

MY REDEEMER LIVETH

¹ Easter greetings to you all this morning. Very happy to be here today in the Tabernacle, on this great memorial time of the Easter. The Lord has given us a beautiful day for this worship. And we're here this morning in celebration of the greatest event that ever happened in the world, the resurrection of our Lord Jesus. He was great in His death. But men can die, but there never was a man who could raise from the dead but Him. And there is where our hopes lay this morning in the resurrection of our Lord.

² As I was coming in this morning, walking up through the aisle, I stopped a few moments back there to look. Looked around over the audience, and I thought, "Out early this morning are the people under expectations, to come out and hear the words read, and the hymns sang. And it's a commemoration of One Who holds our lives in His hand today." I thought of the faces that I used to see on the early mornings, years ago. They lay in these cemeteries around here, waiting the event of their resurrection.

Thinking of that, why, it brings us to this thought, that today we are here. We don't know just what time we'll be taken into the place of—of where they lay this morning. And then, that in view, what type of a people should we be, and how should we approach this resurrection today?

In the Book of—of Job, in the 10th—19th chapter and the 25th verse, these few words:

I know my redeemer liveth,

Was Job's prophecy and his words, after he had seen this day that we're worshipping today, worshipping in, the resurrection.

⁶ I...crossing around over parts of the world, and seeing different forms of religion, and the different phases of worships, it would take a time at length to go to, to try to explain the different phenomenals of religions of this world.

But today, knowing that we have before us a great day, and that we've gathered here this morning, just for this early morning worship for a few moments. . . We will return then to our homes, and be back for, what we trust today, a healing service. We've never had it but about twice or three times, since we've been—been on the—in the services. Because usually coming to the Tabernacle and around our home people here, the anointing of the Holy Spirit seems like it just

doesn't come right here, because it's home. Once it was, and down at the Jeffersonville High School, and then it was once here at the Tabernacle.

⁹ And ever since I woke up this morning. . . I seemingly come in a little late, but that was for a purpose. I was awake this morning, way before day, and waiting. And I just believe that we're facing a great service today in the healing services. And the boys, we're going to give them the cards now, and they'll give them out this morning at nine o'clock, for the healing services coming on. And I believe the Lord is going to give us a great time.

So we'll worship Him in prayer, and in song, and the speaking of the Word, and then try to be away today, this morning at seven, if possible, so every person can come back and have adequate time to make ready for the service. The prayer cards will be given out just at nine, so it won't interfere with the rest of the services.

Then tonight, of course, is the baptismal services also. We wish you all to attend these, the strangers in our gates, and so forth. We're so happy to have you this morning, see this sunrise service, and the tabernacle filled up.

¹⁴ Now, on the different thoughts now today, of religious worship, in many places they worship the ancestors that's gone on. For instance, if we'd go to China this morning, and speak the Word of God, or Japan, they would wonder what god you were speaking of, because every person that dies is a god as soon as he dies. And if we go to where the Buddha worshippers, or the different, the Mohammedans, they don't believe that Christ rose from the dead. They do not believe that He even died. They say He got on a horse and rode off and went to heaven.

But today, we really have the truth and the light of life. There's no doubt in my mind today, as a—a Gospel preacher of Christianity, I have no doubt at all in my mind, not one shadow of doubt, but what we positive have the sealed truth. That's. . . Other religions may be all right, but we have the truth.

¹⁶ If we notice today, that. . . Watch the seasons. Surely the great God of heaven, Who made all the heavens and earth, made. . . If you can see the way His mind was running, how He has the fall of the year, the death; then the spring of the year, the resurrection. In order, you have to die in order to have resurrection. It's through death that always brings life. You only live through death. Did you ever stop to think that, that the human race lives through death? Something has to die so you can live. Food—plant life, animal life, all dies, and through that death, we eat the food. And the food that

we eat, the dead substance of something else, produces the life cells of blood that comes into our body. So we only live, and grow, and breathe, and eat by a life. And now . . . and by death . . . And we have to have death in order to produce life then.

¹⁸ Now, this message that was read to us this morning, we would call it the great commission, for it was the last commission our Lord gave His disciples, to go into all the world, and to preach this glorious, good tidings of the resurrection to all the world for a witness. And then He would return. And that signs and wonders would accompany this message that was to be preached.

And today in the countries we find even under Christian religion, that we find the people in America, many of them, with all good and due respects to it, we're trying to find great churches, and cathedrals, and great programs, and so forth to . . . On Easter, today, the great churches and crosses are polished for this great service of Easter. And today, literally tens of thousands and millions of dollars will be spent for Easter flowers and so forth, to go on the altars, to decorate these great churches and cathedrals we have today.

And in Rome the head of the Catholic church, in there they . . . that great morgue, Saint Peter's, where dead people are buried, they love to say in the Catholic church, that, "We have it, because that we have the body here of Saint Peter, laying here. We have the body of different apostles, and disciples, and great men who died and are . . . Their bodies are buried here." And they look upon that as if that was some great vindication to their phase of religion, that they have God.

But it's always been my contention, friends, that those things means nothing. It isn't . . . Any man can die and lay in the ground. But what rose from that is what we worship today, a living, resurrected, ascended Lord Jesus Who lives today. Many people can die.

²² Last Friday people crawled on their knees up the steps of the Vatican. And many people went in and celebrated the death which was the—a great and tragidous thing that happened to Christ. But He had to do that in order to prove that He was Christ.

But today is the day, the resurrection. This sealed it forever. Now, He is not dead. He's alive today, living in every heart and every person.

Men of old, as they looked forward to this day, the old patriarchs back in the Bible: Abraham, Isaac, Jacob, Job, many of the old patriarchs looked forward to the time that Christ would raise from the dead.

²⁵ I think of Job, the one we were reading of a few moments ago, looked forward to this morning. When he was old, stricken in age, and his flesh was simply falling from his body from sores, his heart was broken in grief, and every mortal part of his being was withering away. And a great man like that, who made a great impression to the world of his day, and to see that, all that his—he was, and the greatness. . . He said he would go to the cities of the East, and the princes would bow before him on account of his wisdom.

But here he was at his wits end. Everything was gone, seemingly. His body was gone. His property was gone. His children was gone. All that he had was gone.

And then God in His mercy come down to Job, and He give him another sense, that he could open his eyes and see the day that when there would be a body he would receive. He knew that there was coming One, a just One, Who would stand in his place, Who would raise up the body of the dead, and would. . . He said, “I know that my Redeemer liveth.”

I like those positive words that he spoke it in, not, “I hope so. I have a feeling there will be.” That’s about the attitude of many today, “I have a hope that someday. . .” But Job had more than that. He said, “I know my Redeemer liveth,” the positive side of it. No more in the negative, it’s all positive.

And if today, if we only have a cross on top the church to show (which, that’s all right) that Christ. . . we believe in Christ’s death, burial, and resurrection. If we only have a few dead bodies of dust laying under the church, that some of the saintly people were buried in, that that. . . We only have that as a hope, then we’re among all people most miserable.

But today, how thankful we are. We don’t have the dead bodies, but we have the resurrected Spirit of the Lord Jesus Christ, that He rose from the dead, triumph.

It’s not no more, “I guess so.” You could look at a cross and “guess so.” You could look at a body laying in the ground, and say, “I guess so,” and “I hope so.”

But when the vision that struck Job has ever become a reality, the resurrection of the Lord Jesus by the Holy Spirit in the heart, then you got, “I know my Redeemer liveth.” All the shadows has

faded away, all the old darkness of, “hope so,” and “maybe so,” and “we trust it’ll be that way.” It’s all faded away to everybody that has ever made their heart a sepulcher to the Lord Jesus Christ.

Die with Him, buried with Him, and risen with Him, raised with Christ in the resurrection. This new hope that God has placed into our hearts today, this new assurance, it’s a hope to those who are looking forward to the time. But when a man or woman has ever been resurrected anew, it’s a “know so” now. “I know my Redeemer liveth.” Why? “He lives within my heart.”

Isn’t it marvelous today that all shadows has passed away? All the, “Well, I hope that I’ll come in the resurrection.” No more “hope.” We have the assurance. That’s all. We know it. No more “hope so,” because something happened in our lives that took all shadows away. When Christ the resurrected One came to our sinful conditions that we were in, and the old things died out in the crucifixion with Him at the altar, and we rose anew again with Him, and live with Him and reign with Him, and seated now in heavenly places in Christ Jesus. We’re already raised with Him. The resurrection’s already passed as far as we are concerned, because we are now risen with Christ (Amen.), seated in heavenly places in Christ Jesus. No more guessing about it, it’s all over. Amen. I just love that. No more “hopes,” no more “wishing,” no more. Oh, it’s over. We are now risen with Him, setting in heavenly places.

And now, and in and above this, to the Church. . . You say, “Then, Brother Branham, what does it mean then that we should preach the Gospel of?” That’s our next hope. That’s our next thing. After we are risen with Him, we have the great commission to go into all the world and bring these tidings to the others.

⁴¹ What a beautiful morning when Mary Magdalene, Mary the mother, came to the tomb that early morning, wondering who would roll away the stone from the grave. Who would be able to take the stone away? They went on forward by faith, believing. And as the morning begin to break, the robins and all quit their hollering. And first thing the morning star lit the way, and like a great meteor sailed across the earth and hung over the grave where He was at. And an Angel stood there and rolled away the stone. And He rose up from the grave, triumph over death, hell, and the grave, and said, “Lo, I am with thee always, even to the end of the world.”

And today He lives supremely in our lives, and there’s no more guessing about it. I think Easter’s one of the greatest times. If there ever was a time that full Gospel, Pentecostal, borned again, regenerated people, ought to be shouting the praises of God, it’s on

a Easter morning, when they know that that's a memorial of what's happened to them. Once dead in sin and trespasses, now raised, seated in Christ in heavenly places, knowing our Redeemer lives.

⁴⁴ David, the prophet of old, said, "Why, my flesh shall rest in hope. Because He will not suffer His Holy One to see corruption; neither will He leave His soul in hell," speaking of the resurrection, that God would raise up Christ according to the Scriptures.

And we, risen with Him today, are positionally seated with Him, and now ready for the rapture to come, waiting for that great time. Our flesh shall rest in hope. We know it. There's not a bit of doubt in my mind today. There's not a bit of doubt in any person's mind in here, who's ever been borned again, but what they'll be there just as sure as there's a heaven above. You've got to be. Every promise is right to it. That's all. Just be resurrected with Him, and then you'll live with Him, love Him, seated together in heavenly places, waiting for that great time.

⁴⁶ Now, the great commission was to go in . . . After He had rose from the dead, then He . . . The great commission was to, "Go into all the world and preach the Gospel to every creature." Every creature was to hear the Gospel. That's the commission this morning of the Church, that every creature shall hear the Gospel. Then when every creature has heard the Gospel, then Jesus will return again.

⁴⁷ Did you ever stop to think this morning, as far as returning, that is, to become visible? He's already here with us now. He . . . We someday . . . Now, today just imagine that His Presence being here today. The Lord Jesus is in another world, or another dimension, right here today in form of Spirit. His Spirit is blending in with our spirit. Our eyes can't see Him, because that they're physical yet, unless there would something happen that we could see vision. But He is here just as visible, just as real as He was the day that He spoke to Mary at the grave, or He met Cleopas on his road to Emmaus. His Presence is here. It can be feeled with that, felt with that inner charge that's on the inside of the human body, called the new birth. The soul has been magnetized unto Him.

And once in a while, when you let your mind be concentrated on Him, believing on Him, after while something, a reality, you can feel something sweep over your being. That's the vindication of His resurrection. It's not a "guess so." It's not "I hope so." But to every person that's borned again, it's a "know so." It's . . . You know it. It's right there. And when you become contact with Him . . .

I've seen saints say, "Oh, can you . . . The Presence of the Lord is near."

You say, "Why, there's something. . ." Why, certainly. He's right there, right up. . . He's rose from the dead, and He's standing right by you.

⁵⁰ Now, someday when we go to be with Him, these spirits in here that can feel that Spirit, presses into that. Then on the resurrection when He makes Himself visible, we'll be made visible and have a body like His own glorious body. For when we come from the spirit world, He will bring us with Him. All that are dead in Christ will God bring with Him in the resurrection. Oh, what an enlightenment, what a blessed thing.

Oh, if I wouldn't take this. . . Oh, if I could be made king over the whole earth and guaranteed to live a million years, I wouldn't take a year's worship of the Lord, and the things that I have seen in the past year and learned of God, for all the riches of the worlds. This blessed hope. . . After that one million years, or whatever it would be, I would cease to exist.

⁵² Sometime ago, Brother Cox (standing at the back of the building now) and I were setting on a. . . The driveway comes in to the house, and some crushed rock was on the road. In there was a little fossil of some sea animal or something that lived many, many years ago. I said, "Look at this thing here."

And Brother Cox said, "Brother Branham, wonder how old that really is?"

I said, "Well, Brother Cox, it's perhaps, chronologists would say, up into the millions of years, way back before this earth was ever inhabited by human beings, and the waters had covered the earth. Those animals perhaps lived many, many, many million years ago. But I. . ."

He said, "Look, Brother Branham," said, "isn't human life so short to that life? Just think, that fossil still remains after millions of years."

I thought, "Oh." I said, "Brother Cox, there'll be a time when that fossil won't be no more. There won't be one shadow of it. But because He raised from the dead, I'll live and you'll live forever and for countless ages."

⁵⁷ When all fossils has faded away, and all hoary time has passed away, and shadows has dropped, we'll live on, live on and on forever. Because by accepting the resurrection of the Lord Jesus Christ, we become immortal beings, groaning in the Spirit, waiting for the time of our deliverance, that we too will be with Him in His blessed Presence to live forever. What a marvel.

No wonder it's thrilled the hearts of the people. No wonder it's brought people to worship. No wonder that people today will crawl on their knees, and touch stones, and rub crosses, and—and so forth, because something within them, something down in the human soul is crying out for something that they can't find: "The deep calling to the deep . . ." And if there's a deep calling, there has got to be a deep to respond to it. There just has to be.

⁵⁹ As sure as that warm sun bathes across the fields when it's blistered from the winter's cold, there's got to be . . . That sun is put here for something. Down beneath there, somewhere, unseen to the human eye, is vegetation and life, that'll spring forth again, because that the sun was sent for that very same purpose.

And just as sure as the sunlight of God bathes into the human heart, there's a little hidden something there that men can't explain. It's calling out. There's got to be somewhere. I think of that, and my heart quivers for joy to know that we have the supreme evidence today that Christ raised from the dead.

Now, and I think of the times of the Old Testament too, when they looked forward to the coming of the Lord Jesus, when they foresaw Him and worshipped at the very thoughts of it. There was something in them calling out, a deep calling to a deep, waiting for a time, looking forward to the time when Jesus would come. Now, today, after He has come . . .

Now, back there Satan tried to blind the eyes of those who looked forward to it, to tell them that there was no such. But somehow or another, beyond anything that we can say this morning, but as the Holy Spirit pushed on their heart and give them a hunger and a thirst that there was coming a just One . . .

Job, now think, four thousand years, four thousand years before the coming of the Lord Jesus, Job saw the resurrection. And when he saw it by a vision, that it would be four thousand years before it happened, he had the assurance that, "I know my Redeemer liveth, and at the last days He will stand on the earth: though the skin worms destroys this body, yet in my flesh shall I see God: Whom I'll see for myself, mine eyes shall behold, and not another." There was a deep calling to the deep in Job.

Satan might try to blot it out with death. He might say, "Yes, Job, you're going into the grave. Skin worms will take your body." That's right. We know that.

But Job said, "I'll stand at the last days with Him." He had the assurance that he was going to be there, for there was something

in Job that told him that. And as Satan tried his best to blot it with death and everything, Job looked forward to it, to seeing it. Died in the faith, gave up the ghost, rose again on Easter morning with Christ, is immortal among men today. Hallelujah. Notice. No wonder the Angelic beings can sing, "Hallelujah." Know . . .

⁶⁶ Now, today, there might be some, we might rub crosses, we might rub bones of dead people; it's human hearts a calling out for something. They are. There's something in them that seems to . . . Being human beings, they want . . . They know there's something somewhere, greater than what they know anything about, and they're searching for it, searching for it. And they're trying to find it by worshipping bones of dead people, by rubbing crosses, by building great churches.

But, oh, to that blessed hope today, to that blessed assurance, that every man that's ever come in contact with the resurrection, knows beyond any shadow of doubt, that Christ has risen from the grave, and we arose with Him. We are risen with Him this morning. That . . . See, it's not no . . .

It's a hunger, every one of you coming to Christ. Before you received the Holy Spirit, you hungered and thirsted. You moved. You sought. You read the Bible. You cried. You done everything that there could be. You might've said rosaries. You might've repeated beads. You might've done all kinds of religious acts. You might've quit eating meats. You might've kept sabbath days. You might've done all these religious things that the world speaks of today.

But when one time that you ever surrendered to a crucifixion, there come a resurrection that gives you the assurance of, "I know my Redeemer lives today." That blessed assurance, Jesus is mine, oh, what a foretaste of glory divine; heir of salvation, purchased of God, born of His Spirit, washed in His Blood.

That's the good news. That's the general orders. That's the great commission that we should go into all the world and preach this Gospel, give it to the people in the power of the resurrection. Now, trusting that . . .

⁷¹ Now, our time just being about up for this little morning talk together. We're to preach now, in about a couple of hours, to be back to preach the Easter service today.

But today in this little talk, what a wonderful feeling. What a wonderful fellowship together. And I believe with all my heart that today this little old tabernacle will see the direct evidence that Jesus Christ raised from the dead, visible before their eyes; God

healing the sick, and doing the great signs and wonders that the great commission included. The great atonement that was made at Calvary included these things. And to me, it's the infallible proofs of His resurrection. After He had raised from the dead, He said, "You must go into all the world and preach this Gospel to every creature. These signs shall accompany them that believe."

⁷⁴ And you can have all the cathedrals, and all the rubbings, and all the everything else you want. But give me the resurrected power, that I can see the Lord Jesus today, as the Lily of the Valley and the Morning Star. That seals it to me. And then I can say with Job of old, "I know my Redeemer liveth."

What can wash away my sins? Nothing but the Blood of Jesus. What can make me whole again, from every sickness, anything, any bondage that I was ever in? Nothing but the Blood of Jesus and the power of His resurrection. What a marvelous thing. I love Him. Don't you? [Congregation says, "Amen."—Ed.] Blessed be His holy Name.

⁷⁶ Now, was Job disappointed? Did Job get left out because he believed this? Never. Never. Did Job get fooled on what he saw, his revelation? Did the deep calling to the deep deceive Job? Many might've thought it in his day. But, oh, how did it come out at the end? And Job when he died, after being an old man, God blessed him in the life.

I tell you, you watch any persons you want to. Listen to this, you tabernacle folks and you visitors with us. Whatever life you live, that's whatever life you reap. You . . . Just as you sow, you reap. I was forty-six years old the other day. God has let me live long enough to see that you can't do wrong and get by. You've got to do the right thing, because Christ is risen from the dead, and His eyes is upon the church, and He watches it and guides it. Don't never go against the feelings of the Holy Spirit when He tells you to do something. No matter what the world says, you do what He says do. He will always vindicate the truth and keep the truth straightened out.

⁷⁹ Now, when he . . . When this great prophet of the Lord, Job, when he died and was buried. Just a little exclamation now of what . . . I want to bring the little service to the close now, so we can hurry home and get back again for the great healing service. I just . . .

I'm not a fanatic. You know I'm not. Or if I am, I don't know it. But I just feel something way down in me, pushing and pressing. I just believe that we're facing something great this morning for the glory of God. I tell you, I wouldn't . . . Oh, my. What a . . . To know

this great thing that Christ lives today. Where all the world around, everywhere, and every religion, everything there is, no matter what, the whole group would turn it down, still to me, He lives. He lives. Then we'll see if people got let down that believe that.

⁸² Job, when he died, he was buried in a—a field there. And his grave was kept. And then when along came the prophets of old, Abraham. The sweethearts of the Bible, Abraham and Sarah, when Sarah died, Abraham purchased a piece of ground right near where Job was buried and buried Sarah. He said, "I'm a joint heir with you over yonder." Oh, my. I like that, joint heir.

That's the way today. Some of them say, "Well, Brother Branham, you mean that you'd leave the Baptist church, you'd do this, that, or the other?" I'm a joint heir with these holy-rollers; I—I want to be with them. I . . .

Where . . . As Ruth said of old, "Where you . . . Your people's my people. Your God's my God. Where you die, I'll die. Where you are buried, I'll be buried." I want to die to self so greatly until I'm a new person in Christ Jesus.

So they buried Job. And Abraham buried Sarah right near his place. Something in them, that instinct . . .

⁸⁷ "Well," you say, "now, is there such a thing, Brother Branham? Now, you were going on about different religions. They read it out of a book too." That's right. They read it out of books.

But this is not reading out of a book. This is the Book being made manifest. This is the Word. The—the seed begin to grow, that's how I know. If you're just reading the letter, you'll say, "I hope so. I believe so." But when the seed is brought life, then you know so. Amen. Amen. Oh, it's a "know so."

Job said, "I know. I hoped it. I believed in it. I've made the sacrifices. I done all these things. I hope so." But when the vision come, and he saw it, he said, "I know it." Something's happened.

You can go to church. You can say all the apostles' creeds. And you can do all these other things that's religious. You can be baptized in any form you want to be baptized. You can do any of these things you want to. But until your soul has been awakened with the resurrection of the Lord Jesus, you . . . All the "hopes" is gone away then, and a "know so" has come down. I know. Job said, "I know that my Redeemer liveth."

⁹¹ Abraham said, "I've had the same kind of a vision. Where up yonder on the mountain, when Christ, God met me, and give me the . . . His redemptive names as Jehovah-jireh, Jehovah-rapha, and

all those; seeing the death, burial, and resurrection, seeing it, and I offered it in my own son, when I seen little Isaac. The mother of this . . . Dead mother here, her boy, when I took him on the hill, let him pack his own wood up, the top of the mountain (Genesis 22), and there he . . . I laid him on the altar and was going to take his own life, knowing that I had received him as one from the dead, I believed that He would raise him up again. And through this great hope that beats in my heart, I know He said that He could raise him up." See? It was a foresight of the resurrection, the same thing Job had.

So he said, "Now, I'm a joint heir with Job, so bury me in the same ground." And that's right. So they took him over there, took Sarah over and buried her right near Job. Abraham said, "Now, being that they . . . This ground might be sold to someone else, or 'cause you gave it to me. I don't want you to give it to me. I want to pay for it. Although you give it to me, I want to pay for it."

⁹³ And that's the way every man that's . . . "By grace you are saved, not by works," nothing you can do. But if you ever get the blessed resurrection in your heart, you want to live the life of a Christian, the whole heart's desire in you is to do that which is right. Oh, I just love it. It's not that you are duty bound to do this. Not you are duty bound, but there's something in you makes you want to do it. You want to do it. You don't do it because it's a duty. You do it because of love.

You say, "I know. Well, I got to get up and get the kiddies ready to go to church this morning." Oh, my. See? Oh, my. You've never touched the resurrection. Brother, when the resurrection is come into your heart, you long to do it. There's something that you just can't keep away from it, something inside.

⁹⁶ Job, when he seen this . . . And Abraham saw it; he buried Sarah near Job, purchased the field, bought it with his money so that it would be assured, put witnesses before it, that he was assured he bought this field for a burying place. And then Abraham himself, when he died, he was buried with them also in the same field.

Abraham begot Isaac. And when Isaac died, he was buried with Abraham, under the same vision, the same thought, the same deep calling to the deep, the same "I know my Redeemer liveth," the same thing, the same evidence.

And then when Isaac begot Jacob, and Jacob died way down in Egypt, way away from this land . . . And he was a crippled man. He walked different what he used to walk, because one night he come in contact with an Angel of God. And the Lord touched his hip and made him walk different. He had an evidence that he had been a

hold of God, and God had been a hold of him. And that's the way, when he got that evidence, that old crippled hip that he walked on there, making him walk straight . . .

One side, a great boaster, a great . . . Well, what he was really called, he was a deceiver. It was called "deceiver." The very word Jacob means "deceiver." And when he was on this side, a deceiver, a great, healthy, strong, deceiver, on the other side, a limping prince that had been with God, touched, different, had that blessed hope within him. He walked different. He acted different. He lived different.

And when he was getting ready to die, way down in Egypt. . . Think of it now. With that inspiration before the resurrection, give to him in a measure before the resurrection, he said, "I know something's going to happen up yonder in Egypt, one . . . Not in Egypt, but up in the promised land one of these days. So upon the very place that this inspiration. . . "Come here, my boy, Joseph," which was a prophet. He said, "Come here and lay your hand on this, wrestled, the place where I have been. And swear to me, by the God of heaven, that you'll not bury me down here. Swear that you won't bury me here." For he knowed it was essential that he was gathered with them people.

¹⁰³ That's the reason today we want to sing as we put our hand upon the old rugged cross, "I'll take the way with the Lord's despised few; though it be criticized, though it be made fun of, though I may be a great, popular guy here . . ."

Like that one day, as was, a little old boy run around town here, and kind of popular among the, so forth, the young folks. But I seen something one day that come down in here. And I took the place of the limping side, on the other side.

Aren't you glad this morning, you took your position over there? For there was something in—in you.

¹⁰⁶ A young lady. . . When I was just a boy preacher, over here at a place I was preaching, she . . . I taken her to church one night. And she said, "Billy, we'll . . . After the church, can we go to the show? "

I said, "I don't go to shows."

She said, "Well," said, "could we—could we have a—an appointment or date to go out to some dance that was going to have?" And the girl was a Sunday school teacher.

And I said, "Why, no." Her brother was a minister. He don't live very far from right here. And he said, "Can we go to a—a—a dance? "

I said, "I don't dance."

And she said, "You don't?" Said, "Where do you ever have any fun?"

I said, "Come down to the church, I'll show you." Amen.

¹¹⁰ And I'll tell you, brother, when I feel that resurrecting, transforming power of the Lord Jesus Christ circling through a human body, that gives that perfect assurance, there's more joy in that in five minutes, than there is in all the worldly pleasure that could be given. That resurrected power . . .

Well, that night sinners came to the altar, she was setting back there crying too. I said, "Now, look, sis, you see where my joy is?" I said, "I'm happier right now than all the things that you could give in the world. The world and all of its power would never take the place of this." See souls coming, there's something in there.

Say, "Well, what is it? That's none of your business." Oh, yes, it is too. It's the business of every man and woman that's born of the Spirit of God, to see Christians come into the Kingdom. It's your duty. It's your business. And what a joy it is when it's all happened and over, you see what a peace . . . Yes.

¹¹³ Jacob said, "Now, put your hand over here and swear that you will not bury me here." So they took him and buried him up there with the rest of them.

And then—then Joseph, it kinda come from Jacob to Joseph. And when Joseph died down there in Egypt, he said, "Now, look. Don't you bury me here, 'cause I know someday we're going to leave here. So, I . . . You just leave my bones on the outside of the ground." Oh, my. "I want to give every testimony I can, that I believe in it." That's right. Said, "After I'm dead, just leave my bones there for a testimony." See? What is it? He could said so much as Job, "I know my Redeemer liveth," for he had seen the whole thing dramatized. He had seen like Job.

Job saw it in a vision. Abraham saw it by Isaac. And Isaac which . . . And Jacob, and so forth, and Jacob had saw it by the wrestling.

Now, Joseph saw it by his own life. He seen that he was born a peculiar boy, that he was a seer. There was something about him; he could see visions. He couldn't understand it. He even went and seen . . . Told his mother and father, when they tried to correct him, when he seen the sheaves all bowing to his. He couldn't understand

it. But then, next thing, he found out that he was betrayed by his brethren. He said, "What am I portraying here? What is this foreknowledge that I'm receiving?" He watched his own life.

And any man can watch your own life and about tell what you are, if you just check up on yourself, whether you're really a Christian or not. Watch the things you do, and what you say, and your associates, and so forth. You'll find out whether you really got anything there, or not.

118 He seen his life as it begin to move. And the next thing you know, they found that he was throwed into a hole; deceived by his brothers, supposing to been killed and throwed into a hole, and was taken up again. Joseph foresaw that. He saw hisself in the prison. He saw himself in the dungeon. He saw God was with him, whatever he did. No . . . He was the prince of prosperity. The world prospered. Everywhere Joseph was there was prosperity, for he was the prince of prosperity.

And him foreshadowing Christ, wherever Christ is, there's prosperity. And when Christ returns to the earth, all the curse of the earth will be taken away. Some of these days the old desert shall blossom as a rose, and the rough places will be made smooth. And she'll bring forth in the abundance, for He's the Prince of prosperity wherever He is. Hallelujah. The Prince of prosperity, how we could dwell on this for about an hour right now. But to hurry now, we got to hurry.

121 Now, look at Joseph, seeing it, then when he knowed that everything that he did . . . He seen his brothers that betrayed him finally come to him, not knowing who he was and bow before him reverently. And those who had crucified him, as it was, throwed him in the ground, those who had sold him to the Egyptians, all those who mistreated him, stood before him, and him the great prince. And they trembled. And they said, "Oh, that . . ." Trembled because, said, "We have slain our brother." And all about that, and how that it was to be in a foreshadow.

Joseph, he knew that that would be the conditions of the world at the coming of the Lord Jesus, so he made mention of his bones. He said, "Don't bury me here. But I want to leave every testimony I can, that I believe that someday there'll be a resurrection up yonder, where those who's had that same inspiration has gone on . . ."

123 And so could the Church say this morning. Though fanatically, as we are called, though because we believe in a power of the resurrection, though we believe in Divine healing and all the supernatural signs that Christ promised, we have to take the side of

the illiterate, or the fanatic, and so forth. Don't makes any difference what we have to take, as long as we know our Redeemer lives, and has brought forth the evidence in our heart that He lives and reigns.

Joseph said, "I want to make every testimony against the devil that I can." So he threw his bones out there, and they laid there for four hundred years. Amen. For it looked beyond that. People say, "What a fanatic." It looked like then a fanatic, but it proved out to be the truth. Amen. So will it be to every one who has this blessed hope of this text this morning, "I know my Redeemer liveth. I know it, no matter what."

¹²⁷ They say, "Oh, we are prospering here. The whole Egypt has prospered while we're here," all these things. But that didn't make any difference. He knowed they were going out of there, as sure as the world. He said, "Now, take my bones up there, and bury them up in Egypt—up in the promised land, up in Canaan land, out of Egypt."

So when they . . . Moses come in, another inspired prophet, and he taken the bones of Joseph, and took them up and buried them in the same field, the same place where the rest of them was buried. He took his way with the rest of them. Why? There was something in him. Something in him. No matter . . .

You don't hear the rest of the people down there saying anything about it. "Well, anywhere is all right." They just fall anywhere they will. But there was something in him, something that had the same vision that Job had, the same vision the rest of them had. No matter what the rest of the world thought, what they done, that had nothing to do with Joseph, that had nothing to do with Abraham, with Isaac, with Jacob, with all the rest of them. Something pressed to that promised land. Seemed fanatically, but they wanted it because there was something in them: Deep calling to the deep.

That's the way it is today with every believer. There's something in them, that presses to it. No matter, you can try this, that, or the other, but there's something presses. You know beyond a shadow of doubt, that there's a city whose Builder and Maker is God. You know that there's something there, so you press to It.

¹³² Now, on the day they buried him, the bones up there, hundreds of years passed. And finally, one day, "Unto us a Son was born, unto us a Child was given: and His Name shall be called Wonderful, Counselor, the mighty God, the Prince of Peace, the everlasting Father." And He come to the earth, and He come by the way of a manger, poor and degraded.

But something in Him, that knew . . . He stood there with one prophecy out of the Bible. He said, "You destroy this body, and in three days I'll raise it up again." He was the only man that could say that, ever was able to make the statement, or ever will be able to make it. "I have power to lay My body down. I have power to take it up again." That's right, Emmanuel Himself.

¹³⁶ And then when He died, and on the day of His death they took Him down there off the cross, and they put Him in the grave. And He laid there from Friday afternoon until Sunday morning; on that wonderful Easter morning when He arose again and His soul was loosened from the prisons of hell down yonder, where He went as a sinner for you and I, bearing away our sins, to give us a perfect assurance . . . No reason to doubt any more, give it a perfect assurance . . . He said, "I . . ."

Because He did that, His soul was cast into hell, because He was a castaway. He was the scapegoat of the Old Testament, who . . . They put the sins of the people upon the scapegoat and turned him out into a wilderness to die. Jesus was that scapegoat who had the sins of the people upon Him, and was cast away and went into hell to suffer the tortures. His body went into the grave to pay the price of our resurrection. Oh, my.

Then on that Easter morning, when He come back up from the grave, where pains of death and hell could not hold Him . . . And when He rose again on Easter morning, not only did He rise, but so come Job, Jacob, Abraham, Isaac. All the rest of them come in the resurrection in Matthew 27, "And appeared to many, and around in the streets." That of the seal of their testimony, because they had something in them, that said, "I know my Redeemer liveth." And to every man . . . Now, they knowed . . .

¹³⁹ God knowed, that in the days to come, that theologians would get a hold of this Bible. They knowed that smart men would get a hold of It, that they'd put their own interpretation to It, that they'd say, "Oh, it don't mean this. It doesn't mean that." So to make it assure that His great plans in the ages to come will be fulfilled . . . Listen close now as we close the service. As in the ages to come, that His plan will be fulfilled, God gave a definite witness to it.

We can read it and say, "I believe it." That's mental. That's intellectual faith. That's mental theology. But there's something beyond that. That's right.

Not only did He raise up from the grave, but He ascended on high and sent back the Holy Spirit. He went on high, and give gifts unto men, led captive captive, and give gifts unto men.

¹⁴³ And today, after theologians has tampered with the Bible, after church organizations has set up, and they say, “Well, this is what we need, some people buried under the church, some of the saints. We’ll dig up their bones and bring them here.” Some of them said, “We’ll build a church up over the tomb where He—where He was crucified, or where He was buried. We’ll build a church there.” People, in material, are trying to do materialistic things, but it’s such a naught. There’s nothing to it. It’s all nonsense, and nothing to it.

But the real resurrection is those who’ve died with Him, and been borned again, that has that “know so” faith: “I know my Redeemer liveth.” And God’s working with those people, with signs and wonders, and the great commission here, showing that He rose from the dead and showing visible signs and wonders.

God bless you. Do you believe it? [Congregation says, “Amen.”—Ed.] Do you believe it with all your heart?

May we hurry home now. Eat your breakfasts and return back again at nine o’clock. And we’re going to start the boys out, giving the prayer cards at nine o’clock.

And to my . . . Say this morning, and the last words upon this here till I return back . . . The very Lord Jesus that raised from the dead is alive today, and can do the very same things as He promised. “These signs shall accompany them that believe, even till I return again.” Though you be cast out, though you be called “fanatically,” yet He’s here in all of His power. God bless you. I pray that God will give you an Easter today, that you’ll never forget as long as you live.

¹⁴⁸ Now, you say, “Are you against them, them people going to churches, and big crosses, and so?” No, sir, my brother. Those things, as good as they may be, it’s just like getting. . . Here’s what I think about those big churches. You say, “Oh, sure, if the Lord would give us a great big place, I’d appreciate it.”

But here is my analysis of that. Did you ever think of going down here to the foundries and factories, and building a great, long passenger train, plush, and the seats all pretty, polished, and the great whistle on top, and putting the engineers in there, without any steam to pull it with? See? You just . . . It wouldn’t do a bit of good. I’d rather have a hand car somewhere, with some steam in it, than to have all of that, wouldn’t you, ‘cause you’re going to go somewhere.

That's true. So now just simply remember that the real resurrection, the real thing. You say, "That thing can run by itself, out yonder." How can it run? Prove it to me.

And that's what we've done. We've plushed the seats. We've polished the whistle. We have polished the scholars to teach with great theology, and use great big words that will just . . . Great things that they study the dictionary, all night, for a sermon nearly, to get to bring it out the next morning, with great swelling words . . . But, brother, to me, that's nonsense.

Give me Christ. Give me the resurrection. Give me the evidence in my heart that Christ raised from the dead. That settles it to me. Amen. Give me something that I can say with Paul of old, that that great, dark chamber setting there before me as a mortal. . . And I'm no baby no more, that I know every time my heart beats, I'm going towards that great dark chamber there called death, every time. And one day it's going to take its last beat, and I've got to enter that chamber of death with every mortal.

But I want to say with Paul that great apostle, as he said, "I want to know Him in the power of his resurrection," that when He calls from among the dead, I'll come out with Him at that time. That's what I want to know Him, this morning. That's what, I'm thankful to God, I do know Him in the power of His resurrection. That I know my Redeemer liveth.

These blinded eyes that was once blind, has been opened. This little old frail body, of about a hundred and twenty-five pounds, staggering about here, has been . . . Flesh has come upon it. This heart that was once black with sin has been made white. These desires that used to love the things of the world, they've died twenty-two years ago, and it's rose again now. And these mortal eyes that I look through, I've been privileged by the grace of God to see the lame walk, the blind see, oh, the great signs and wonders, and the powers of God. I know my Redeemer liveth. I know it beyond a shadow of doubt. I know it. I know it. I know it. My Redeemer liveth (Amen.), continually, all the time. Though my reins consume within me, though my tongue cleave to my lips, though the skin worms eat up the body, though a tombstone is erected, yet, I know my Redeemer liveth. Amen. Shall we pray.

¹⁵⁸ Heavenly Father, we thank Thee this morning for this resurrection. O God . . . Once a sinner bound by the chains of sin, once in prison by circumstances, haunted, spooky, afraid of death,

afraid to meet You, but one glorious day there come a resurrection from that. Christ arose in the heart, and today we have this great assurance. Today He lives supremely, and we thank Thee for Him.

And we pray, Father, now that You'll bless this little audience, that we've gathered. May Thy Holy Spirit rest upon each one. Be Thou with us through the coming service, Lord. And may the Holy Ghost come into our midst this morning and heal every sick person that's in the building. Grant it, Lord. May the people go away from here to remember this Easter forever. Grant it, Lord. And may the great powers, may the great Angels that rolled away the stone on Easter morning, may they stand present today to roll away every stone of doubt, every fear, every discord. Take it from the hearts of the people. Grant it, Lord, that the Holy Spirit might come down in great power and have access to every one. Grant it. Through Jesus Christ's Name, we ask it. Amen.

160 Let's stand.

The first one to die for this Holy Ghost plan,
 Was John the Baptist, but he died like a man;
 Then came the Lord Jesus, they crucified Him,
 He preached that the Spirit would save man from
 sin.
 Keeps dripping with blood,
 Yes, it's dripping with blood,
 This Holy Ghost Gospel is dripping with blood,
 The blood of disciples who died for the Truth,
 This Holy Ghost Gospel is dripping with blood.
 Oh, then they stoned Stephen, he preached against
 sin,
 It made them so angry, they dashed his head in;
 But he died in the Spirit, he gave up the ghost,
 And went to join the others, this life-giving host.
 There's Peter and Paul, and John the divine,
 They gave up their lives so this Gospel could shine;
 They mingled their blood, like the prophets of old,
 So the true Word of God could honest be told.
 There's souls under the altar, crying, "How long?"
 For the Lord to punish those who've done wrong;

But there's going to be more who will give their
life's blood

For this Holy Ghost Gospel and its crimson flood.
Keeps dripping with blood, yes, it's dripping with
blood,

This Holy Ghost Gospel is dripping with blood,
The blood of disciples who died for the Truth,
This Holy Ghost Gospel is dripping with blood.

¹⁶¹ Don't you love Him? We sing that little song because we believe that the Holy Ghost Gospel is still dripping with blood. It's a way of persecution. It's a way of misunderstanding. That's right. The world don't know it. The world never knew it. The world will hate you. "But be of a good cheer, I've overcome the world." They don't understand it. "The preaching of the cross is foolishness to them that perish." But there's something down in the believer's heart, says, "I know my Redeemer liveth. I know it, beyond a doubt."

Everybody feel good? Say, "Amen." [Congregation says "Amen."—Ed.] Now, shake hands with somebody standing near you, and say, "Praise the Lord." Praise the Lord. Praise the Lord. Praise the Lord. That's fine. That's fine.

Take your position this morning with Christ. He raised from the dead. Take the way with the Lord's despised few. All right.

Now, shall we bow our heads just a moment.

¹⁶⁴ And now, remember the services just in a few minutes again. We'll start again, now, at—at nine o'clock; prayer cards will be give out. Ten o'clock, the Lord willing, the preliminaries will start. Preaching service will start around about this, about—about ten, I suppose. And you be here early at nine o'clock, to get your prayer cards. And the boys will be here giving out the prayer cards at nine o'clock this morning. All right.

Now, hurry home. If you have to eat, go ahead. If you don't, come back without breakfast. My, we eat too much anyhow. So then come back, fasting, rejoicing, let your heart right.

Just keep that in your mind, "I know my Redeemer liveth. I know He does. The joy bell's ringing in my heart. Because He raised, I will raise also. For I'm already, temporarily, positionally raised with Him now, setting in heavenly places in Christ Jesus."

Now, let's bow our heads, everywhere in the building. And I've asked Brother Beeler, one of the pastors here . . .

Brother Tom Meredith, I seen him back there too. We'll use him in the service a little later on.

And now, Brother Beeler, if he will step forward while everybody with their head bowed in prayer, we'll ask him to dismiss us in prayer. All right, Brother Beeler, if you will.

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