't know what that means! It's grace. He loves you. And you love Him, humbly serve Him and worship Him the rest of your days. Be happy, go ahead and live as you are. If you're happy, continue that way. Don't never do anything wrong again, like that. Just go ahead. It's God's grace.

25 Now I want to pray again before we enter into the Word. How many will pray for me? I'm just going from meeting to meeting. Will you pray?

You know, I'd like to sing you a little song, all of us together, before we go to the Word. Just to . . . so that we'd know God . . . Just a little dedication. Did you ever hear this little song, *He Careth For You*? "Through sunshine and sorrow, He careth for you."

26 The little lady is coming up to the piano. Say, I want to thank this little lady, too. I didn't even know who she was. It's one of the deacon's daughters here. I certainly . . . Brother Wheeler's little girl. She is grewed up now. She was a little bitty thing that set on my knee, not long ago, and now she's a young woman. So I certainly thank her that she's used her talent in music, and now she plays very sweetly. Would you give us the chord, sister? All of us together now.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

You love that? Let's sing it again, all together.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

Brother Dauch, He does for you, too, brother. Don't you love Him? [Congregation says, "Amen."—Ed.]

Let us bow our heads now.

27 Dear Gracious God, with this little note here of a few things to say to the people, and back again to refer back to this morning, for that's what the people come to hear. I pray, God, that You'll let the people see that God loves and cares. And it was not me that give That, Lord,

it was vindicated that it was the Truth. So I pray, Dear God, that Your love will always remain among the people. Tonight, to have to separate after this meeting and go to our different homes, it—it kind of pulls us, some, deep, Lord. I pray that You'll bless these people.

²⁸ Now as we approach the Word, in prayer, and approach the written Word, we ask that You will take this written Word and make It alive to us tonight. And when we leave this building tonight to separate to go to our different homes, may we say like those who came from Emmaus, that had walked with Him all day and still didn't know Him; but when He got them inside the room that night, and the doors all shut, He did something just like He did before His crucifixion. By that, they knowed He had risen again.

Do it again tonight, Lord. Grant it, while the doors are shut, and Your little group here is setting, waiting. And, Father, when we go to our homes, we'll say like they did, "Did not our hearts burn within us as He talked to us along the way!" We commit ourselves, and all, in Your hands, Lord. Do with us as You see fit. In Jesus' Name. Amen.

²⁹ Now let's get right into the service now, quickly. Turning now with me, if you will, to the Book of Hebrews, and another revelation on the Message. We'll speak for just a few moments tonight, the Lord willing. And then while reading the first three verses of Hebrews 7:1 to 3, and then commenting on this. And we don't know what the Lord will do; we do not know. The only thing we do is just believe, watch, pray. That right? And believe that "He'll make everything work together for good to them that loves Him," because He promised to.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Let's read a little farther.

Without father, without mother, without descent, . . . neither beginning of days, or end of life; but made like unto the Son of God; abideth a priest continually.

³⁰ Think of this great Person, of how great this Man must be! And now, the question is, "Who is this Man?" Theologians has had different ideas. But since the opening of the Seven Seals, the mysterious Book that's been mysterious to us . . . According to

Revelation 10:1 to 7, all the mysteries that's wrote in this Book, that's been hid down through the age of the reformers, is supposed to be brought out into view by the angel of the last church age. How many knows that's right? [Congregation says, "Amen."—Ed.] That's right, supposed to be brought. All the mysteries of the mysterious Book is to be revealed to the Laodicea messenger of that age.

³¹ Seeing there is much dispute about this Person and this subject, I think it behooves us to break into it, to find out Who this is. Now, there is several schools of thought on Him.

One of the schools are, claims, "He's just a myth. He wasn't actually a person."

And the others says, that, "It was a priesthood. That was the Melchisedec priesthood." That's the most likely one, that hold better to that side than they do to the other, is because they say it was a priesthood.

It can't be that, for in the 4th verse It says He was a Person, a "Man." So, in order to be a Person, He has to be a personality, a "Man." Not a order; but a Person! So He was not just a priesthood order, neither was He a myth. He was a Person.

³² And the Person is Eternal. If you notice, "He had no father. He had no mother. He had no time He ever began. And He had no time He ever ended." And ever Who it was is still alive tonight, because the Bible said here, that, "He had neither father, nor mother, beginning of days, or ending of life." So It would have to be an Eternal Person. Is that right? [Congregation says, "Amen."—Ed.] An Eternal Person! So it could only be one Person, that's God, 'cause He's the only One that's Eternal. God!

³³ Now, in First Timothy 6:15 and 16, if you'd like to read that sometime, I'd like for you to read it.

Now, the thing that I contend is, that, He was God, because He's the only Person that can be immortal. And now, God changing Himself into Person; that's what He was, "No father, no mother, no beginning of life, no ending of days."

³⁴ Now we find in the Scripture that many people teaches that, "three personalities in the Godhead." So, you cannot have a personality without being a person. It takes a person to make a personality.

A Baptist minister, a few weeks ago, come up, and to my house, and said, "I'd like to straighten you out on the Godhead sometime when you got time." Called me up, rather.

35 I said, "I got time right now, 'cause I want to be straight, and we lay aside everything else, to do it."

And he come up, he said, "Brother Branham, you teach that there is just one God."

I said, "Yes, sir."

He said, "Well," he said, "I believe there is one God, but one God in three Persons."

I said, "Sirs, repeat that again."

He said, "One God, in three Persons."

36 I said, "Where did you go to school at?" See? And he told me a—a Bible college. I said, "I could believe that. You cannot be a person without being a personality. And if you're a personality, you are one personality to yourself. You're a separate, individual being."

And he said, "Well, the theologians can't even explain that."

I said, "It's by revelation."

And he said, "I can't accept revelation."

37 I said, "Then there's no way for God to ever get to you, because, 'It's hid from the eyes of the wise and prudent, and revealed to babes,' revealed, revelation, 'revealed to babes such as will accept it, learn.'" And I said, "There'd be no way for God to get to you; you close yourself off from Him."

The whole Bible is the revelation of God. The whole Church is built upon the revelation of God. There is no other way to know God, only by revelation. "To whom the Son will reveal Him." Revelation; everything is revelation. So, to accept . . . Not to accept the revelation, then you're just a cold theologian, and there is no hope for you.

38 Now, now, we find out that this Person "had no father, no mother, no beginning of days or ending of life." It was God, *en morphe*.

Now, the world, the word comes, the Greek word, means, "change," was used. Changing Himself, *en morphe*, from one Person to . . . One person; the Greek word there, *en morphe*, means . . . It was taken from the stage act, that one person is changing his mask, to make him some other character.

39 Like in—in school, just recently, I believe, Rebekah, just before she graduated, they had one of Shakespeare's play. And one young man had to change his clothes several times, because he played two or three different parts; but, the same person. He come out, one

time, he was the villain; and when he come out next time, he was another character. And now the Greek word, *en morphe*, mean that he “changed his mask.”

⁴⁰ And that’s what God did. It’s the same God all the time. God in the form of the Father, the—the Spirit, the Pillar of Fire. The same God was made flesh and dwelt among us, *en morphe*, brought out so He could be seen. And now that same God is the Holy Ghost. Father, Son, Holy . . . not three Gods; three offices, three acts of the one God.

⁴¹ The Bible said, “There is one God,” not three. But that’s how that they couldn’t. . . . You can’t get this straightened out and have three Gods. You would never sell a Jew that. I’ll tell you that. One who knows better, he knows there’s only one God.

⁴² Notice, like the sculpture, he hides, with a—a mask over it. That’s what God has done to this age. It’s been hid. All these things has been hid, and is supposed to be revealed in this age. Now, the Bible says they will be revealed in the latter times. It’s like a sculptor keeping his—his piece of work all covered over until the time he takes the mask off of it and there it is.

And that’s what the Bible has been. It has been a work of God that’s been covered up. And It’s been hid since the foundation of the world, and Its sevenfold mystery. And God promised in this day, at the age of this Laodicean church, He would take the mask off the whole thing and we could see It. What a glorious thing!

⁴³ God, *en morphe*, masked in the Pillar of Fire. God, *en morphe*, in a Man called Jesus. God, *en morphe*, in His Church. God above us, God with us, God in us; the condescending of God.

Up There, holy, no one could touch Him, He settled upon the mountain; and even if a animal touched the mountain, had to die.

And then God come down and changed His tent, and come down and lived with us, become one of us. “And we held Him,” the Bible said. First Timothy 3:16, “Without controversy great is the mystery of godliness; for God was manifested in the flesh, handled with hands.” God eat meat. God drank water. God slept. God cried. He was one of us. Beautiful, typed in the Bible!

That was God above us; God with us; now it’s God in us, the Holy Spirit. Not the third Person; the same Person!

⁴⁴ God came down and become flesh, and died the death, in Christ; so that He could clean the Church, in order to get into it, for fellowship. God loves fellowship. That’s what He made the man at the first time for, was for fellowship; God dwells alone, with Cherubims.

⁴⁵ And notice now, He made man, and man fell. So He came down and redeemed man, because God loves to be worshipped. The very word *god* means “object of worship.”

And this that comes among us, as a Pillar of Fire, as something that changes our hearts, that is the same God that said, “Let there be light,” and there was light. He’s the same yesterday, today, and forever.

⁴⁶ Now, in the beginning God dwelled alone, with His attributes, as I spoke of this morning. That’s His thoughts. There was nothing, just God alone, but He had thoughts.

Just like a great architect can set down, in his mind, and draw out what he thinks it’s he’s going to—to build. Create, now, he cannot create. He can take something that’s been created and make it in a different form; ’cause God is the only way. . . only One can create. But he gets in his mind what he’s going to do, and that’s his thoughts, that’s his desires. Now it’s a thought, and then he speaks it, and it’s a word then. And a—a word is. . .

⁴⁷ A thought, when it’s expressed, it’s a word. A thought expressed is a word, but it has to be a thought first. So, it’s God’s attributes; then it becomes a thought, then a word.

⁴⁸ Notice. Those who have, tonight, Eternal Life, was with Him and in Him, in His thinking, before there ever was an Angel, star, Cherubim, or anything else. That’s Eternal. And if you have Eternal Life, you always was. Not your being here, but the shape and form that the infinite God. . .

⁴⁹ And if He isn’t infinite, He isn’t God. God has to be infinite. We are finite; He is infinite. And He was omnipresent, omniscient, and omnipotent. If He isn’t, then He can’t be God. Knows all things, all places, because of His omnipresent. Omniscient makes Him omnipresent. He is a Being; He’s not like the wind. He is a Being; He dwells in a house. But being omniscient, knowing all things, makes Him omnipresent, because He knows everything that’s going on.

There can’t be a flea bat its eyes but what He knowed it. And He knowed it before there was a world, how many time it’d bat its eyes, and how much tallow it had in it, before there ever was a world. That is infinite. We can’t comprehend it in our minds, but that’s God. God, infinite!

⁵⁰ And remember, you, your eyes, your statue, whatever you was, you were in His thinking at the beginning. And the only thing that you are is the expression, word. After He thought it, He spoke it, and here you are. If it isn’t, if you wasn’t in His thinking, there is no way at all for you ever be there, for He is the One that gives Eternal Life.

⁵¹ You remember how we read the Scriptures? “Not him that willeth, or him that runneth, but God!” And that His predestination might stand true, He could choose, before any time, who. God is sovereign in His choosing. Did you know that? God is sovereign.

Who was back there to tell Him a better way to make the world? Who would dare to tell Him He was running His business wrong?

Even the very—the very Word, Itself, very sovereign. Even the revelation is sovereign. “He reveals to whom He will reveal.” The very revelation, itself, is sovereign in God. That’s how people pound at things, and jump at things, and hit at things, not knowing what they’re doing. God is sovereign in His works.

⁵² Now we find Him at the beginning, His attributes. And, now, you were with Him then. Then is when the Book of Life comes into view.

Now, we read over here in Revelation the 13th chapter, the 8th verse, that, “The beast that comes upon the earth,” in these last days, “will deceive all those people on the earth whose names were not written in the Lamb’s Book of Life before the foundation of the world.”

⁵³ Think of it! Before Jesus was ever born, four thousand years before He came on earth, and several thousand years before you come on earth; Jesus, in God’s mind, died for the sins of the world, and the Book of Life was made, and your name was put on that Book of Life before the foundation of the world. That’s the Bible Truth. See, your name was ordained of God and placed on the Book of Life before the foundation of the world.

⁵⁴ You were there in His attributes. You don’t remember it, no, because you’re just a part of His Life. You are a part of God when you become a son or a daughter of God.

Just as you are a part of your earthly father! That’s right. You are. The male carries the hemoglobin, the blood. And when that has gone in—in the egg, then you become a part of your father; and your mother is a part of your father, also; so you’re all a part of your father.

Glory! That lets the denomination out, altogether. Uh-huh. Certainly does! God, in all, the only place!

⁵⁵ Notice now His attribute. Then the attribute was, first, God; the thought, the attribute itself, all in One, without being expressed. Then when He expressed, secondarily, He became then the Word. “And then the Word was made flesh and dwelt among us.”

⁵⁶ Saint John the 1st chapter and the 1st verse, notice, this is, “In the beginning.” But, before, the Eternal! Notice, “In the beginning

was the Word.” When the time begin, it was Word. But before it was Word, it was attribute, a thought. Then it was expressed, “In the beginning was,” the expression, “the Word.”

Now we’re getting where Melchisedec is. That’s this mysterious Person. “In the beginning was the Word, and the Word was with God, and the Word was God.” “And then the Word became flesh and dwelled among us.” Hold that there now, notice.

⁵⁷ His—His first being was Spirit, God, supernatural, all right, the great Eternal. Second, He begin to form Himself towards flesh, in a *theophany*, it’s called “the Word; a body.” This then is the state He was in when He met Abraham, was called Melchisedec. He was in the form of theophany. Now we’ll get to that and prove it in a few minutes, the Lord willing. He was the Word.

⁵⁸ A theophany is something that you could not see. It could be right here now, yet you cannot see it.

It’s just like, well, like television. That’s in another dimension. Television; people are moving right through this room now, singing; there is colors, also. But the eye is only subject to the five senses. . . Your whole being is only subject to five senses, rather. And you are only subject to what the sight has been limited to see. But there is another dimension that can be seen by a transformation, by television.

⁵⁹ Now, television does not manufacture a picture. A television only channels it into a circuit, and then the television screen picks it up. But the picture is there, to begin with. Television was here when Adam was here. Television was here when Elijah set on Mount Carmel. Television was here when Jesus of Nazareth walked the shores of Galilee. But you’re just now discovering it. They wouldn’t have believed it back there. You’d have been crazy to have said something like it. But now it’s become a reality.

And so is it, that Christ is here, the Angels of God are here. And someday, in the great Millennium to come, it’ll be just more real than television or anything else, because they are here.

⁶⁰ He reveals Himself in His great form of what He claimed, as He *en morphes* Himself into His servants and proves Himself.

⁶¹ Now, here He is in the form of Spirit. And then He comes in the form of a . . . of *en morphe*. Now, He appeared to Abraham, *en morphe*. When Abraham was returning from the slaughter of the kings, here come Melchisedec, talked to Him.

⁶² The other day in the Tucson paper, I was reading an article that where there was a—a woman driving down the road, I believe about

forty, fifty miles an hour, and she hit an old man with an overcoat on. She screamed and stopped her car. It threw him up in the air. Right out in the plain desert! And she run back to find him, and he wasn't there. So what did she do? Some people behind her saw it happen, saw the old man fly up in the air, and his overcoat turning. So they run back to find out. They couldn't find the man anywhere. They called the police force. The police come out to examine the place; there was nobody there.

63 Well, each one of them testified, "The car chugged, hit the man. He went up in the air, and everybody saw it." Witnesses, and two or three carloads of them, they seen it happen. Come to find out, five years ago, there was an old man with an overcoat on, hit and killed on the same spot.

When you leave here, you're not dead. You've got to come back, even if you're a sinner, and be judged according to the deeds done in the body. "If this earthly tabernacle is dissolved, we have one waiting." *En morphe*, that's the word.

64 Now, God, in this stage of . . . It's this stage of His creation, later formed into flesh, Jesus. From what? From the great beginning, Spirit, then came down to be the Word, bringing Itself out. The Word doesn't yet make Itself, it's just spoke out, *en morphe*, later He becomes flesh, Jesus, mortal, to taste death for all of us sinners.

65 When Abraham met Him, He was Melchisedec. He unfolds here what all the attributes will do in the final end, every son of Abraham. Every son of the Faith will absolutely do the same thing. But I want to watch how we have to come.

66 Also, we see Him revealed here in Ruth and—and Boaz, as a Kinsman Redeemer, how He had to come to be flesh.

67 Now we see the attribute, sons of His Spirit, have not yet entered into the Word-form body. But, a theophany; this body is subject to the Word and earnest, waiting for the earnest, change of the body.

68 Now, the different between Him and you, as a son. See, He was, at the beginning, the Word, an *en morphe* body. He came in and lived in that, in the Person of Melchisedec. Then, later, we never heard no more of Melchisedec, because He became Jesus Christ. Melchisedec was the Priest, but He became Jesus Christ. Now, you by-passed that. Because, in that form, He knowed all things, and you have never been able to know that yet.

You come like Adam, like me, you became from the attribute to the flesh, to be tempted. But when this life is finished here, "If this earthly tabernacle be dissolved, we have one already waiting." That's

where we go; that is the Word. Then we can look back and see what we done. Now we don't understand it. We have never become the Word; we've just become the flesh-man, not the Word.

⁶⁹ But, and look, clearly makes it clear, you will never be the Word unless you was a thought at the beginning. That proves the predestination of God. See? You can't be the Word unless you're a thought. You had to be in the thinking, first.

But, you see, in order to stand temptation, you had to by-pass the theophany. You had to come down here in flesh, to be tempted by sin. And then, if you stand, "All the Father hath given Me will come to Me, and I'll raise him up at the last days." See, you had to be first.

⁷⁰ And then, you see, He come right down, the regular line, from attribute to . . . Before the foundation of the world, his name is put on the Lamb's Book of Life. Then, from that, He become the Word, the theophany, that could appear, disappear. And then He become flesh and returned back again, resurrected that same body in a glorified condition.

But you by-passed the theophany and become flesh-man, to be tempted by sin. And then, "If this earthly tabernacle is dissolved, we have one already waiting." We have not yet the bodies.

⁷¹ But, look! When this body receives the Spirit of God, the immortal Life inside of you, it throws this body in subjection to God. Hallelujah! "He that's born of God doth not commit sin; he cannot sin." Romans 8:1, "There is therefore now no condemnation to them that are in Christ Jesus; they walk not after the flesh, but after the Spirit." There you are. See, that throws your body subject.

You don't have to say, "Oh, if I could just quit drinking! If I could just . . ." Just get in Christ, and it's all gone, see, see, because your body is subject to the Spirit. It's no more subject to the things of the world; they're dead. They are dead; your sins are buried in baptism, and you are a new creation in Christ. And your body, becoming subject to the Spirit, try to live a right kind of life.

⁷² Like you women claiming you got Holy Ghost, and going out here and wearing shorts and things, how could you do it? How could the Spirit of God in you ever let you do such a thing as that? It just can't be so. Certainly, it can't be. He's not a filthy spirit; He's a holy Spirit.

⁷³ And then when you become subject to that Spirit, it throws your whole being subject to that Spirit. And that Spirit is nothing in the world but this Seed Word made manifest, or quickened, hallelujah, made alive. And when the Bible said, "Don't do *this*," that body quickly turns to It. There is no question.

And what is it? It's the earnest of the resurrection. This body will be raised up again, because it's already started. It was once subject to sin, and mire and corruption, but now it's got the earnest; it's turned Heavenly. Now, that's the earnest that you're going in the Rapture. It's the earnest.

⁷⁴ A sick person laying, dying, nothing left but death; that's all can happen. I've seen a shadows of people, done eat up with cancer and tuberculosis; and see them persons, a little while after that, perfectly normal and strong. If there is no Divine healing, then there is no resurrection, 'cause Divine healing is the earnest of the resurrection. Amen!

⁷⁵ You know what the earnest money is, don't you? It's the down payment. "He was wounded for our transgressions; with His stripes we're healed." Notice how wonderful! We love Him.

⁷⁶ Now, this body is subject to the Spirit. Have not yet entered into the Word form, but we are still in the flesh form, but subject to the Word. Death in the flesh will take us there.

⁷⁷ Just the same thing, think of a little baby. You can take a woman, no matter how evil she is, when she is pregnant and fixing to be mother. Watch, before that baby is born, I don't care how cruel the woman is, she gets real kind. There is something about her sound. . . seems godly, to see a little mother fixing to become mother, by the baby. Why is it? That little body, now, it's not alive yet, see, the only thing it is is just flesh and muscles. That little jumping, that's just muscles jerking. But when it comes forth from the womb, God breathes the breath of life into it, and then he screams out. See, just as—as sure as there is a natural body being formed, there is a spiritual body to receive it as soon as it gets here.

⁷⁸ Then, when a man is born again, from Heaven, he becomes a spirit babe in Christ.

And, then, when this robe of flesh is dropped, there is a natural body, theophany, a body not made with hands, neither born of a woman, that we go to.

Then that body returns back and picks up the glorified body.

That's the reason Jesus went to hell when He died, and preached to the souls that were in prison; turned back into that theophany. Oh, marvelous! Thank God!

⁷⁹ Second Corinthians 5:1, "If this earthly body be dissolved, this earthly tabernacle, we have another one." See, we have by-passed that, to come straight from God, the attribute; to be flesh, to be tempted and tested by sin, like Adam did. But when testing of His

Word is over, then we are taken up to this body that was prepared for us before the foundation of the world. It is the Word there that we skipped, to come right around, down here to be tempted and tested. If we'd have come through that, there'd have been no temptation; we'd knowed all things. That's the reason Jesus knowed all things, 'cause He was Word before He was flesh. Then we become the Word.

⁸⁰ Here we are formed to the Word image, to be a partaker of the Word, feed on the Word, by being predestinated since the beginning; you see that little spark of Life that you had in you from the beginning, when you started your journey. Many of you can remember it. You joined *this* church and joined *that* church, you'd try *this* and *that*; nothing satisfied. That's right. But one day you just recognized It. Right.

⁸¹ The other night I was teaching somewhere, I think it was out in California or Arizona, about . . . I believe I've told the little story here, about the man setting a hen and had an eagle egg under it. And when that eagle hatched out, he was the funniest-looking bird that them chickens ever seen. But, he walked around. He was the—he was the ugly one among them, because he just couldn't understand how that hen will cluck and scratch on that manure pile and eat. He couldn't get the idea. She would say, "Come on over and feast, honey!" But, he was a eagle; he just didn't eat like that. It wasn't his food.

⁸² So she would catch grasshoppers and whatmore, you know, and call the little chickens. And all them little chickens would go along, cluck along, and eat. But the little eagle just couldn't do it. It didn't—didn't look right to him.

So one day his mammy come hunting him.

⁸³ And he would hear that hen cluck. He would try his best to cluck, but he couldn't do it. He tried to cheep like a chicken, but he couldn't do it. See, he was a eagle. He, to start with, he was a eagle. He was just hatched under a hen.

That's like some church members. Every . . . That's about the way it is; about one out of a setting, is right.

⁸⁴ But one day his mammy flew over, and she screamed. He recognized it. That sounded right. Why? He was a eagle, to begin with.

That's the way it is with the Gospel, or the Word, or the Power of Jesus Christ. When a man has been predestinated to Eternal Life, he hears that true ring, scream of God, nothing can keep him from It.

The church might say, "Days of miracles is past," cluck, cluck, cluck. "Stand here and eat *this*, and stand here and eat *that*."

85 That barnyard stuff won't do for him, anymore. He is gone! "All things are possible!" He gets off the ground.

That's why, the matter with so many Christians today, they can't get their feet off the ground.

The old mammy said, "Son, jump! You're an eagle. Come up here where I am."

He said, "Mom, I never jumped, in my life."

86 She said, "Well, you jump! You're a eagle, to begin with. You're not a chicken." So he made his first jump and flopped his wings; didn't do too good, but he got off the ground.

That's the way we do. We accept God by faith, by the written Word. There is something in there; it's that Eternal Life. You were predestinated to it.

87 His grandpa and grandma were eagles. He was a eagle, all the way back. Eagle don't mix with other things. He's not a hybrid; no. He's a eagle.

88 Then, after you recognized the very Word of God was Eagle Food, then you left the other thing. You have then been formed into the living image of the living God. You heard from your theophany. "If this earthly body be dissolved, we have one waiting."

You say, "Is that right, Brother Branham?"

All right, let's take a couple of eagles and look at them for a few minutes. There was a name, man named Moses. Everyone knows that a prophet is called the eagle, in the Bible.

89 There was a prophet named Moses. And one day God called him, and wouldn't let him go over the land, and he—he died on a Rock. The Angels took him away and buried him.

There was another man, a eagle, didn't even have to die. He just walked across Jordan, and God sent a chariot down; and this robe of flesh he dropped, and rise and caught the everlasting prize.

Eight hundred years later, eight hundred years later, on Mount Transfiguration, here stood those two men. Moses' body had been rotten for hundreds of years, but here he was in such a form till even Peter, James, and John recognized him. Amen! "If this earthly tabernacle be dissolved," if you're an attribute of God expressed here on earth, "you've got a body waiting after you leave this world." There they was, standing on Mount Transfiguration, in their theophany. For, they were prophets to whom the Word came to.

⁹⁰ Also let us notice another prophet, one time, by the name of Samuel. He was a great man. He had taught Israel; told them they shouldn't have a king. He said, "Have I ever said one thing to you in the Name of the Lord but what come to pass?"

They said, "No. Everything you've always said in the Name of the Lord come to pass."

He was a prophet, and he died.

⁹¹ About three or four years later, the king got in trouble; that was before the Blood of Jesus Christ was ever shed. He was in paradise. And a witch of Endor called for somebody to come, and console Saul. And when the witch saw him standing up, she said, "I see god raising up out of the earth."

⁹² And after the man had been dead, buried, and rotted in the grave, here he was standing there in that cave, with his prophet's robes on; and was still a prophet, amen, for he said, "Why did you call me out of my rest, seeing you become a enemy to God?" Watch him prophesy. "Tomorrow night, by this time, you will be with me." He was still a prophet, though he was gone from this body.

See, he had become here and was part of that Word, and he entered from the flesh life back into the body that had been prepared for him before the foundation of the world. He entered into the theophany, which was the Word. You get it? That's where all believers go when we turn from here.

⁹³ Then, in that form, the veil then is lifted. You see, you are the Word, also, when you enter into there. As a little baby; as I said a while ago . . .

⁹⁴ Now notice. Praise God for these opening Seals, is my prayer, to know these things!

⁹⁵ Now the true revelation of Melchisedec comes into view. What? He was God, the Word, before He became flesh; God, the Word. Cause, He had to be; no one else could be immortal like Him. See, I had father and mother; you did, too. Jesus had father and mother. "But this Man had no father, or had no mother." Jesus had a time He started; this Man didn't. Jesus gave His life; this Man couldn't, because He was Life. And it's the self-same Man all the time. I hope God reveals it to you. The self-same Person, all the time.

⁹⁶ Notice His title, "King of righteousness." Now, Hebrews 7:2, "King of righteousness, and King of peace." He is two kings. Now watch, Hebrews 7:2, "King of righteousness, also the King of peace." He is two kings there. Now since He has come in the flesh

and received His body up, in Revelation 21:16, He is called, “The King of kings.” He is all three of them, together. See, King God, King Theophany, King Jesus. “He is the King of kings.”

It’s all met, just like soul, body, and spirit, all comes to make one.

⁹⁷ Also, He is the Father, which was the first; Son; and Holy Ghost, the Spirit.

“King of righteousness,” the Spirit attribute; theophany, “King of—of peace,” theophany; and in flesh He was “King of kings,” same Person.

⁹⁸ When the theophany, Moses seen Him, Exodus 33:2, He was a theophany. Moses wanted to see God. He had heard His voice, heard Him talk to him, seen Him in a bush there, as a big Pillar of Fire. And he said, “Who are You? I want to know Who You are.” Moses said. “I’ll put . . .” “If You’ll let me see You, I would like to see Your face.”

⁹⁹ He said, “No man can see My face.” He said, “I’ll put My hand over your eyes, and I’ll pass by. And you can see My back, but not My face.” See? And when He did, it was the back of a Man; it was a theophany. Then the Word that come to Moses, “I AM,” that was the Word. The Word came to Moses in the form of a Pillar of Fire in a burning bush, the “I AM.”

¹⁰⁰ As the Word from the theology . . . from the theophany, rather. Excuse me. He came to Abraham as a Man, under the oak tree. Now look at there. There came a Man to Abraham, three of them, and set down under an oak tree, three of them. And notice, after He talked to Abraham . . .

¹⁰¹ Why did He come? Abraham, being the one with the promise and the message of the coming son, and also he was God’s Word-prophet that was trusting God’s Word, calling anything contrary as though it wasn’t. See how perfect the Word is? The Word came to the prophet. See, there was God in a theophany. And the Bible said, “The Word comes to the prophet.” And here was the—the Word in the theophany.

Now you say, “Was that God?”

¹⁰² Abraham said it was. He said His name, was, he called Him Elohim. Now in Genesis 1, you find out, “In the beginning *Elohim* created the heavens and earth.” In Genesis 18, we find out that—that Abraham called this Person . . . that set there and talked to him, and could tell him the secrets of his heart, tell him what Sarah was thinking behind Him. Abraham said, “It is Elohim.” He was in a theophany form. You get it? Notice after . . .

¹⁰³ Now we find out that He was then in the theophany form. He called Him, "Lord God, Elohim." Now, in Genesis 18, we find that that is true.

¹⁰⁴ Now notice Abraham. There was three of them together, but when Abraham met the three, he said, "My Lord."

But when Lot, down in Sodom; two of them went down there, and Lot saw two of them coming, and he said, "My lords." See, what was the matter? The first place, Lot was not a prophet, that's right, or neither was he the messenger of the hour, so he didn't have any revelation of Him. It's exactly right. Lot could call them "lords." A dozen of them, he could still said, "lords."

But no matter how many Abraham saw, It was still one Lord. There is God. This was the Melchisedec.

¹⁰⁵ Notice, after the battle was over, Melchisedec served His victorious child communion; think of that, part of Himself! Now we want to see here. In type here is, in view, the communion. After the battle, He gave of Himself, because the communion is part of Christ. And after the struggle is over, after you've done got yourself whipped out, then is when you partake of Christ, become part of this Being. You get it?

¹⁰⁶ Jacob wrestled all night, and wouldn't turn Him loose until He blessed him. That's right. Battled for Life! And after the battle is over, then God gives you of Himself. That is His true communion. The little bread and wafer just represents It. You shouldn't take it 'less you've wrestled it out and become part of God.

¹⁰⁷ Remember, at this time, the communion had never been instituted, not until before the death of Jesus Christ, hundreds and hundreds and hundreds of years later.

¹⁰⁸ But Melchisedec, after His child Abraham had won the victory, Melchisedec met him and gave him wine and bread; showing that after this earthly battle is over, we will meet Him in the heavens and take the communion again. It'll be the Wedding Supper. "I will not drink no more of the vine, or eat the fruit, until I eat it and drink it with you, anew, in My Father's Kingdom." Is that right?

¹⁰⁹ Notice again, Melchisedec went to meet Abraham before he got back home. What a beautiful type here we have! Melchisedec meeting Abraham before he got back home, after the battle.

We meet Jesus in the air, before we get Home. That's right. Second Thessalonians tells us that, for, "we meet Him in the air." A beautiful type of Rebekah meeting Isaac, in the field, in the cool of the day. "We meet Him in the air." Second Thessalonians tells us so. "For

we which are alive and remain shall not prevent or hinder those which are asleep; for the trumpet of God shall sound; the dead in Christ shall rise first; we which are alive and remain shall be caught up together with them, to meet the Lord in the air.” Perfect, all these types.

¹¹⁰ Therefore, the theophany, if you have died and entered into that theophany, (what happens?) the theophany comes to the earth to pick up the redeemed body. And if you’re here in the air, you take the body to meet the theophany, there you are, “and caught up, and go to meet the Lord in the air.”

¹¹¹ Who is this Melchisedec but God!

¹¹² Now we see here plainly the complete secret of our lives in journey, and death, and where we go after we die. Also, predestination is in plain view here. Now listen as we teach this, closely.

¹¹³ The stages of—of the Eternal purpose He had in His secret has now been revealed. Notice, there is still three stages to perfection. Just like He redeems the world; same way He redeems His Church. He redeems the people in three stages. Now look. First is justification, like Luther preached; second, sanctification, like Wesley preached; third, baptism of the Holy Ghost. That’s right. Then comes the Rapture!

¹¹⁴ Now, the world, how did He redeem the world? The first, what He did, when it sinned, He washed it off in water baptism. That’s right. Then He dropped His Blood upon it, from the cross, and sanctified it and called it His Own. And then what does He do? As He tore all the world out of you, and renovated the whole thing by the fiery baptism of the Holy Ghost, He also will renovate the world. And it’ll be burnt over with Fire, and cleanse every germ, for millions of miles high, every thing will be cleaned off. And then there is a New Heaven and a New Earth, just like you are a new creature in Christ Jesus when the Holy Spirit takes a hold of you. See, there you are, the whole thing is just as plain as it can be. Everything is in three.

¹¹⁵ The natural birth is in three. What’s the first thing happens to the woman having a baby? What breaks first? Water. What breaks next? Blood. What’s the next process? Life. Water, blood, spirit.

What happens to the plant? Rots. What’s the first thing? Stalk. What’s the next? Tassel. What’s the next? Shuck. Then the grain comes out of that. Just the three stages of it, till it gets to the grain. That’s exactly.

¹¹⁶ God vindicates that. That’s always been right. God vindicates it to be true. Show plainly, the predestinated is the only one that’s

considered in redemption. Did you get it? Let me say that again. The predestinated is the only one that's considered in redemption. People might be making like, think they are, but the real redemption is those that are predestinated. Because, the very word *redeem* means "to bring back." Is that right? The *redeem* is something. . . To *redeem* anything, is, "bring it back to its original place." Hallelujah! So it's only the predestinated will be brought back, because the others didn't come from There. See, "bring back!"

¹¹⁷ Being Eternal with Him, at the beginning. . . The Eternal Life that you had, His thought of what you was, only, He wanted you to. . . He wanted me to stand in the pulpit, say. He wanted you to set in the seat tonight. Then we are serving His Eternal purpose. And the one that left home, only come to the earth to serve His purpose. Is that right? All right. Then, after it's finished, it's brought back in a glorified state; it's matured and brought back again.

¹¹⁸ No wonder Paul could say, when they was building a block to chop his head off; he said, "O death, where is your sting? O grave, where is your victory? But thanks be to God Who gives us the victory!" He said, "Death, tell me where you can make me holler! Grave, tell me how you going to hold me! For, I am a possessor of Eternal Life." Amen! He recognized it. Death, hell, grave, nothing could hold him. And nothing can hurt us, got Eternal Life! He realized he was blessed with Eternal Life.

¹¹⁹ Just like a little dewdrop. If I understand, it's. . . I don't know too much about chemistry. But, it must be that it's the—the congealing of humidity or atmosphere. And when the night gets cold and dark, it falls from the heavens and drops upon the ground. It's fell from somewhere. But the next morning before the sun comes up, it's laying there, the little fellow, shivering. But just let the sun come up, watch it go to shining. It's happy. Why? The sun is going to call it right back to where it come from.

And that's the way with a Christian. Hallelujah! We know when we walk into the Presence of God, something in us tells us that we come from somewhere, and we're going back again by that Power that's pulling us.

¹²⁰ The little dewdrop, he glistens and shines and shouts, because he knows he come from up there, and that sun is going to draw him right back up again.

And a man that's an attribute of God, born of God, knows, hallelujah, when he come in contact with the Son of God, he is going to be drawn up from here someday. "For if I be lifted up from the earth, I'll draw all men unto Me." Amen!

¹²¹ Now notice, now, we see Melchisedec and why that Mary wasn't His mother. That's the reason He called her "woman," not *mother*. "He had no father," for He was the Father, the everlasting Father, the three in the One. "He had no mother," certainly not. He had no father, for He was the Father. As the poet said one time, speaking a great compliment unto Jesus, he said:

I AM that spoke to Moses in a burning bush of fire,
I AM the God of Abraham, the Bright and
Morning Star.

I AM Alpha, Omega, the beginning from the end.
I AM the whole creation, and Jesus is the Name.
(That's right.)

Oh, who do you say that I am, and whence do they
say that I came,

Do you know My Father, or can you tell His
Name? (Hallelujah!)

¹²² That's the Father's Name! Yeah, "I come in My Father's Name, and you received Me not." See? Sure, He's the same yesterday, today, and forever.

¹²³ And this Melchisedec became flesh. He revealed Himself as Son of man when He come, as a Prophet. He come in three names of a Son; the Son of man, the Son of God, the Son of David.

¹²⁴ When He was here on earth, He was a Man, to fulfill the Scripture. Moses said, "The Lord your God shall raise up a Prophet liken unto me." So He had to come as a Prophet. He didn't, never say, "I am the Son of God." He said, "I am the Son of man. Do you believe the Son of man?" Cause, that's what He had to testify of, because that's what He was.

Now He's come in another son's Name, Son of God; the unseen, the Spirit.

And when He comes again, He is Son of David, to set upon His throne.

¹²⁵ Now when He was here and was made flesh, He was called, "the Son of man." Now, how did He make Himself known to the world as Son of man, the Prophet?

¹²⁶ One day I was telling a story of Peter and Andrew, his brother. They were fishermen, and their father Jonas was a great old believer. One day they said he set down on the side of the boat. He said, "Sons, you know how we've prayed when we needed fish." They was commercial fishermen. He said, "We've trusted God, Jehovah, for our living. And I'm getting old now; I can't stay with you boys

much longer. And I've always, as all true believers, have looked for the time when that Messiah will come. We've had all kinds of false ones, but there is coming a real One, someday." And he said, "When this Messiah comes, I don't want you boys to be deceived. This Messiah will not be just a theologian. He will be a Prophet, for our prophet Moses, of who we follow, he said."

Now, any Jew will believe his prophet. He is taught to know that. And if the prophet says anything that's so, then that's truth. But God said, "If there be one among you, spiritual, or a prophet, I the Lord will make Myself known to him. And what he says comes to pass, then hear him and fear him; but if it don't, then don't fear him at all." See? So that was the—the vindication of the prophet.

¹²⁷ "So Moses was truly a vindicated prophet, and he said, 'The Lord your God shall raise up, among you, out of your brethren, a Prophet like unto me. And all that won't hear him will be cut off from the people.'" He said, "Now, children, remember, that, as Hebrews, we believe God's vindicated prophets."

Now listen close. Don't miss it. And he said, "When the Messiah comes, you will know Him, for He will be a Prophet-Messiah. Now, they said it's been four hundred years. We haven't had a prophet since Malachi, but he'll be!"

¹²⁸ One day, after his death, few years, his son Andrew was strolling along down the bank. And he heard a wild man out of the wilderness, saying, "That Messiah is standing among you now!" That big eagle that raised up over in the wilderness and flew over there, said, "The Messiah is among you right now. We don't know Him yet, but He is standing among you. I'll know Him, because I'll see a sign coming from Heaven."

One day he said, "There, behold, is the Lamb of God that takes away the sin of the world!"

Away went the . . . went this man, to find his brother. He said, "Simon, I want you come over here; we've done found the Messiah."

"Oh, go on, Andrew! You know better than that!"

"Oh, I know. But, that, this Man is different."

"Where is He? Where'd He come from?"

"Jesus of Nazareth."

"That little, wicked city? Why, He couldn't come from a wicked, dirty place like that."

"You just come and see."

129 Finally persuaded him to come down one day. So when he come in the front of this Messiah, Jesus standing there, speaking to the people. When he walked up in front of Him, He said, "Your name is Simon, and you are the son of Jonas." That did it. He got the keys to the Kingdom. Why? He knowed that that Man did not know him. And how did He know him, and that godly old father who had taught him how to believe the Messiah?

130 There was a man standing there, by the name of Philip. Oh, he got real excited! He knowed another man, had been studying the Bible with. Away he went, around the hill, and he found him out there in his olive grove. He was kneeling down, praying. They had had lots of Bible lessons together, so he come out there. And he said, after he had got through praying, he said, "Come, see Who we found; Jesus of Nazareth, the son of Joseph. He's the Messiah we're looking for."

Now I can hear Nathanael say, "Now, Philip, you ain't went off on the deep end, are you?"

131 "Oh, no. Nope. Now let me tell you. You know, we been studying the Bible together, and what did the prophet say the Messiah would be?"

"He would be a Prophet."

"You remember that old fisherman you bought the fish from, that didn't have enough education to sign his name, called Simon?"

"Yeah. Uh-huh."

132 "He come up. And you know what? This Jesus of Nazareth told him that his name was Simon, changed his name to Peter, which is 'little stone' and told him who his daddy was."

"Well," he said—he said, "I don't know. Could anything good come out of Nazareth?"

133 He said, "Let's not talk about it; just come on and see." That's a good idea, "Come and see."

So here come Philip, bringing up Nathanael. And when he got walking up, Jesus probably standing, speaking, probably praying for the sick in the prayer line. And when he come up to where Jesus was, Jesus looked around at him, and said, "Behold an Israelite in whom there's no guile."

134 Now, you say, "Well, it was the way he was dressed." Oh, no. All easterners dress the same. He could have been a Syrian, or been anything else; beard, garment.

135 He said, "Behold an Israelite in whom there is no guile," in otherwise, "a honest, sincere man."

Well, that kind of deflated Nathanael. And he said, “Rabbi,” which means, “teacher.” “Rabbi, when did You ever know me? How did You know I was a Jew? How did You know I was honest, no guile?”

¹³⁶ He said, “Before Philip called you, when you were under the tree, I saw you.” Uh! Fifteen miles away, the other side of the country, the day before.

What did he say? “Rabbi, You are the Son of God. You are the King of Israel!”

¹³⁷ But there stood those priests there, self-styled, self-starched, said, “This Man is Beelzebub, a fortuneteller.”

Jesus said, “I’ll forgive you for that.”

¹³⁸ Now, remember, they never said it out loud, but they said it in their hearts. “And He perceived their thoughts.” That’s right. That’s what the Bible says. Call it *telepathy* if you want to, but He—He perceived their thoughts.

¹³⁹ And He said, “I forgive you for that. But someday the Holy Ghost is going to come and do this same thing,” after His going; “speak a word against It, will never be forgiven in this world or the world to come.” Is that right? [Congregation says, “Amen.”—Ed.] Now, that were Jews.

Then one day He had need to go to Samaria. But just before we do that, we found the woman, or the . . .

¹⁴⁰ The man, as he went through the gate called Beautiful, that he was healed. And Jesus knowed his condition, and told him, “Take up your bed and go on home.” And he did it, and got well.

Then we find out, the Jews, some of them received Him. Some believed it; some didn’t. Why didn’t they believe it? They was not ordained to Life. They wasn’t part of that attribute.

¹⁴¹ Now remember, them were priests and great men. And Jesus. . . Think of those theologians and priests, men that you couldn’t find a flaw in their life. Jesus said, “You are of your father the devil, and his works you do.” Said, “If you’d be of God, you would believe Me. If you can’t believe Me, believe the—believe the works that I do; they testify Who I am.”

¹⁴² Now, the Bible said, that, “Jesus is the same yesterday, today, and forever.” Jesus said, “The works that I do shall he that believeth on Me do also.” That right? Notice, that was the real Melchisedec now.

¹⁴³ Now notice, again, there was only three races of people.

You've heard me say I was a segregationist. I am. All Christians are segregationists; not segregation of color, but segregation of spirit. A man's color of his skin has nothing to do with him. He is a child of God by Birth. But a Christian, God said, "Separate Me!" "Come out from among them," and so forth. He is a segregationist, of filth, between right and wrong.

¹⁴⁴ But notice, they had a segregation then, a racial segregation, which was the Samaritans.

And there is only three races of people on the earth; if we believe the Bible; that is, Ham, Shem, and Japheth's people. That's the three sons of Noah. We all sprung from there. That's right. That makes us all back from Adam, which makes us all brothers. The Bible said, "Of one blood God created all nations." We're all brothers, through the blood stream. A colored man can give a white man a blood transfusion, or vice versa. The white man can give the—the Japanese, yellow man, or the Indian, the red man, or whatmore, or a Japhenite, or whatever, he could give him a blood transfusion, 'cause we're all the same blood. The color of our skin, where we lived, had nothing to do with it.

But when we're segregated, is when we come out of the world, like He brought Israel up out of Egypt. That's when we're segregated from the things of the world.

¹⁴⁵ Now, they was Ham, Shem, and Japheth's people. And if we had time to run the genealogies back, you could see the Anglo-Saxon, where he come from. Now, that was the Jew. . . The Samaritan, which was half Jew and Gentile, that married in with the Gentiles at Baalam's doings, and Moab. They were Samaritans. And there was Jews and Gentiles.

Now, we Anglo-Saxon had nothing to do with any of it. We didn't believe any Messiah, nor nothing else. We wasn't looking for one. We were brought in afterwards.

Jesus came to His Own, and His Own received Him not. And He said to His disciples, "Don't go in the way of the Gentiles, but go rather to the lost sheep of Israel." And He went only to the lost sheep of Israel. And watch, He manifested Hissself as Son of man, before the Jews. They turned It down.

Now, the Samaritan, being half Jew and Gentile, they believed also, and was looking for a Messiah.

We wasn't. We were heathens, with clubs on our back, worshipping idols; the Gentile.

¹⁴⁶ But now one day, Saint John 4, He had need to go by Samaria, on His road down to Jericho. But was went up around Samaria. And

while He was going up there, He set down on the well outside of a city called Sychar. And the well, if you've ever been there, it's a little panoramic about like this here. And there's a public spring there, of water, where they all come. And the women come of a morning, get their pots of water, and put it on their head, and one on each hip, and walk with it just as straight as can be, never spill a drop; talk to one another. So, they would, the people would come out there.

¹⁴⁷ So this was about eleven o'clock in the day. So He sent His disciples into the city, to buy some victuals, food. And while they were gone . . .

¹⁴⁸ There was a woman which was ill-famed. We would call her, today, a redlight woman, or prostitute. She had too many husbands. So while Jesus was setting there, this woman come out about eleven o'clock. See, she couldn't come with the virgins when they come in the morning to get their wash water; she had to wait till they all . . . They didn't mix like they do now. She was marked. So then, she come out to get some water, so she just took the old windle, and put the hooks over the jar, and started to let it down.

She heard Somebody say, "Woman, bring Me a drink." Now, remember, this is Melchisedec. This is Jesus, yesterday, the Son of man.

¹⁴⁹ And she looked around, and she saw a Jew. So she said, "Sir, it's not proper for a Jew to ask a Samaritan for anything. I'm a woman of Samaria, so You have spoken out of Your place. You shouldn't have asked me such a thing as that. We have no dealings with one another."

¹⁵⁰ He said, "But if you knew Who was talking to you, you would ask Me for a drink."

She said, "How You going to draw it? The well is deep, and You have nothing to draw with."

¹⁵¹ He said, "The water that I give is Water of Life, springing up into Eternal Life."

He talked to her till He found what her condition was. And then is . . . Watch what He said to her now, "Go get your husband and come here."

And she said, "I have no husband."

¹⁵² He said, "You have said the truth, for you've had five, and the one you now are living with is not yours. So, in this, you've said the truth."

Watch the difference between that woman and that bunch of priests. She knowed more about God than that whole bunch of priests did, put together.

153 She said, "Sir, I perceive that You are a Prophet." She said, "We haven't had one for four hundred years. Now, we know that the Messiah is coming. And when the Messiah comes, that's what He is going to do." That was the sign of the Messiah, for He was the Son of man. Said, "That's what He is going to do when He comes. You must be His prophet."

154 He said, "I am He." Nobody else could say that.

155 She dropped that waterpot and run into the city, and said, "Come, see a Man Who told me what I done. Isn't this the very Messiah?"

Now remember, He promised to do that same thing at the end of the Gentile race.

The Jews had had four thousand years to look for that Messiah, four thousand years of teaching He was coming, and what He would do when He got there, and they failed to see Him, or failed to recognize it. And when He made Himself known in the very Bible terms that He said He would, when He had been a theophany and then become flesh and dwelt among them, they failed to see it, and called His works the works of the devil.

156 Now we've had two thousand years of teaching, coming down through the Roman Catholic church, after the apostles. Then we come down through the Roman Catholic, the Greek, and so forth, on down to Luther's age, and Wesley, whatmore, nine hundred different organizations coming down. They had all these ages, teaching.

Now He promised, just before the end time would come, that the picture of Sodom and Gomorrah would again, "As it was in the days of Sodom, so shall it be in the coming of the end time, the Son of man will reveal Himself again." [Blank spot on tape—Ed.]

"Yet a little while and the world won't see Me no more; yet ye shall see Me, for I," a personal pronoun, "I will be with you, even in you, to the consummation, the end of the world. I'll be with you." He is the same yesterday, today, and forever. You see?

157 You see, the *Samaritan* was, actually, from my last night's sermon, was Hagar, see, a perverted type. The *Jew* was Sarah, or was Sarah-ite. But the *Gentile* is of Mary, the Royal Seed, Abraham's Royal Seed.

158 Now it's promised that in these last days, that, this same God, this same Christ, would come back here and reveal Himself as Son of man.

Why? He is the same yesterday, today, and forever. And if He'd let those Jews go by with, and give them that Messianic sign, and

then come to the end of the Gentile's teaching and let them just go in on theology, He would be unjust. He has got to do the same thing, because the Bible said, in thir- . . . Hebrews 13:8, "He is the same."

And He has promised in Malachi 4, and all the different Scriptures, that, the last days, the church would be setting just exactly like it is today, and the world would be.

¹⁵⁹ Look at the world today. Look at the Sodom condition. Look at the earthquakes in divers places, and the things that's taking place. Look at the church and the mess it's in, of Babylon. Look at the messenger to it, an Oral Roberts and a Billy Graham.

G-r-a-h-a-m, first time we ever had a messenger, to all the churches, that his name ever end in h-a-m, like Abraham. A-b-r-a-h-a-m is seven letters. G-r-a-h-a-m is six letters. Where is he at? To the world. Six is man's number. Man was created on the sixth day. But seven is God's number.

¹⁶⁰ Now look at them down there in Sodom. And there is their messengers down there speaking to them.

But then where is that royal Seed of Abraham? Where is their sign, that He said? "As it was in the days of Sodom," that God came down and was manifested in human flesh, and told what Sarah was thinking back in her heart, in the tent behind Him, the last sign before the Gentile world was destroyed by fire. And the Church has got its last sign before the whole world is going to be destroyed, this Gentile kingdom be destroyed by the fire and wrath of God. Do you believe that? [Congregation says, "Amen."—Ed.]

¹⁶¹ That Melchisedec was flesh, represented Himself in a human body; and then later He was made flesh. And now, tonight, He is the same, yesterday, today, and forever. Do you believe it? [Congregation says, "Amen."—Ed.]

¹⁶² Who is this Melchisedec, then, that's the same yesterday, today. . . "Never had no father, never had no mother; He never had no beginning of days, He never had any end of life." And He met Abraham, and what kind of a sign did He perform? Then when He was made flesh, He said it would repeat again just before the end time. Do you believe that? [Congregation says, "Amen."—Ed.] I believe it. ["Amen."]

Let's pray.

¹⁶³ Dear God, I believe the Scriptures, that You have said You was "the same yesterday, today, and forever." And as sincerely in my heart, Lord, I know that something is fixing to take place. I cannot strictly identify it. I'm afraid to say anything, Lord. Thou knowest the heart of Your servant's.

¹⁶⁴ And how many times, down through the age when You sent things, people failed to get it. Man is constantly praising God for what He did, and saying what great things He is going to do, but ignoring what He's doing. So has it been through the age. Why did the Roman church fail to see Saint Patrick as God's prophet? Why did they kill Joan of Arc when she was a—a prophetess, burnt her as a witch? Father, it's always past. You hide it from the eyes of the wise and prudent. No wonder You said to them priests, "You garnish the tombs of the prophets, and you're the one that put them in there." After they're gone, they see their mistake. They always persecute You, Lord, in whatever form You come in.

¹⁶⁵ I pray, tonight, God, just one more time. Tomorrow we're scheduled to be . . . to go to Tucson. Other parts of the world, other cities we must preach in. But, Dear God, there might be strangers here tonight that never has . . . They've heard Words preached, but never seen It made manifest.

As I asked You at the beginning. When those disciples, Cleopas and his friend, coming from Emmaus, was walking along the road, and You stepped out of the bush and begin to talk to them, after the resurrection, preached to them. Why, He said, "Fools, slow of heart. Don't you know that Christ should suffer these things, then enter into His glory?" But still they never recognized it. All day long they walked with You, and still didn't know You. But one night . . .

Night come, they constrained You to come in. When they went into the little inn and closed the doors, then You did something just the way You did it before Your crucifixion, and they recognized it was the risen Christ. In a few moments You was behind the curtains and gone. Quickly they run and told the disciples, "The Lord is risen indeed!"

¹⁶⁶ Father, God, I believe that You're still alive. I know You are. And You've proved it to us so many time. Could You just do it once more for us, Lord? If we found grace in Your sight, let it happen once more. I am Your servant; these are Your servants in here. Lord, all that I've said wouldn't mount to . . . Just one word from You would be more than I've said in these five nights, or five messages. It would be more, just one word from You. Won't You speak, Lord, that the people might know that I've told them the Truth? Grant it, God. I ask it in Jesus' Name, this once more. Amen.

¹⁶⁷ Now, I don't know you. I know some people. I know this boy setting *here*. I know Bill Dauch setting right *there*. I want to . . . Here is Brother Blair, Rodney Cox. It's hard to see out there.

On *this* side, right at the present time I can't see nobody, actually, that I know.

168 Now how many in here that knows that I am a stranger to you? Raise up your hands, knows that I know nothing about you, raise up your hands on both sides.

How many in here that has something wrong, or something that you know that I know nothing about? Would you raise up your hands.

Now, it would be totally, absolutely totally impossible for me to know anything about you. Otherwise, then, it'd have to come from some revelation of Spirit.

And being that I've told you all these nights, and tonight, that He is not dead; He is here, and promised to do the same thing. And promised that there would come a time in the last days, according to Malachi 4 and according to Saint Luke, that He would appear again in human form among His people and do the same things, and reveal the same thing, the same Messianic sign. How many knows that, you Bible readers, knows that's the Truth? Say, "Amen." [Congregation says, "Amen."—Ed.] Must all be Bible readers.

169 Now, I know it's foreign to the people today, but still it's the Truth. That's the reason they didn't know Jesus of Nazareth. They knowed their church creeds, but they didn't know Him. But He come just the way the Bible said; not a theologian, not a priest. He come as a Prophet, and His Own received Him not.

170 Now, if God will keep His Word, and if I happen to . . . it happens to fall on someone that I know, then I'll—I'll get someone else. See, I want somebody that I don't know. And I want you to pray.

171 Now, look, there was a little woman one time had an infirmity. She had spent her money for the doctors; they could do her no good. And she said within her heart, "If I can touch that Man's garments, I'll be made well." You remember the story? And so all of them tried to get her to stay back, but she pressed through until she touched His garment, went back and set down.

172 Now listen close. And then when He did that, when she did that, Jesus turned around and said, "Who touched Me?"

173 Why, Peter the apostle rebuked Him. He might have said something like, "Lord, don't say a thing like that. The people will believe there is something wrong with You. Because, when You asked them to eat Your flesh and drink Your Blood, they already think there is something wrong. And You say, 'Who touched Me?' Why, the whole crowd is touching You."

174 He said, "Yes, but I perceive that virtue went out of Me." That was a different kind of touch. Now, anybody knows that *virtue* is "strength." "I got weak; virtue left Me."

And He looked around on the audience until He found the little woman, and told her about her blood issue. And she felt in her body that that blood issue had stopped. Is that right? And He said, "Thy faith has saved thee."

Now, the Greek word there is *sozo*, which absolutely means "saved," physically or spiritual, just the same. He "saved." He is—He is your Saviour.

¹⁷⁵ Now, if that was Him yesterday, and the way He acted, to prove that He was among the people, the Messiah promised; and that's the way He identified Himself, and promise by the Bible, He would do the same thing now; wouldn't He, wouldn't He have to do the same thing?

¹⁷⁶ You say, "Did He say about healing the sick?" Yeah!

The Hebrews, the Bible that I just read from, said that, "Jesus Christ now is our High Priest that can be touched by the feeling of our infirmities." How many knows that true? [Congregation says, "Amen."—Ed.] The Bible said that. "He's the High Priest now that can be touched by the feeling of our infirmities." Then if He's the same High Priest that He was then, how would He act now? He would have to act the same way He did then, if He's the same High Priest. Now, you might . . .

I'm not your High Priest. You might touch me, and it'd be just like touching your husband, or your brother, or whatmore, a man.

¹⁷⁷ But you let your faith touch Him, and watch what happens. Now, if I be God's servant and have told you the Truth, God will vindicate that to be the Truth. And that would prove that Jesus Christ is living tonight, standing here. Is that right? [Congregation says, "Amen."—Ed.]

Now, you have faith, just one side at a time, one side. You have faith out there. I better stay at the microphone here, because they can't hear me.

¹⁷⁸ Somebody just look up to God, and say, "God, that man don't know me. He knows nothing about me. I'm a perfect stranger to him. But let my faith touch You, Lord. And You know what's the matter with me, Lord. You know all about me. You know who I am, the same as You knowed who Peter was, same as You knowed Nathanael, as You knowed what was wrong with the woman with the blood issue. And this man tells me that You're 'the same yesterday, today, and forever.' Then, Lord, let my faith touch You."

And if He'll do that, and infallibly prove Himself here, how many of you will believe Him with all your heart; if He'll do it at least one, or two, or three people, for a—for a witness? [Congregation says, "Amen."—Ed.] God bless you.

179 Now, Father God, this is totally out of the hands of any man. It would have to be supernatural phenomena. So I pray that You'll help me now, Lord. I'm in Your hands. Do with me as You see fit. In Jesus' Name. Amen.

180 Now, don't be nervous. Just humbly, reverently say, "Lord, I'll serve You. And that'll be a truth, that, if I can touch Your garment, then You speak back through that man. That will prove to me that what he said is the Truth." That right?

181 How many ever seen the picture of that Light? It's all over the country, everywhere. Science has took it and examined it, and everywhere. Now, He is right here now; same One that said about *Marriage And Divorce*, same One was on the mountain, shook the hills back there, same One that's down here at the river in '33, the same yesterday, today, and forever. He's the same.

182 Now, there is a woman, and she recognizes now that something has happened. That Light is hanging right over her. She is setting right *here*, green sweater on, or something. I don't know the woman. I suppose we are strangers to one another. That is right. Do you believe that God. . . You're—you're in need of something, and you believe that God can reveal to me what your trouble is? And if He does, then you know it'll have to be a supernatural power, because I don't know you. And it'll have to come through supernatural.

Depends upon what you think it is. You can take your side with the priests, call it "the devil," or you can take the side with the believer and call it "God." Ever which you believe, that's where your reward will come from.

183 If God will reveal to me your trouble, will you accept Him as your—your atonement for that trouble? I don't know what the trouble is. But I know, and you know, that something is going on.

184 Now, now just let me tell you how you're feeling, and then you'll know; a real warm, sweet, comfortable feeling. I'm looking right straight at It. It's that Light, amber Light hanging from the woman.

And the lady is suffering with a trouble in her stomach. It's a kind of a growths, like, in her stomach. She is not from here. [The sister says, "Right."—Ed.] No. You're from away from here aren't you? That's right. You're from Wisconsin. Is that right? Sure. Now you are healed. Your faith has made you whole.

185 Now tell me Who the woman touched? I'm twenty-five yards from her. She touched Jesus Christ, the High Priest. Do you believe that? [Congregation says, "Amen."—Ed.]

¹⁸⁶ I'm looking at a woman that I talked to. This woman, I'm looking right at her, 'cause she is praying so hard for a man. She told me she had a man. . . . She never told me nothing about it.

But her name is Mrs. Waldrop. She comes from Phoenix. She was raised from the dead, and her doctor come with the x-rays and showed cancer in the heart. She died in the prayer line. How long ago has that been, Mrs. Waldrop? Eighteen years ago, and there she sets tonight, a living testimony. Her doctor has come to the meeting, brought the . . . Said, "How can the woman live?" But there she is, and no sign of it.

¹⁸⁷ She has brought someone, and she is praying for him. Now, he is dying, with diabetes. Now, that I knew. But being that you are praying. . . . You know I don't know who he is, Mrs. Waldrop.

¹⁸⁸ He is from Missouri, and his name is Mr. Cooper. That is right. Now, you believe, you can go back home and be well, sir. It's up to you, if you'll believe it.

¹⁸⁹ Here is a woman, and she is suffering with a asthmatic condition, complications. She is not from here. She is setting out there in the crowd, right out *there*. I hope she gets. . . . She is not from here. She is from Georgia. Miss McKenny. Do you believe with all your heart, and believe that God will make you well? Stand up on your feet, if you're a stranger to me and that is true. Jesus Christ heals you. Do you believe?

[Brother Branham has his back to the congregation—Ed.]

¹⁹⁰ To my back, there is a man setting behind me. He is contacting God. And what he's wanting; he has got a baby that's got heart trouble. And that baby has got a murmur in his heart, so the doctor said. And that man's name is Mr. Cox. Stand up, Mr. Cox. "And He told Sarah what she was thinking, behind Him."

[Brother Branham continues to keep his back to the congregation—Ed.]

¹⁹¹ Right across the aisle from him, back a little farther, is a man who comes not from here, but from New Mexico. I never seen him, in my life. I'm looking right at him now, and he is behind me. He is from New Mexico. And the man has a girl that he is interested in, and the girl has got something wrong with her mouth. It's a . . . The palate in her mouth is what's wrong. And the man's name is Mr. West. Would you stand up, sir. I'm a total stranger to him, but the Lord God will heal his child.

¹⁹² Do you believe now with all your heart? [Congregation says, "Amen."—Ed.] How many of you believe now with all your heart?

["Amen."] Now, isn't Jesus Christ the same yesterday, today, and forever? ["Amen."] Do you accept Him now as your Saviour? Raise your hand. ["Amen."] Do you believe in Him as your Healer? ["Amen."]

¹⁹³ Here, here is a person setting here, crippled or something, laying on a cot.

Can you hear me through this mike? [Brother Branham takes a microphone and walks toward the edge of the platform and talks to the woman on the cot—Ed.] I don't know you. You're just a woman laying there. If I could heal you, I would do it. I can't heal you.

[A man begins weeping—Ed.] All right. It's just a man who is rejoicing. His child was healed.

I don't know you. You're a woman, and I'm a man. This is the first time we've met in life, I suppose. These people. . . ? . . . that brought you. Frankly, this is your first time here; just brought you in. You come from a long way. You are shadowed to death. You have cancer. It's not cripple. It's a cancer. The doctors can't do no more for you. It's true. And you're sure to die; those doctors can do no more for you.

¹⁹⁴ One time there was three lepers set at the gate of Samaria. And them lepers said, "Why do we set here till we die?" Because, all the sickness, starving to death, and eating one another's children. They said, "If we go down to the enemy's camp, the Syrians; if they kill us, we're going to die, anyhow. And if they save us, we'll live." And they took that chance. And, by that faith, they not only saved theirselves but the whole group.

¹⁹⁵ Now, you're going to die if you lay there. But you're not asked to go to the camp of the enemy. But you're invited to the house of the Father, . . . ? . . .

¹⁹⁶ You are dying with cancer. You can't live outside of God. You're not from this city. You're not from around here. You've come a long way. You're from Milwaukee. That's true. That's right. I seen the city. I know it. That's right.

Do you believe? Will you accept God now as your Healer? If you will, no matter how weak you are, how bedfast you are, I believe, in your case, I would rise up in the Name of Jesus Christ. And take that cot and go home, and live to the glory of God. Will you obey me, as God's prophet? Then rise up and go. Be well! Don't be scared. Get up off the cot; God will make you well. See?

¹⁹⁷ Somebody hold her so she can get up and get strength. Do you believe God? Just let her get a little strength; she'll be all right. That's it, sister. There she is, in the Name of the Lord Jesus! [Congregation rejoices as the sister is now standing—Ed.]

Let us stand and give praise to God. He is the same yesterday, today, and forever! [Congregation is greatly rejoicing and praising God—Ed.]

Go, and the Lord Jesus Christ bless you. [Congregation continues to greatly rejoice and praise God—Ed.] 

WHO IS THIS MELCHISEDEC?

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