

THE COMFORTER

¹ Thank you, Brother Neville. Good evening, friends. It's a privilege to be back at the house of the Lord again tonight in this service, to serve Him again. I think it's the greatest thing that ever happened to me, to have the privilege of serving Him. And I know as I serve you, I serve Him. "For insomuch as you have done unto the least of these, my little ones, you have did it unto Me." And none of His Words can never fail.

² Now, I want to take this moment of time to say that mother is still breathing, or was when I left the hospital a little while ago. And immediately after the communion service tonight, the wife and I are setting up tonight with her. We're going out to the—to the hospital.

And I want to express for her, being that she cannot, the thankfulness that we have to you people for praying for us in this time of trouble, and for the nice cards and flowers, and things that's expressions of sympathy, that you've sent to my mother; which I certainly do appreciate, and she does too. And thank you, very kindly. I would try, by my best, to do the same for you. You know that. And so knowing this, that perhaps . . .

⁴ I could not say that she is dying, though the doctor says she is. But he told me that last Sunday, that she was dying then. And all week long, the children has set around, waiting in the hospital, taking turns about, hour by hour, waiting for mother to go. But at this time she's lower than she's ever been.

I think the physician finds twenty-two different things wrong with her. And it's then when they, another one come in, say, "No, I don't believe it's that."

And finally one said this, "It's an old worn-out mother, just too tired to live any longer." So I think that kinda expresses it. That's right. She's the mother of ten children, and times has been hard for her. We've lived poor. And things hasn't been like it—it could've been, I suppose. But—and she's just tired, and wore out, and going Home.

⁷ And it's with pleasure, and with this—this great Gospel that I have preached, that I believe in now, it just don't only work when the—when the chips are up. It works when they are down, also. It is my comfort. And I cannot believe that my mother can ever die, because she has Eternal Life. See? "He that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me,

shall never die.” Now, my Lord said That, and I hold to those Words. Though we all walk down through the valley, it’s those. . . As our precious pastor this afternoon expressed them over her, these weary, drawn-out hours, of the last ones here on earth. . .

⁸ A Mrs. Fordyce, another friend of ours, who’s laying right next to her, dying, with a heart trouble. . . And many times, across the street, have we brought—bought a little vegetables and things from the lady. She lived out here in the country by Zurschmeide. And not knowing it was her, until I got a good look at her, she’s seventy-five or seventy-six. And she had her two older sisters in there to visit her. And when she left, I walked over; she said, “You are Brother Branham, the evangelist?”

And I said, “Yes, ma’am.”

And she started crying. She said, “I touch. . . I heard that’s your mother right next to me, just a curtain between us.”

I said, “Yes.”

She said, “We’ll probably go both at the same time.”

¹⁰ I said, “Mrs. Fordyce, there’s one question I want to ask you, my sister; I’ve walked through your places on those high lines out there, and seen you out there grubbing with a hoe, and working hard; then see you bring your vegetables in and peddle them around through town, and go back.” I said, “Which, you’ve made an honest living, but do you know my Lord, as your Saviour?”

She said, “I know Him as my Saviour. In His grace I’m trusting,” she said, “to take me down through the valley of the shadow of death.”

I said, “Mama may not be able to walk with you down through there, but He will.” So we had prayer. And she just held on my hand till I just almost had to pull away to go out.

¹³ Just across the room, Mrs. Gaither right up here, another old mother, went to be with the Lord just a few hours ago. And had both legs amputated, from sugar diabetes. . . And I’ve knowed her since. . . And her husband laying up there with one limb amputated. . . And the world is full of sorrow.

Covet not this world’s vain riches,

That so rapidly decay,

Build your hopes on things Eternal,

They will never pass away!

¹⁴ And I, thirty-one years I’ve stood behind the desk here, and around the world, as I have claimed the world to be my pulpit.

Then I have tried to give people this Word of Eternal Life. And it's the only thing that can help when you've come to the end of the road. So why would we trust in anything else? What could we trust? If . . . When mother told me the other day that she was ready to go, and I went and talked to her . . .

Just as I did Mrs. Broy, my mother-in-law, about a month before she left, I went down and talked with her. Yet, I'd baptized her, and so forth . . .

16 And I baptized my own mother thirty years ago right below where I'm living now in the river in the Name of Jesus Christ.

I baptized her almost hundred year old father in the Name of the Lord Jesus Christ in the muddy waters. I can see the old trembling fellow now with his palsied hand, holding me around my face, and hugging me, looking me in the face. I'll meet him again on the other side. Oh, yeah. Yes.

My hopes is built on nothing less
 Than Jesus' Blood with righteousness.
 And all around my soul gives way,
 Then He is all my hope and stay.
 On Christ, that solid Rock, I stand;
 All other grounds is sinking sands.

18 Tonight is communion. I promised to be here. Billy told me today that many have asked for interviews. And I was going to give them; but I asked him if he'd omit them at this time. I'm sure you understand.

And I'm just a bit shook up. You know how you'd be. But, yet, I—I am believing my Lord, and His grace is sufficient. It's all I need. So pray for me, as I need prayer. And may God ever richly bless each one of you. And when you come down to the end of the road, I trust that you'll never try to make that without being borned again.

21 I was thinking, Billy there. I held his mother's hand, my wife, when she was passing away, just a few doors below where mother is now. When she looked over, and she'd had an experience there before she died; just a girl, twenty-two years old, mother of two children. And she said, "Billy, you have talked about it, you have preached about it," but said, "honey, you don't know what it is. How glorious it is." We had just found this good old Gospel way then. She said, "Stay with it, Billy. Stay with it. Don't never leave It. It pays off in this hour." And I said:

I will meet you in the morning, by the bright,
shining portals,

When all sorrows have drifted away;

I'll be standing by the portal, when the gates open
wide,

At the close of life's long, weary day.

That's it. I believe that with all that's in me. I believe that. I hope that I can meet each one of you in that morning.

You'll know me in the morning, by the smile that I
wear.

As Brother Neville and them says in the hymn . . .

I'll meet you in the morning, in that City that's built
foursquare. (It's just as real as it can be.)

²³ I noticed, coming up, the last couple days, coming from the hospital, there's a tent erected down here on the—on the Pennsylvania Railroad lot. It's just between, I believe, between 9th and 10th Street, down here off of Spring, coming up, there's a said, "Sign gift ministry." I don't know the brother. I don't know as I ever met him. But he's a brother, and he's here in the city holding a meeting. And I know what it means to go into a city, and perhaps a city of this size, and with no—somebody holding back. I do not know him. And he's never asked me to say this. But I—I believe it would be real nice if all you people, wanting somewhere to go, if you'd go down and hear our brother preach the Gospel. He's got to be one of Christ's children, or he wouldn't be out putting up his tent in this cool September weather, trying to do something for our Lord. So this week, visit our brother down there and listen to him preach.

And now, I think that was all the announcements, that which I had to speak about.

²⁵ But I certainly want to say this one thing. I appreciate your all's stand. Weather like this, and times like this, and you come to the little old church and hang here. What would I do without you? What could we do without each other? This is the hour to stick together.

Oh, they'll come from the East and West,

They'll come from the lands afar.

I wanted Meda and Mabel to sing that for me this morning. But, of course, they couldn't do it in this hour. That was the song they sang to me when I started off on my evangelistic tours about fifteen years ago. You've heard the song.

To feast with our King, to dine as His guest;

How blessed these pilgrims are!
Beholding His hallowed face
Aglow with love Divine;
Blest partakers of His grace,
As gems in His crown to shine.

²⁷ Now, this morning I had to hurry right out. And now, mother had rallied. She'd just about suffocated. She wasn't breathing hardly any more when they called me. But somehow she rallied up again and begin to breathe again. She doesn't know. But He kept her alive while I was preaching, kept her awhile. And I'm trusting He'll do it now while I'm here tonight. Now, thank you very kindly for your prayers.

²⁸ And now, let us just bow our heads just a moment as we pray. While we have our heads bowed, I want to ask you a real solemn question. And I hope that you do not get offended at me asking this; but knowing, as I do know now, I mean this to the young and old. You young girls, you have to come someday where mother's laying tonight, you young men, all of us know that we have to come to that place. And if you're not positive sure that you are ready to meet God, would you just raise up your hands, while nobody's looking, to God and say, "God, remember me." God bless you. God bless you, everywhere. "Remember me, O God; I've got to come down there where maybe I'll be unconscious too. But I want to be sure before I go, and while I'm in my right mind, that my soul is destined to God. 'And I shall walk through the valley of the shadow of death; I'll fear no evil, for Thou art with me.'"

³⁰ Now, heavenly Father, as we bring, by faith, in my hands, tonight, these precious souls that raised their hand just now. . . I lift them up before the throne of Thy grace and mercy. And knowing this one thing, Father, there may be sick people here, there may be distressed people. But, God, there's none of them in such need as these who raised their hands. For they are knowing that, no matter if they are healed of sickness, they will live long enough, they'll perhaps be sick again. But, O God, when they once accept this blessed Saviour and have Eternal Life, and are borned again, there's nothing then can ever separate them from God. They become God's children, and can never be separated no more. "He has passed from death unto Life, and shall never come to the condemnation." What a promise, Lord. How we can anchor our soul right there. No matter how hard the storm blows, no matter how contrary the waves seem to be, our faith looks up to Thee, Thou Lamb of Calvary, Saviour

Divine! Now, take them tonight, O Lord God, into Thy mercies and care. Save their soul right now. May they—may they not leave this building tonight until that peace that passes understanding come into their heart. What can I do, Lord, after they have lifted their hand, but lift my voice to You, and cry, “O God, be merciful.” Grant this, Father.

³¹ For these many years that Thou hast spared me, and across the fields and around the world I’ve seen those come to the end of the road, that didn’t know You, and hear those screams for mercy. And I’ve seen those come who knew You, singing, “Happy day, happy day, since Jesus washed my sins away.” Oh, yes. The wicked does spread forth like the green bay tree, many times; but when he comes to the end of the road, it’s different.

May there not be a wicked person in our midst tonight. May they all be forgiven of every sin. And may everyone in here receive freshness and newness from God. For, Father, we’re just on the border now of taking the communion, that holy, sacred order that Thou did leave us. “This is My body which was broke for you. This is the Blood of the New Testament, the cup of blessings. As oft as you eat it and drink it, you show forth the Lord’s death till He comes.”

God, we believe You are coming. We believe that Jesus will arrive, and we’ll see Him, that great glorious One. And all the old age will pass away, and all the old sorrows, and heartaches, and sickness, and thing will vanish away. And in the great new tomorrow, we’ll break forth, Lord, with the cries and shouts of victory; Waving palms with glad hosannas, as the King shall take His throne. We’re looking for that hour.

³⁴ Now, comfort us also, Lord, in Thy Word tonight. Speak to us these things that’s comfortable, that it might comfort our hearts.

And I pray for mama. Lord God, she’s the only mother I ever know. And somehow or another, no matter how sweet a wife is, can be as sweet as sweet can be, but it don’t take the place of mama, that old spreaded oak, Lord, that’s rooted and grounded, when you can go down, and set down by her side, and talk with her. I pray, God, that You’ll not let her suffer. For it breaks my heart, Lord, when I think she’s suffering. Just let her walk down through the valley of the shadow of death, fearing no evil.

How I thank You. Awhile ago, when she didn’t even know her own name, when I said, “Jesus,” she shook her head; she knew Him. How I thank You for that, Lord. And the doctor saying, “She’s

unconscious. She knows nothing.” But even if she knowed nothing that’s she—of here on this earth, she knew You, Lord. I’m so glad for that. It rests my soul.

Thou has not spoke to Your servant about her going. You don’t have to speak to me, Lord, about it. But I wished I only knew, Lord. I pray that You’ll just . . . Whatever it is, Lord, I commit it into Your hands. Thy will be done.

And now, Father, bless the Words tonight, the message, the reading of the Word, the singing of the hymns, the taking of the communion. May all be to Thy honor and glory, for we ask it in Jesus’ Name. Amen.

³⁹ We have here some handkerchiefs that’s to be prayed over. And I’ll get them just a little later, while we are in prayer.

Let us turn tonight, now for the reading of the Word. And I’ll try to be hastefully as I can, because there are those who are setting up, waiting for me to get out there; and tired and wore out.

⁴¹ I would like to begin with the 14th chapter of St. John. And let us begin at the . . . Let us begin at the 12th verse. And my subject tonight is: “The Comforter.” And now, as we read, listen close to the reading: St. John 14, beginning with 12.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father.

And whatsoever ye . . . ask in my name, that will I do, that the Father may be glorified in the Son,

If you shall ask any thing in my name, I will do it.

If You love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever,

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but you know him; for he dwelleth with you, and shall be in you.

I would like, if you would excuse it, for me to read this 17th verse again.

Even the Spirit of truth; whom the world cannot receive, . . .

“The world . . .” As long as you love the world, you’ll never receive It. See?

. . . because it seeth him not, . . .

No matter what He does, the world don't see it. They don't believe it. It's emotion, psychology (See?) to them.

. . . seeth him not, neither knoweth him: . . .

Now, listen, this "Him" He's talking about:

. . . but ye know Him; for he dwelleth with you . . . (Now, Jesus.), . . . and shall be in you.

⁴⁶ Isn't that plain? Who is this Comforter then? Jesus. See? He said, "I'll pray the Father; He'll send you another Comforter, even the Spirit of Truth; Whom the world cannot receive, because it knoweth Him not, neither seeth Him; or, seeth Him, neither knoweth Him. But you know Him." See, He's talking about Himself. "You know Him, for He dwelleth with you in a body of flesh now," talking to the disciples, "and shall be in you; and will abide for ever," never leave.

Oh, isn't He a good God? Jesus is so good to us. And it's well expressed, that, "Our God is a good God." He's so good to His children. He has provided every good thing for us. Everything that we have need of He's provided it. Truly you could say, "Our Father, Who art in heaven," because He is a Father. And though we be disobedient, though we be arrogant, He still provides for us just the same. Whether we are good or whether we are bad, He gives us food to eat, clothes to wear, house to dwell in. Oh, He is so good.

⁴⁸ If we would just look around and count the good things that He is to us . . . We don't stop to consider that. What if you had no eyes? What if you had no nose, you had no mouth, you had no ears? What if you had no feet or limbs, and could not walk around? But you . . . But, see, He provided you feet. What if you had no eyes and could not see, and yet, you could hear noises, but you knew not what they were? Now, them's all in the five senses that He provides.

But then, if we'll just live close to Him, He'll provide something else for us. There is an insight, that we can see what the ordinary person never sees. When we're borned again, we see Him. See? "You know Him. You have seen Him. He will abide with you forever." Oh, He's a good Father. He is the . . . He's the Fountain of goodness; the great resource of all goodness and Fatherhood belongs in our God. He's so good to His believing children. But now perhaps . . .

⁵⁰ One thing that He provides for us is sunshine. Oh, how that . . . You know, you couldn't live without sunshine. You couldn't live but a little while, because there'd be nothing growing. And sunshine is such a great thing and so needful, yet we just look and

say, “Oh, it’s the sun,” and go off. See, we so look over it. But that sunshine is important to our life. It helps us, and it gives us strength. And now, that’s to the natural man. And then there is a spiritual Sunshine that we can live in.

All the natural are types of spiritual. Like we had good food that we eat at the table; it’s a type of the good Food that we eat from the Word. See, it’s just a type. It’s the outward expression (the physical part) of the spiritual part, which means more to us than the physical part. See?

⁵² It’s just like a little baby. When a little baby is conceived in the mother’s womb, it’s just flesh and blood, jumping, quivering. But as soon as it’s born, you don’t see it, but there’s a spirit and soul hanging near that mother to come into that baby just as soon as it’s born. Just as soon as that baby is born, God has created a soul and created a spirit to be in that baby just as soon as it’s born into this world. That little baby becomes matured, and it begins to learn; then it becomes a living soul when it knows what’s right and wrong. Then it’s got, just like Adam and Eve, set before a tree of right and wrong. It makes its choice. And then it becomes intelligent. It’s growing all the time in God’s great economy.

And finally it comes down to the end of the road, for this physical body. And just as this body is deteriorating and going away, there is one being prepared to receive it. Just as soon as it leaves here, this soul that’s in us now and this spirit leaves this body and goes to another, a young one, a good one, a better one, a one that won’t get old, or one that won’t pass away. Why, He’s a good God. But certainly He is.

⁵⁴ But now, take for instance, what if a man that knows about sunshine, and it shining, and then he just refuses to acknowledge that sunshine? He said, “I just don’t believe it.” And he goes down into his basement, and shuts the door, and just refuses to know the sun is a-shining: “I do not believe it.”

Someone said, “Oh, it’s warm. It’s healthy. The people who live in the sunshine has color, and they’re healthier if they live in the sunshine.”

“I do not believe it,” he’d say, just shut hisself in. Now, that man is in a pitiful condition. There’s something wrong with his mental powers, if a man does that.

⁵⁷ And if a man will shut hisself from God’s spiritual sun—Sunshine, there’s something wrong with his spiritual condition; for when a man refuses to walk in the leading of a good God, like our

God, Who is our Comfort and our Strength. . . And to live in His Sunshine is spiritual growth. It's spiritual strength to live in His Sunshine, the shining of His glory. Why, it's the greatest privilege that we have, to live under the Sunlight of God's glory. Look at the good, healthy Christians.

⁵⁸ Take the man or the woman that would put—put himself down into some cellar, and would not see the sunshine, the natural sunshine that God has provided for him, but he refuses to believe it. And because of selfishness, he shuts hisself off. That man will soon become anemia. He will become pale. He won't have good strength. He won't have health. And he'll soon. . . Because that he has shut hisself off from the very privilege that God gave him. That's right. He did it willfully.

Then if we shut ourselves off from the glory of God, from the baptism of the Holy Ghost, or the fellowship of the Spirit, the first thing you know, we become pale, sickly Christians. Our experience is growing out and dim. And when the great trials come, we shrink and go back.

It takes that soldier who's lived in the Sunlight of God; it takes that spirit who knows God, where there's not a wave of doubt; they can stand in the midst of trouble, and cry out, "My Redeemer liveth." Hallelujah. That's it. See?

⁶⁰ We shut ourselves off. And they do it automatically; we do it because that we want to do it. But God's good; He provides it for us. But too many today don't want to get into that healthy place with God, a healthy Christian, have a healthy spirit. You'll certainly would rally for a healthy body, anybody would. Well, that body, no matter how much health you put in that body, it's going back to the dust.

But, oh, my brother, that soul cannot get too healthy. And every time it grows, it grows in the strength and grace and power of God. We need to walk in the Sunlight of God, because He is good.

⁶³ We have a great heritage, a great sacred trust that's been given us. You might wonder now, "Brother Branham, you're talking about Sunshine, great Sunshine of God's glory to make healthy spirits, to make us strong Christians?" That's what we're here for tonight, is to find out. "How do we get those things? Where do they come from? What are they? Show me what it is, Brother Branham. Can I buy it at the drugstore? What kind of a vitamin is it?"

You don't buy it at a drugstore. But there is plenty of it right close to you, if you'll just receive it. It's just knowing the formula, how to receive it.

There'd be drugs in a drugstore, but there's got to be a doctor to diagnose the case. If he didn't, you—it might kill you. So therefore, you've got to have a diagnosis of the case. You just can't go and take a sinner and give him the Holy Ghost. He's got to repent first. He's got to be washed, his sins away. He's got to be prepared for this great Vitamin that's going to be given him.

⁶⁸ Now, we have a sacred trust. You know what a trust is. And we have an inheritance, a heritage that we inherit as believing children. It's a sacred trust. And that sacred trust and our sacred heritage is the Word of God that's been given to us, the full Word of God. The Word Itself is the Vitamin, the Word Itself, God's Word.

That's where, reason I'm so dogmatic, as I would call it, on standing on this Word. No matter what anything else says, if it's not with the Word, then I don't believe it. See? If you want to believe it, it's all right. But to me it takes the Word, 'cause, "Heavens and earth will pass away, but My Words shall never fail." Therefore, it takes that Word.

⁷⁰ I live by the Word. Jesus said, "It's written, 'Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.'" And this is It. And That is given to us as a heritage. It's our inheritance, the Word. O God, let us think of It in the deepness of It.

It's—it's our privilege. It's this sacred trust that God has put to His Church. God gave His Word to His Church. And that sacred heritage is ours. It's a gift from God, not to just compromise on this, and cut this out, and throw this out, and add this in to suit our own taste; but to preach the full Word, the whole Gospel. We are duty bound as Christians to take It and believe It. When we know, "If our hearts condemn us not, then we know we have favor with God."

But when we know we're bypassing Something, that some great heritage that belongs to us, that we bypass It, because our church said they don't believe in this today; it isn't for us today. If we bypass That, then we spoil our inheritance.

⁷³ We are all American; I think so, in—in the—the church tonight. We're all American citizens. We're thankful to be American. But yet, what happened to our American heritage. What was it? We begin to compromise. And as soon as we compromised, we lost the sacredness of our heritage, because we compromised. We run Presidents four

times; that breaks down the the—the—the constitution. And we do things today. And we even. . . To this little parking meter we have on the street, that's unconstitutional. There's no such a thing in the constitution. It's against the constitution, yet we do it. And we do all kinds of things that's against the principles that this nation was founded upon. We do everything contrary, so we lose our heritage. Because why? We compromise upon the principles that it was based upon.

⁷⁴ God help me. God help you, as Christians, never to compromise one Word of God's Word. This sacred trust was handed to the Church, and it's a glorious thing to have this Gospel, the full Gospel, to preach It without compromising anywhere. Preach It just as It's written. Live It just as It's written. What a sacred trust.

And if we ever expect this Word to ever come to pass, if we ever expect God to keep His Word, we've got to stay with It just the way God wrote It. That's the reason, if you stay with It the way God wrote It, there'll be all kinds of things happening among you; every Word will be fulfilled.

⁷⁶ I'm under expectations just now myself of seeing a shaking power come, that'll shake the nations pretty soon.

God can ever get a people under His Own control, if He'll get a man or a woman that won't compromise on His Word, but will stand there like the Rock of Ages, that'll believe every Word of It, and believe that He's behind It. . . And a man who believes It, you must act like It. If you don't act like It, then you don't believe It. But if you believe It, act like It. And you can put It to work, and the Word will be in you.

⁷⁸ We lost our heritage because that we—we just compromise. And when we compromise, then we cannot expect to—God to keep His promise to us; because we have broke in upon the sacred trust, and defiled the trust that God gave us. Let us keep that trust; keep it sacred; keep it holy. Keep every Word of It, and compromise nowhere. Take God at His Word and believe It, act like it, stand on It; don't move. That's what we must do. That's what God's looking for.

As I said this morning in the message, in our message this morning, speaking of, "It behooveth us," or, "It's becoming to us that we fulfill all righteousness." It's up to us to whom the Word's been delivered to. It's up to us that we stay with that Word. And as we stay with It, we see God working among us. So it's becoming to us to stay with It. It's a heritage that God has given us.

80 Let's us go back just a few minutes and find those men who kept God's great, sacred trust. That was His Word. That's what we inherit is the Word. And in the time of strain, in the time of perplexity, in the time of distress, in the time of perilous times, they found comfort in keeping the Word. The Word is God's Comfort. When you know, and can walk down even to the valley of the shadow of death, and know that God said so; that settles it. God said so.

You can't say, "Why, the pastor said it," or, "The church said it."

You can say, "God said so." That's the comfort we get. That's where I can find comfort now. That's where you found your comfort. God said so. "He that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me, shall never die. Believest thou this?" See, It's comfort. It's the comfort we get.

84 Noah. I spoke of him, I believe, this morning, the comfort he must have gotten, though in the midst of criticism. Certainly.

"And the world cannot receive Him," Jesus said so, "because it knoweth Him not. But you know Him, and have seen Him. And He dwelleth with you, and shall be in you."

Noah had met God. He heard God. He had God's Word. So it didn't make any difference what anyone else said; Noah had God's Word. So It was a comfort to him, when the critics would come, was going on what they were doing, criticizing him, and science, saying, "How can waters fall from the skies, when there's none up there? We can prove there's no water there. You're a fanatic, Noah. Why, I can prove to you that you're a fanatic. Look at here, where's there any water? Show me." They might've had glasses that could've seen a hundred and twenty million years of light space, as we have today. So you know it had never rained. But yet Noah was comforted, because he had God's promise. Amen.

87 What did he do? He went about building an ark, "How silly." There, perhaps, never was a boat. There was no lakes and rivers, and things in them days, so they needed not a boat. But here he is, building a freak-looking thing. And everybody's laughing at him. And it was enough to discourage him; everybody coming by, said, "Look up on the hill, at that fanatic up there. What's that house-of-a-thing he's building? What kind of an—an outfit is that? And look what he's building it out of. Why, it's nonsense." But yet, the comfort Noah had, because he had God's Word, It was a comfort; he knew God said so. Amen. God said it, and that settles it. God said so.

“How do you know it’s going to rain?”

“God said so.”

“How do you know water is going to come from up there?”

“God said so.” That’s the comfort he had in the Word.

88 Let’s watch his ark a few minutes; it’s kind of a fanatically way to build it. Did you notice over in Genesis, He said, “Build it out of gopher wood”? Now, if you ever took and studied what gopher wood was, it’s almost like balsam. It’s a real light wood, and it’s just like a sponge. It’s all full of little cells. When it’s alive in the tree, it’s got sap in it. And as soon as you cut it down, the sap runs out of it. So it makes nothing but a sponge. Now, He said, “Don’t build it out of good, hard oak. Don’t build it out of sycamore or some solid grain wood. But build it out of gopher wood, the lightest and most spongy type of wood that could be.” If set in the water, it’d sink in a minute. “Build it out of gopher wood, and fix it up like that.” Said how far and how long it should be, and said, “Put the rooms in it; three rooms.

89 What a beautiful type: justification, sanctification, the baptism of the Holy Ghost: three rooms. See? And remember, He said, “Put a window in it.” And the window was not in the side; it was in the top. See? Justification, Luther; sanctification, Wesley; baptism of the Holy Ghost, and the Light shines in. That’s God’s Sunlight that we must live in and walk in the Light.

Remember. On the bottom floor was the creeping things; and in the second floor, was the fowls; but in the top was Noah and his family, up in the top so they could see, and light came in.

90 Now, He said, “When you build this out of gopher wood, when you get it all built and fixed up, then I want you to pitch it inside and outside.” Well, I was studying one day what was this pitch? Pitch, to us, is tar; that we take chemicals and—and make tar, and pitch the road and—and the cracks, and so forth, with tar. But in them days, it was different. They had a rosin tree, and they taken this evergreen and cut it down. And instead of—of having the things that we—like we do today to take the rosin out, they beat the tree. And they beat the tree till the sap and rosin poured out. Then they would heat it and pour it upon this soft gopher wood that was full of—like a sponge, and it just filled her up. And then when it got hardened, you couldn’t drive a nail in it. See, it was ready to receive. That’s like Christ.

That's the Church. See, the Church must empty itself out, and get real light, get all the denomination out of you, get all the world out of you, get all the unbelief out of you, and give away.

⁹³ And there was Another which was different from us, that was cut down in His young life. And He was bruised and beaten, "Wounded for our transgressions, bruised for our iniquity." He was beaten until the Life of Him poured out, like the rosin out of a tree. And, oh, how the Christian can soak It up, oh, if you're empty. But you got to empty up first. The trouble of it is, we don't want to empty up. But let's empty up, all of our thoughts, all of our creeds, all of our books, and soak up the Holy Spirit, which is God in His Word.

Then it could ride the storm; it could ride the seas, because it was harder than any other wood. There was nothing could take its place; nothing would. The parts of the ark still remain; six thousand years ago. And they find parts of it, because it remains; because it was so hardened from this cased-out that kept the judgments on the outside. The waters was the judgments.

And when we come into Christ through His beaten Life, soak Him up into our system, we become so inoculated from the things of the world until they could stand the wrath. When the storms are pitching and the sea is contrary, yet, the little boat don't fail. She slides right on through the waves to the Rock of Ages.

⁹⁷ Noah had a consolation, that while he was building this, while he was making this ark. He knew that he was comforted, because that he had the Word of the Lord that told him, "That's the instructions."

What if somebody would've said, "Say, Noah, what do you mean by building that—that out of gopher wood? Why, you know that that wood. If there would be water, it would be the first thing to sink."

But, you see, Noah was following the instruction. He had the Word of God, which was His Comforter. The Word was his Comfort. "I don't understand why God's making me build it like this, but this is what He said do."

¹⁰⁰ I can't understand why God makes me do the way I do. I can't understand why He won't let me cooperate and do all these other things, and go on with the church. But this is His instruction. This is the way He said build It.

"What's He going to do with It?"

I don't know. I'm just supposed to lay the timbers up there and nail them up. And them Timbers is the Word of God. And there lays my comfort (That's right.), because It's being built the way God said build It. "Upon this Rock I'll build My Church, and the gates of hell can't prevail against it." That's right. What is it? "Upon the spiritual revelation to know Who Jesus Christ is." Not the third person of the trinity: no trinity in it; He is God and God alone made manifest in flesh. That's where He builds His Church. "And the gates of hell cannot prevail against it." Although, it showed the gates of hell would be against it, but would never be able to prevail.

¹⁰² Noah, sure, Noah had these words. He was comforted because he knowed, no matter what the world said. What if some contractor come by, and said, "Brother Noah, you know, since you've left church and gone off on this tantrum, let me show you something. If you are building, why don't you take good, old solid oak?"

"Oak won't do it."

You say, "Well, I can prove that oak is a stouter wood than what this is."

Don't make any difference how stout oak is, God's specification was gopher wood. God's going to do something with that wood. He's got something to add to it.

¹⁰⁶ Some of them says, "Then why don't you get you a church where great flocks of intelligent people come, well dressed and well groomed, and can pay you well, and things like that, and preach the Gospel? Why do you preach to a bunch of poor people? And you're half starved, and so forth, and all like this." They say that to the preachers who stand for Truth. But, oh, brother, I can't tell you. "Won't you get an intellectual crowd, somebody who knows their abc's?"

It don't make any difference what kind of a crowd it is. Them that's willing to receive Christ, Christ does something with them. It—it's that crowd. It's that person that maybe don't know his abc's. But if he doesn't, he knows Christ, and that's the difference. See, it's—it's not the—the—the standing, the blue blood that you claim to have. It's the Blood of Jesus Christ that—that anchors us and secures us into Him.

¹⁰⁸ Let's just name another one, while we're at it. Job, I like to speak of Job, how that man had a Comforter. What was his Comforter? The Word of God. God told him that he'd—he'd be just, as long as he offered that burnt offering. Job rested solemnly upon

that burnt offering. No matter how hard the storms come, how many boils broke out, how many things was taken away from him, he still stood on God's Word. It was a comfort to Job.

¹⁰⁹ When his people come, the churches, and tried to—to reconcile him, and say, "Looky here, Job, looky here, you know that you've sinned. You know that you've done wrong. How would God ever punish a righteous man like that, would take all he's got, take his children, tear up his home, do all of these things, and break down your health? And here you are setting here, a miserable wretch. How do . . . How can you justify yourself, Job, by saying that you're not a sinner?"

But Job knowed he wasn't a sinner, because he was standing on the Word. Amen. God required that burnt offering and a—a confession, and Job had made his confession and stood on the Word. And he cried in the midst of his trouble, "I know my Redeemer liveth; at the last days He'll stand on the earth. And though the skin worms destroys this body, yet in my flesh shall I see God." See, his comfort was God's promise, God's Word.

That's the heritage that we have: God's Word; It's the promise. Yes, sir.

¹¹² Abraham, we talked about him this morning. I'd like to bring him back again just tonight for another witness. What a comfort Abraham had, when people might've called him a fanatic. When everything went wrong with Abraham, what would they have said? "Where you going, Abraham, with that little boy?"

"Going up to offer him up."

"Why?"

"Well, if He is Jehovah, when He spoke to me, the Almighty God, the El Shaddai, the Bosom, when I was a hundred years old, and my wife was ninety, and He give me this child. Now, if that same God requires the life of this child, I received him as one from the dead; I have confidence God's able to raise him up from the dead." Why? That was his comfort.

¹¹⁴ And old Job said in his time, "Though He slay me, yet I'll trust Him." He's anchored in the Word. He knowed what the Word said, and that was his Comfort. That was his faith to receive him, to hold him.

And Abraham knew that He was God. So if his son . . . He was dead; Sarah's womb was dead; his manhood was dead; and yet God

give him this boy because that He promised him that. And if the same One that promised him that, told him to sacrifice the son, he knowed that God was able to raise him from the dead.

¹¹⁶ Now, if God, Who raised me from the dead, me a sinner, dead in sin and trespasses, He quickened my soul, He did something to me. He did something to you. He took that spirit of the world away from me. He took that desire of the world. He lifted me up above those shadows. And He give me the baptism of the Holy Ghost. If my God can do that, death can't separate me from Him. That's it. There's nothing that can separate me. That's the comfort. "He that believeth on Me, though he were dead, yet shall he live." That's right." I know. "He that eats My flesh and drinks My Blood, has Everlasting Life, and I'll raise him up at the last day."

¹¹⁷ If God could take me when I was down in mire and sin, and raise me up to make me a Christian, if God could take me when I was perplexed and distressed, and was in the condition that I was in, a miserable wretch, and raise me up to give me the hope of Eternal Life, and to baptize me with the Holy Ghost, and to fill me with His power and glory, then He's able to take me through the valley and the shadow of death, and receive me into the glory on the other side. Because He promised it, that's our comfort.

On Christ, the solid Rock, I stand;

All other grounds is sinking sand.

¹¹⁸ The Hebrew children, when they were going to the fiery furnace, as we spoke of this morning, when they were walking to the fiery furnace to give their life. . . They'd made their stand, as we spoke of this morning. But what happened to them? They said, "Our God is able." Amen. Right there they stood. They stood on what? What was their comfort? In a few minutes they'd be burnt to pieces. The furnace was het seven times hotter than it ever was het. But they had comfort. Why? Knowing this, that, "Our God is able to deliver us from that angry fire." They—their comfort was resting upon the ability of the God that they served. Oh, my.

¹¹⁹ Resting upon His ability, that's my hope and stay. I'm resting upon His ability. I'm resting upon His grace, not upon what I am, what He is. I'm resting upon His promise, because He made the promise, and He swore to the promise. And I know that we have Eternal Life. That's right.

He rested upon that. The Hebrew children said, "He's able to deliver us. Nevertheless, if He doesn't do it, we'll never bow to your image." I like that. Yes, sir.

Though He turns me down at the end of the road, any Christian could say, though He casts me away into eternal separation, yet I love Him, yet He's mine. In hell I can still think the way I think now, I'll still love Him. As the ages roll on, I still love Him; because something happened in my heart; something taken place. "If I had a life, or had I three, like the Lord Jesus Christ I long to be." That's right, 'cause something happened. He is my Life. He came to me.

¹²² Moses knew. When Moses had that responsibility of two million people, when he led them out of Egypt, how's he going to feed them: two million people, with the—the women packing a little bunch of kneaded bread on top of their head? For forty years of journey, how's he going to feed them? How many babies could be borned each night in a group of people like that? How many old and infirmed? How many clothes will they wear out? "Where will I get the clothes? Where will I feed them? I've come to them, as a leader. How will I be able to do it?"

Moses rested upon this, 'cause God said, "Surely I'll be with you." That's his comfort, "Surely I'll be with you." That's all they needed. But Moses rested upon the comfort of God's promise, "I'll surely be with you, Moses." So then it's not up to Moses to see how they're fed.

"How You going to do it, Lord?" Moses didn't ask that question.

It's not my business to ask the questions. It's not your business to ask the question. It's our business to believe Him, and obey Him, and feel comfortably while we are resting upon His promise. "God said so. That settles it."

¹²⁶ Someone said to me once, "Brother Branham, aren't you afraid when you go to the pulpit there, and are called to a showdown? Aren't you afraid sometimes, standing in that line, there'll be a mistake?" No, sir.

I'm not afraid, because I solemnly rest upon His Word, "I'll be with you," when He said to me that night, "No man shall stand before you, all the days of your life," He said. "I'll be with you." And He's cut off every enemy. He's stood by me when I wasn't deserving to be stood by. But because He promised it, because of His grace, I've rested solemnly upon that Word. Why? Because He promised it. He promised it; He's able to keep what He has promised. That's right.

Moses knew that. "How you going to cross the sea?"

Moses said, "I don't know, but He promised that He would be with me."

So don't never cross the bridge till you get to it. Stay with God's Word, and God will open up the way, because He is the Way. Yes. Moses was comforted by the Word that God spoke to him.

¹³⁰ John—John, I believe we referred to him this morning, I'm not sure, but I think we referred to John the Baptist. Out in the wilderness, if somebody, when he come up on the . . . Said, "Looky here. There's over two million people in Israel today. How will you know this Messiah? How will you know?"

"He'll be an ordinary man. He'll be one of the sons of David."

"Where will He come through, the lineage of David? There's thousands times thousands of them. How will you know Him? How will you be able to introduce Him to the world, and know that it's Him?"

He said, "I have the Word of God. (Amen.) I'll know Him." He said, "There's One standing in your midst now." Amen. "There is One standing in your midst now, Who you know not. He will baptize you with the Holy Ghost and Fire."

¹³³ "How will you know Him, John?"

"I'm resting upon the Word of God. Because God, in the wilderness, that told me to go baptize with water, said, upon Whom I shall see the Spirit descending and remaining, that's the One that will baptize with the Holy Ghost and Fire."

John said, "He was standing there, but I knew Him not. He was an ordinary Man. He was dressed like men; He looked like men. He was a Man." Said, "I knew Him not. But the One told me in the wilderness, 'You'll see a sign, and that'll be the Spirit resting upon Him. He'll be the One that will do it.'" John wasn't afraid he'd make a mistake; because he knew Him. Amen.

¹³⁵ Oh, how can we be mistaken then, when Jesus said, "These signs shall follow them that believe. In My Name they shall cast out devils, and speak with new tongues, take up serpents or drink deadly things, it'll not harm them; and they shall lay their hands on the sick; they shall recover."

And men of this day are finding that they are denying that power: "Having a form of godliness, but denying the power of the Holy Spirit." Sure, it's brought open till we can see It.

¹³⁷ We are comforted, because God's Word spoke it and told us, "These signs shall follow them that believe."

He said there'd be critics rise, they would say these things, so it ought to comfort us more for that, be. . . [Blank spot on tape—Ed.] He was comforted, when he. . .

Somebody might have said, "Wait a minute. There's the high priest on the other side."

"High priest or no high priest, bishop or no bishop, king or no king." There's Herod setting over there, and John said, "It's not lawful for you to take Philip's wife and live with her." Amen. What did he have? The Word of God. Amen. He didn't care, he preached It uncompromising. He had the Word, that was his Comfort. "God told me Who that Messiah would be."

¹⁴³ "Well, now, if it's going to be any Messiah, don't you think it'll be our high priest? Don't you think he'd know about it?"

"I don't know about that. But God said to me, I'll see the Spirit descending. It'll rest upon Him. He'll be that One. Amen. That'll be my Messiah." John said, "I've got a comfort in my heart, waiting, because I know God's promise. When I see Him, I'll know Him."

One day, walking down the hill come Lazarus and Jesus, walking down the hill, to be. . . Walked right out into the water.

And John said, "Behold, there He is. That's Him." Everybody looked around, and couldn't tell one from the other. They all looked alike, with their beards and robes. But John said, "I know Him, because there's a sign following Him. I know Him. That's Him. Behold the Lamb of God, that takes away the sin of the world."

¹⁴⁷ Jesus never raised His head, but walked right straight to the river to be baptized. "Thus it behooveth us to fulfill all righteousness." He knew He was the Messiah, because in his heart he had God's Word and promise.

Oh, how we can rest tonight, how that when the doctor leaves the bed, and said, "That heart is just going to pieces. That pulse is gone. The respiration is failing. He's dying."

"But I know Who I have believed, and I'm fully persuaded He's able to keep that which I've committed to Him against that day." Hallelujah. Sure, you got the promise of God, "He that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me, shall never die. These signs shall follow them that believe." We have the promise, God's Word. It's a comfort to us to stay with God's Word.

¹⁵⁰ Now, all these great heroes (Which I got many of them wrote down here, but to save time. . .), we know that they was comforted by God's Word. Here's what they did. They looked back, like. One

would look back and see what the other one kept the Word and was comforted, and come out. And then this other one, he looked back and seen what he did, so he followed the Word and come out, was comforted, knowing he had God's promise. The next come along; he felt the Spirit on him, and knowed; so he followed God's Word, had the comfort he did. Each one of them following God's Word, that was a comfort.

¹⁵¹ Oh, brother, listen to this now. One day that Word was made flesh. That's it. That Word was made flesh in the form of a Man. The Word of God, that brought comfort, was made a Man here among us. We could handle the Word of God in our hands. We could shake hands with the Word of God. He was the Word. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us." That Word of God was made flesh, the Comforter. He lived here on earth. We see that He was the Word. He acted like God. He looked like God. He preached like God. He healed like God. He was God; in every manner He was God. He talked like the Word; He looked like the Word. He preached like the Word. He was the Word. Amen.

¹⁵² Oh, what a comfort it would've been to sit down by Him. Wouldn't you have loved to have done that? You say, "Oh, sure I would, Brother Branham." Just a moment. Why, I would've run to Him, set down by His side, when He was here on earth.

There never was a man that could ever stood on His shoe leather, could ever stood in the earth, and said, "I am the Resurrection and Life," at the grave of Lazarus. "He that believeth in Me, though he were dead, yet shall he live." Oh, my. Who was that? What was that? That was the Word. He was the Word. No wonder He could stand there and rub the tears out of His eyes, as a Man, and could speak to a man that was dead, four days in the grave, and said, "Lazarus, come forth." What was that? That was the Word. Amen. That was the Word in action. He was the Word. That was the Word that came to the prophets. That was. Each one of the prophets foretold Him.

¹⁵⁴ Said Stephen to the Sanhedrin court, "Which one of your fathers hasn't persecuted them that saw Him coming, saw the Just One before, that told He would come? Which one of your fathers didn't persecute him? Now, you've took the Prince of Life, and has slain Him." Oh, my. "You took the Word of Life, for He was the Word."

There He is; the Word was among them. They seen Him walk to the grave of the dead. They saw Him stop the woman of Nain

down there, when the funeral procession; and her only son, a corpse, embalmed, going to the grave, but that corpse come in contact with the Word. Though a corpse, yet he lived.

“Though he were dead, yet shall he live.” A corpse came to life, because it come in contact with the Word. Oh, what It’ll do when in contact with that Word. That’s the comfort.

¹⁵⁷ Oh, one time, man saw that, a bunch of Galilean, perhaps fishermen, and they had a poor old man that was so sick he couldn’t hardly get out of his bed, and they tried to get him to the Word. And they could find no room, for there were many hungering for God. And the house was piled up, the little cottage, fisherman’s shack down on the river. They had a few tilings on top. And to get this man before the Word, they didn’t think of the price it would cost them. They tore up the roof, anything, just so they could come in contact with the Word. And as soon as He, the Word, saw the cot come, going down, He said, “Thy sins be forgiven thee, son. Take up your bed and go on home.” Why? He was in contact with the Word. See, he believed It.

Now, if he had said, “But, you know, I’ve been laying here all these years, I can’t do that.” It would’ve done him no good. But when he contacted the Word, he received the Word, gladly received the Word. “I believe It. I know that It’s so. I know He is the Word.” Therefore, as soon as he contacted the Word, he picked up his couch and went walking on.

The Pharisee said, “This Man’s blaspheming. He’s forgiving sins.”

Said, “Which is easier to say, ‘Thy sins be forgiven thee,’ or, ‘Take up the bed and walk?’” See? Oh, my. They failed to see Who He was. He was the Word.

¹⁶³ What a comfort to those Galileans. How they believed Him, how they loved Him. Now, one day they seen Him go to Calvary. They heard Him saying, “A little while, and the world seeth Me no more. Oh, I’m. . . The Son of man, must go up to Jerusalem, and be put into the hands of sinful men, crucified, die.” How could they stand it? Their hearts was broken. They were depressed. There. . . They was all in gloom. How could they ever give Him up? Because the word that the prophets had spoken, the words that the sages, and all the great holy men back to the end, in the beginning of the world, had spoke of that Word, and here It was among them.

But then look what a promise He made. “I will not leave you comfortless. I will not leave you comfortless. I’ll pray the Father,

and He'll send you another Comforter, which is the Holy Ghost, and He will abide with you forever; even the Spirit of Truth, Whom the world cannot receive, because it knoweth Him not. It seeth Him not, now, neither does it know Him—knows Him. But you know Him. You know Him because He is with you, and He shall be in you."

¹⁶⁵ There It is. And how long's He going to abide? Forever. Then what is the Word of God? What is our comfort today? It's when we receive the baptism of the Holy Ghost, and the power of the living God living in us. And that's with the Word of the living God, we stand; that Word's made flesh and dwelt among us. Now, that same Word that was made flesh and dwelt among us has become our flesh. "He is with you now, but He shall be in you." Now, that same Word that the prophet spoke, that same Word that was made flesh, that same Word dwells in the Church. Therefore, if we don't compromise that Word, we stay right with It, if we don't compromise It, that same Word living in you will produce the same thing that It did when He was made flesh, because your flesh holds It.

That's the reason visions can break through the sound barrier. That's the reason a vision can break through time barriers and say, "THUS SAITH THE LORD, it shall be so-and-so." And that's the way it is. What is it? It's the Word coming forth from a Spirit.

¹⁶⁷ You do not see me; you see my body. You don't see me. I don't see you, because I only see your body. This is my hand, but who is me that owns the hand? This is my body, but who is me? It's a spirit.

And if I'm born again, if you are born again, it's God's Holy Spirit, God's Word living in us. And if we compromise upon this Word, and say that we have the Spirit of God, how can we claim to have God's Spirit? When God's Spirit testifies of His Own Word, He'll never move an inch from It, no matter what denominations says. How's He going to move from It, when It's His Own Word?

¹⁶⁹ The promise, "I'll be with you: the Comforter." He said, "I'll send the Comforter."

And they gathered in the upper room, and they waited there until the day of Pentecost. And when the Holy Ghost came, just exactly what the Word said It would do, It did exactly what God said It would do. In Isaiah 28, or 28:18, or, yeah, I believe it is Isaiah 28:18 and 19. It said, "Precept must be upon precept, line upon line upon line; here a little, and there a little. Hold fast to that what's good. For with stammering lips and other tongues will I speak to this people." That's what He said He would do. Paul referred to it in the

Epistles, "Of man with other lips would He speak to the people." And when the Holy Spirit come, It came exactly with the Word. Glory.

And when It comes again, and when It moves into a Church that's borned again, It'll come with the power and demonstration of Its Being: God's Word, the Comforter in us, bringing forth the exact thing.

¹⁷² Recently I was talking to a priest, he said, "Why, you're just another Bible teacher." Said, "You—you just stay with the Bible." Said, "That's the history of the Catholic church."

I said, "Then today you claim to be greater?"

He said, "Sure, we change what we wish (You see?), 'cause it's done by a—a—a church, authority given to a church."

I said, "Something happened, because in the early days, you had signs and wonders and miracles, that the Holy Spirit was with you."

The early catholic church spoke in tongues. The early catholic church prophesied; they had prophets. The early catholic church done all these miracles. They healed the sick. They raised the dead. They screamed; they hollered; they acted like maniacs. They danced in the Spirit. They were called crazy. But you got too starchy today, you Catholics. See, you've went to the new trend. It's time that the Catholic church got back to where it begin at then; them days when you walked with Jesus of Nazareth, and the Word was made flesh. You see, you've got a bunch of priests and popes, and things in there, that's changed that Word and perverted It, and there's no more power in the church. It's just an organization. Like Methodist, Baptist, Presbyterian, and Pentecost, it's the same thing; it's an organization. Let's get away from this organization.

¹⁷⁷ Don't shut yourself up in the cells of some organization, like a cellar somewhere of unbelief to deny God's Word. I don't care what any bishop or anything says. Let the Word come in you, made flesh by the power of the Holy Ghost, and take over your flesh and control you, testify through you, the works and the mighty powers of the living God. That's right. No matter what the churches says. Those denominations only put you in the cellar, and you're hiding himself from the blessed Sunlight. I know that to be the truth. Do you want to stay in the cellar? Nobody does. Don't get in that cellar. Come out in the Sunlight. Come out where the Word, you can take the Word and believe the Word, and the Word will manifest Itself to you, and manifest Itself through you; manifest His Word, bringing to pass. . .

¹⁷⁸ If we expect God to keep His Word, if we expect God to do the things for us that we're asking, we'll never be able to do it till we get back and obey what God said do. We've got to go back where we left off at. We got to go back to Pentecost. We got to go back to the Comforter. We got to go back to the Holy Spirit, which is our Comfort. And when the Holy Spirit come, It will not deny any Word It's ever said. It'll stay right with that Word, for It is the Word. Amen. No wonder . . .

Old blind Fanny Crosby never seen daylight, they asked her what she thought of Christ. She said:

Thou the Stream of all my comfort,
 More than life to me,
 Whom have I on earth beside Thee?
 Or whom in heaven but Thee.
 The Comforter is here.
 The Comforter has come.
 Oh, spread the tidings 'round,
 Wherever man is found,
 The Comforter has come!

¹⁸⁰ What is it? God's Word anchored in your flesh, that gives you Eternal Life, that gives you the resurrection power to bring you from the things of the world, from blind traditions of man, to walk in the Sunlight of the health of God. That's what the Comforter does. It lifts you out of that cellar condition. It brings you up in the Presence of God, and gives you an experience with God, that you can scream with Job of old, "I know my Redeemer liveth."

Then if we see His Word, and we've refused to walk in the Light as He is in the Light, then our fellowship with God is cut off. But when we see the Light and walk in the Light, as He is the Light, then we have fellowship one with another; and the Blood of Jesus Christ, God's Son, cleanses us from all sin.

¹⁸² We are fixing, in a few minutes, to break that bread, that kosher bread which represents that Word. Don't you never forget it. The comfort, the stream of all my comfort, the stream of my comfort tonight is I know that God keeps His Word. I know that something happened to me. I know that I've passed from death unto Life. I know that I keep His Commandments. If I . . . "If you love Me, keep My Commandments," He said. "If you love Me, do what I tell you to do. Let every man's word be a lie; let Mine be Truth."

Don't follow what man said. Follow what God said, and there you find the Comforter. And the comfort brings you the satisfaction of knowing, it's THUS SAITH THE LORD.

¹⁸³ Bow our heads. Great, Mighty Jehovah, as Fanny Crosby, I quoted a few moments ago, said, "Thou, the Stream of all my comfort," truly, Lord, I join with her tonight with this little church in saying, "Thou, the Stream of all my comfort. . ."

I'm holding beneath my hand some handkerchiefs from the sick, Lord. They go to them who are afflicted. I pray, Father, that You'll heal them.

You're the Word. And the Word comes among us, the Word dwells in us. "I will not leave you comfortless. I will come again. A little while, and the world seeth Me no more, yet ye shall see Me, for I will be in you to the end of the world." How we thank You for that, Lord.

¹⁸⁶ To see Your power come right down into a—a sinner's life, into a wretched woman, a girl that stepped across the moral line from moral to immoral; a boy that's come from decency into a drunken, cigarette-sucking stage; to a woman that's immoraled herself with a spirit, that's put on old filthy clothes to show herself before men. To see that woman rise to a lady, to see that boy lay aside those cigarettes and drinking, step forward and become a saint of God, a preacher in the pulpit, Lord God, we know Your great power can do all things. To see that shadow of a man laying there, eat up with cancer, dying, that blind man standing yonder, see them snap back to life and live, oh, that Word of the living God. How we thank You.

You are the Stream of all of our comfort. I'm so glad tonight, that the Comforter has come with a promise, "I'll abide with you forever."

And the great apostle that was given the keys to the Kingdom, said on that day of Pentecost, "This promise is unto you, and to your children, and to them that are afar off, even as many as the Lord our God shall call." Then we know that that same Comforter comes. And we know that He is our Saviour tonight, because He shows Hissself among us as He did then. That's how we know Him, because He believed and acts on every Word that He ever spoke. He cannot take It back, because He's God. We thank Thee for this, Father.

¹⁸⁹ I pray that You will comfort every heart here, tonight. Comfort those people. Give them of Thy Spirit. Heal the sick and afflicted. Oh, take that depressed woman, that depressed man, boy, or girl, and may they look away tonight from their sin; may they look away

from the things of the world unto Jesus Who promised that He would abide in us. And the works that He did, we'd do also, because that He would come in the form of the Holy Spirit to be the abiding Comforter forever to be with us. Father, grant those blessings. Heal the sick again I pray, Father. Many of them are afflicted and needy.

¹⁹⁰ Now, we're coming to the communion table, to take those parcels that was left us, an order, "This do until He returns." We're thankful for these things, Father. And we pray that in Jesus' Name, that if there be a feeble person among us tonight, that comes to this communion table. . .

Lord, I can just see that shaking old mother of mine walking up the aisle there, the last time she was in here to take that communion, how her little old trembling hands shook over that plate. I stood here and watched her with tears dropping in my heart. But there she lays tonight facing Calvary. O God, how thankful I am. You said, "He that eats My flesh and drinks My Blood, has Eternal Life. And I'll raise him up again at the last days."

Lord, that's the Word. That's why I can stand and say, "I believe God."

¹⁹³ Now, Father, we realize that when this was first ordered, back yonder in the wilderness, and back in Egypt, the paschal lamb was slain. They journeyed forty years, and there wasn't a feeble one among the two million that come out. You kept them in health while they taken the Passover. O God, heal every sick person that comes forward. Grant it, Lord. Save every sinner. And fill every believer with the Holy Ghost. And may the Comforter abide until He's made flesh among us in the Person of Jesus Christ again. For we ask it in His Name. Amen.

¹⁹⁴ I love Him, I love Him
 Because He first loved me
 And purchased my salvation
 On Calvary's tree.

You love Him? Let's close our eyes, raise up our hands and sing that from our heart.

I love Him, I love Him
 Because He first loved me
 And purchased my salvation
 On Calvary's tree.

¹⁹⁵ Now, there is a wayfaring soldier setting by you, some brother or sister that's along the road. They're journeying the same path

that you're going. They love Him that you love. While we sing this, "I Love Him," let it be a testimony. Just shake somebody's hands around you like that now while we sing it again, just in worship, you know. I just love this; after a Message. Paul said, "If I sing, I'll sing in the Spirit." Just shake somebody's hand, reach over and say, "God bless you."

I love Him, I love Him

Because He first loved me

And purchased my salvation

On Calvary's tree.

I love Him, (Sing it in the Spirit now.) I love Him

Because He first loved me

And purchased my salvation

On Calvary's tree.

¹⁹⁶ All together now with our heads bowed. [Brother Branham and congregation pray the Lord's Prayer—Ed.]

Our Father who art in heaven, Hallowed be thy name.

Thy kingdom come. Thine will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us of our trespasses, as we forgive those that trespass against us.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory, forever. Amen.

¹⁹⁷ O eternal God, Author of Life and Giver of all good gifts, sanctify our unclean hearts, Lord. May the Angel come from the altar with the tongs and with a coal of fire, and touch our lips and our hearts, and purify our thoughts and our minds, and our souls, that when we take this kosher bread, that we may do it in the remembrance of our Lord. For it is written, "He that eats and drinks unworthily, is guilty." O God, may we not be condemned with the world, but may we be sanctified and set apart from the world, that we might be shining Lights, as the Word of God being made manifest in our lives. Use us as Your servants, Lord. Use us all together. For we ask it in Jesus' Name. Amen.

¹⁹⁸ Now, to those who may have to go, and has got long distance to drive, we'll have a dismissing for you. And then we will go right straight to the communion right away, to those who would like to

stay and take the communion with us. But if you have to go . . . I know it's now, by my watch, twenty-five until ten. It'll probably be right at ten o'clock before we can get through the communion. And then, immediately after that, they have feet-washing. And if you wish to stay and observe this with us, we'd be so happy to have you. Thank you again, for all that you have meant to the Kingdom of God, and to me, and to mine. God ever be with you.

¹⁹⁹ I want to thank that little cowboy, this morning, and our little fellow about like that, a little cowboy hat on, come out there and gave me a purse, a little pocketbook with my name engraved on it, "Rev. William Branham," and a little gift. I don't know who the little lad is. I was so tore up, this morning, till I forgot to thank the little fellow. But I thank you, honey.

And Billy said that many people around here dropped him little gifts, to give to me. Billy will do that. So thank you, very kindly; God ever richly bless you. Remember this, "Insomuch as you have did unto the least of these, My little ones, you have done it unto Me."

God ever bless you, is my prayer. And if you have to go now, why, we wish you God's very best. And if you can stay with us, we'd be glad to have you.

²⁰² Now, we're going to stand, and sing one stanza of "Take The Name Of Jesus With You." Then those who have to go, will be dismissed in prayer, immediately afterward.

Take the Name of Jesus with you,
 Child of sorrow and of woe;
 It will joy and comfort give you,
 Take it everywhere you go.
 Precious Name, O how sweet!
 Hope of earth and joy of heaven;
 Precious Name, O how sweet!
 Hope of earth and joy of heaven.

²⁰³ We'll sing one more stanza, and then I'm going to ask a little minister . . . I believe he's a Greek, that I met sometime ago. I can't think of his name just now. Brother Mamalis. He is standing with us here with us tonight. We're happy to have him. I believe he's a student of some college. I believe I met him here not long ago, a real sincere brother trying to work out his salvation with fear and trembling. He comes from Greece. He speaks the language fluently.

And so we're happy to have brother with us tonight. I believe you're all the way from Oregon or California, or Los Angeles. We're happy to have him with us.

Now, we're going to sing one more stanza, give him a chance to quieten himself. And then he'll dismiss us in a word of prayer, if you will, my brother. All right.

At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heaven we'll crown Him,
When our journey is complete. (Won't that be
wonderful?)
Precious Name, precious Name, O how sweet!
Hope of earth and joy of heaven;
Precious Name, O how sweet! (how sweet!)
Hope of earth and joy of heaven.

Let us bow our heads now. All right, brother.

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on any website other than www.branham.org, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org