

**SERMONS**  
**BY**  
**REV. W. M. BRANHAM**

*"... in the days of the voice... " Rev. 10:7*

**WHO IS JESUS?**  
Topeka, KS  
June 20, 1964  
Vol. 64, No. 56

## Introduction

The compiler of the work, A. David Mamalis, recognized that all sermons are public domain, belonging to the people. There is NO claim of copyright on the sermon text. The copyright applies to the verso side of the title page; and only in the design of the classification system of all interrelations of the text to the volume, volume number, paging, paragraphing, or any identification of the text by utilizing the copyrighted classification system.

The purpose of such copyright is to preserve the work for the design of indexes, and other support reference materials, for the study of the last days' message. Permission is given for anyone to print and distribute this booklet, provided it is done free of charge. Any changes made to the electronic file that this booklet is distributed in constitute a violation of international copyright law.

Instructions for printing this booklet in its proper format can be found in the Printing FAQ on our website at [www.thefreeword.com](http://www.thefreeword.com).

We pray that the Holy Spirit will make the messages alive to those who are called to be conformed to the image of our Lord and Savior, Jesus Christ.

**[www.thefreeword.com](http://www.thefreeword.com)**  
*Licensed Internet Publisher*

*If you would like more information on the ministry of  
Rev. William M. Branham, download additional  
sermons or have questions of a spiritual nature,  
please refer to our website at:*

**[www.thefreeword.com](http://www.thefreeword.com)**

Copyright by A. David Mamalis

## Who Is Jesus?

1 . . . like me that we've had, so far, a regular gastronomical jubilee with this fine breakfast we had. Usually it's a piece of cold bun and some jelly around it. I was at Phoenix the other day and they give me pancakes with no (we call them down south "flapjacks") and they didn't have any 'lasses with them, so I had to put sugar on mine. It was just. . . . And now here we had a real time, and I . . . not only that, but (that in the natural) we're having one in the spiritual.

2 So glad to hear this little brother's testimony. I was called the other morning to his bedside. They told me something had happened. I think he's one of the first ones to try to sponsor this meeting. Certainly it was Satan tried to do that to that man of God. But you see how God does. He turns it right around to an outstanding testimony to show His power. He'll make everything work together for good to them that love Him. So thankful to hear that testimony, brother.

3 And it's really been a privilege for me to be in this city with you people. It's a . . . oh, I just can't express it, how I feel about it. Now we haven't had overflowing crowds and things, as sometimes we do, but it seems like that God is fixing to do something or is settling something, just getting people ready for something, getting the people back on the line where they should be.

4 And to meet these fine pastors and so forth, and then my privilege of coming here this morning to speak for the Full Gospel Businessmen. . . . I understand that the chapter here is still in its infancy. It's very small, and as the brother here said, that they needed men. Well, as many great, fine organizations as I have represented around the world—of all the Full Gospel, many of the Baptist, and different ones—why, I still belong to one group and that is the Businessmen, because it doesn't represent any certain organization. In itself it's inter-evangelical. It just simply doesn't represent nothing but just the full gospel. And so we're happy for that.

And I think that you men here of the city, it's. . . . Really, if you believe me to tell you something that's truth, this is a time where the Full Gospel Businessmen can get together for fellowship. You learn things from each other, and such a time on a Saturday morning to speak.

5 The president of . . . the international president, Brother Shakarian, I was made acquainted with him many years ago. Many of you know about the telegrams laying on the desk so high, and picking through there I found a woman named Shakarian dying with cancer, and somehow the Lord led me over. And that's where I got acquainted with the Shakarians—when she was healed.

6 There's where Dr. Theodore Palvitis was baptized out there, when. . . . Him being their doctor, a Greek doctor, he said, "The very idea, you building people under a false conception," said, "that woman laying there dying."

First when I went in the house he said, "Now when you go in," said, "be reverent, quiet," said, "because the woman's dying. She's been up here, and both breasts been removed and she's swollen up." Said, "She's got to die and," said, "there's nothing you can do about it."

And I just listened to his lecture for awhile. He said, "Now be real quiet. Don't pray loud or anything." He said, "Say your little prayer and come back down."

7 I said, "Yes, sir." So I went on—I knowed I wasn't going to listen to that, you know. We . . . I went on upstairs and there [I believe I took . . . there I got it back now] . . . I went upstairs. And Florence, then a young, beautiful young lady, and Rose, and all of them knelt praying, and their mother laying there unconscious, been unconscious for a couple of days, all swollen up.

And so, knelt down to pray, and when I did there come the angel of the Lord, came down to the bed. Said, "In three days she'll be up."

8 So I just turned and started out, and they followed me. I said, "In . . . it's in the name of the Lord, she'll get up." And so they started screaming. Here come Dr. Palvitis, and he was going to run me out of the house. He just. . . .

I said. . . .

Said, "The very idea. . . !"

And I said, "Well. . . ."

"Building those people under a false hope. The woman's dying!"

I said, "According to all your statistics it is, but according to the Word of the Lord, no," see. I said, "She's going to live."

“Nonsense!” He said, “You should leave this place. Get out of here.”

And Brother Shakarian stepped up. Said, “Wait just a minute.” Said, “We had you down here also to, for our doctor, and we appreciate you.” Said, “But we also called Brother Branham. Your hopes—you give us none. He does,” see.

9 And I said, “I’ll tell you what I’ll do. If she isn’t up and out again within three days, I’ll put a sign on my back, ‘false prophet,’ and we’ll go right here in Los Angeles, and you get your car, and go down the street blowing the horn pointing to me, see. And then if she is up, let me put a sign on your back, ‘quack doctor,’ and get in your car. . . .” He wouldn’t do it. Later on he was baptized in a irrigation ditch, and [unclear word] serving the Lord. Since then he’s been taken home to glory.

HEB10:25

10 And so I got acquainted with the Shakarians. Later I was part of helping them organize their first chapter, and across the nation, around the world, I’ve helped them in their chapters. They’re a very fine group of men. I think that you’re missing something by not having your fellowship strengthened here, because it is fellowship. We should assemble ourselves together, the Bible tells us that, as we see the end approaching—not forsaking to assembling ourselves together.

11 It’ll not only do that, it’ll strengthen you, and your strength will strengthen the church. And it’s all. . . . Full Gospel Businessmen is not an organization to set aside, and say, “This is our group.” It’s for all believers to come together, and it’s just a unit of the church, see, the church itself, the spiritual believers. And I think it’s a great thing if you would do it.

It’s kind of a little . . . maybe it don’t, I hope it don’t, sound sacrilegious, but someone said to me not long ago at a meeting, he said, a man said, “Say, you’re a preacher.”

I said, “Well. . . .” I kind of half-way. . . . Guess it’s all right. I . . . I’m kind afraid of what I say about preachers, around Full Gospel people.

12 You know my father was a rider. He’d break horses. When I was a little boy I thought, you know, I was going to be a rider, too. You know how little boys want to be like their dad. I was going to be a rider also. So I’d get Dad out to the back of the place, you know, when plowing. And I’d take my old plow horse out, and take him down to the old watering trough. You know it was hewed out of a log. How many ever seen that, an old. . . ? Well, what part of Kentucky are you from? How many has slept on a straw tick? I just might as well take off my coat and my tie—I’m really at home here. That’s my environment.

13 So I used to go down there. And Dad had a saddle, you know. And so, I’d see him way back, the back of the place. And I’d get the old plow horse, and get all my brothers and sit them around on the fence, you know, and . . . I was the oldest of nine. Go get me a big handful of cockleburs and put it up under the saddle, pull up the cinch, climb up on him. My, poor old fellow was so tired he couldn’t even raise his feet off the ground. He’d just bawl and carry on, cockleburs sticking him, you know, and pulling that cinch down on him.

So I’d take off my hat, and I was just a . . . I was really a cowboy. I’d read too many magazines is all, you know. So I let my brothers believe that I was a real cowboy, you see. So I thought I was.

14 When I got about eighteen I slipped off from home, went out to Arizona. They needed me to break their horses, I’m sure of that. They needed me. So I must leave home, under age, but I slipped off. And I happened to get to Phoenix just in time of a rodeo, you know.

So I went back out there to look their stock over, see which one I was going to ride. The one the rest of them couldn’t ride, I was going to ride it. You know, I had the silver saddle.

15 I was a little bitty fellow, always been very small, and I thought I’d get me a pair of chaps. I know my father wore them, and he didn’t have any at the time. And so I got me. . . . Seen a pretty pair, you know, had A-r-i-z-o-n-a at the bottom, steer heads and things on it. I thought, “Oh, my, that’s going to look good on me!” You know a kid. I pulled them up on me; there was about eighteen inches of it laying out on the floor. I looked like one of these little banty chickens, you know, them feathers. And I thought, “That’ll never work.” So I just went, got me a pair of Levis, and I thought, “I’ll make some money.”

So I went out, looked all up and down that stock standing there —so wild that they wouldn’t even eat hay, and it in a manger. I thought, “Oh, my!”

16 So the first time they brought out. . . . It happened to be strange that, saying this this morning—never thought of it but just now—but the first horse was to be rode that afternoon in competition was called the Kansas Outlaw. And it was from Kansas, great big seventeen hand high—outlaw, he was.

And so this famous rider there was supposed to ride him. So I got myself up on the corral fence like the rest of the riders, you know, and sat up there—pushed this hat back. I thought I looked like a real rider, looking. So this fellow come out all decorated up.

17 He . . . when he came out of the chute on this horse he made about two or three twists, and the sunfish, and the boy. . . . The horse went one way, and the man the other! The pick-ups got the horse, and the ambulance got the rider, blood running out of his ears. And the horse going on down through there, and the pick-ups got him.

This caller came by and said, “I’ll give any man a hundred dollars that’ll stay on him ten seconds.” Walked on down through there, coming down through there, said—looked right straight at me —said, “Are you a rider?”

And I said, “No, sir!” I changed my mind right quick. I was no rider.

18 When I first was ordained in the Missionary Baptist Church, I packed my Bible under the arm, you know, like that, and I got my credentials. I was a defender of the faith, that’s all there was to it. I was . . . thought I was a preacher.

19 One day I was over here at St. Louis, when this little Daugherty girl was healed. And I thought that I was a minister. And I went out and I met the Pentecostals, and this Robert Daugherty (some of you may know him), and I heard him preaching. And that man preached till he would buckle in the knees, and get blue in the face, and go plumb down to the floor, and come back up, catching his breath. You could hear him two blocks away, still preaching.

My old slow Baptist ways just don’t think of it that fast. Anybody said to me since then, “Are you a preacher?” I say, “No, sir.” I kind of have to watch that.

Fellow said to me up at Philadelphia. . . . There’s where’s the next meeting’s to be held for the International. I’m to speak the twenty-ninth, open the meeting the twenty ninth with Dr. Brown, and many of those brethren along. That’s at Philadelphia. That begins the twenty-ninth of this month. It’s my privilege to open the meeting. So . . . and have a couple breakfasts for them.

20 Some fellow said, “Why are you hanging around that bunch of businessmen? You’re supposed to be a preacher.”

I said, “Well, I am a businessman.”

He said, “Well, what business are you in?”

I said, “The assurance business.” I said it fast so he wouldn’t catch it. You see, he didn’t get what I said. I didn’t say “insurance”; I said “assurance.”

He said, “Well, I’m glad to know that.” He said, “What . . . where’s the headquarters of this company?” Said, “What kind of insurance is it?”

I said, “The eternal life.”

He said, “I never heard of it. Where’s the headquarters?”

I said, “Glory.” So any of you fellows are interested, I’d like to talk the policy over to you after the service is over.

I remember some time ago on the insurance . . . I hope there’s not an insurance man here. My brother’s an insurance salesman, by the way—the Prudential.

21 So I was . . . thought I got a little dull deal on an insurance one time. And they didn’t read the policy to us just right, and Dad worked for ten years for a twenty-year paid-out endowment, we thought. When it was ready to be cashed in, it was worth \$7.50, and we thought it worth hundreds of dollars, but. . . . And I don’t know, it’s all right. Insurance is okay, now. I’m not downing that. That’s perfectly all right.

So I had an insurance friend, or sold insurance rather, a fellow I went to school with. His brother writes in “The Upper Room.” He’s a very fine Baptist minister.

22 So Wilmer came up to talk to me one day. Said, “Billy, I’ve come to talk to you about some insurance.”

I said, “Well, Wilmer,” I said, “I tell you, we’re always been good friends,” I said, “and everything.” I said, “If you want to talk about the weather, or about something else, all right. About going fishing, or something, I’m willing to talk about that.”

“But now,” he said, “well,” said, “you really need some insurance.”

And I said, “I have assurance.”

And he said, “Oh, ex . . . then I guess Jesse [that’s my brother] has already sold you a policy?”

I said, “No, I . . .” And my wife looked at me like I was a hypocrite, see, ‘cause she knowed I had no insurance. So, she looked at me. And I said, “Yeah, I have assurance.”

Said, “What is it?”

And I said, “Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine! I’m an heir of salvation, purchased of God; borned of His Spirit, washed in His blood.”

He said, “Billy, that’s very good, but that won’t put you up here in the graveyard.”

I said, “But it’ll get me out! I’m not worried about getting in; I’m worried about getting out.”

Businessmen, I’m still in the business. If you want to talk some of this over with me, I’ll be glad to do it with you.

PSA133:1,2

23 But it’s a great thing to have fellowship. I believe it is written in the Scripture: “How sweet and pleasant it is that brethren can dwell together in unity. It’s like the anointing oil that was on Aaron’s beard, that run down to the hems of his garment, skirt.” There’s something about a fellowship.

JOHN1:1

24 God alone. In the beginning He was only God. He wasn’t even God at the beginning. Did you know that? He couldn’t . . . “God” is an object of worship, the English word, see. He was Elohim, the self-existing one. He wasn’t even God. But in Him was attributes, such as your thought, see. Your thought. . . . I have to see something, and then I think of it, and then speaking, and a word is a thought expressed. So, “in the beginning was the Word, and the Word was with God,” and the Word was expressed, see, brought forth.

25 And now, all is the same . . . same as we are, borned again. We got eternal life. If we had eternal life. . . . There’s only one form of eternal life—that’s God, and we’re attributes of Him. I can talk amongst Christians this way. We are attributes.

26 And Jesus came as a redeemer. How many believes that? Redeem is not create something new. Redeem is to bring back that which has already been, see.

So what are you scared about? See, it’s all . . . it’s all in His hands. The clock’s not ticking wrong. Everything has to be this way, and brings us to this spot.

27 Now, and I trust, and certainly hope that each of you men here this morning that’s not a member of this fine fellowship, that you’ll talk it over here with this fine man (I just got to shake his hand—the president of this chapter), and strengthen yourself. David said he strengthened himself against the enemy, and you men, you want to do everything you can to strengthen yourself against the enemy.

We’re here as full gospel brothers, see—we believe it. Let’s get to work, and get out and get some of these other brothers, and bring them in, whether they’re full gospel or not, and bring them into our meetings, and pray, and do our part to strengthen the body of Christ. And in that we strengthen ourself.

God be with you, help you. Anytime I can be a favor to you, let me know.

Now let us, before we approach the Word. . . . I don’t want to keep you here too long. I’m just as I said awhile ago, I’m kind of slow, you know, and I have to kind of think of it slow, and my mind’s not too good to begin with. So I just have to kind of take my time, and don’t know no more than just what He tells me to say it. Gets me in trouble sometimes; gets me out of it other times. So I just say what He says. But before we approach the Word, let’s approach the author.

28 Some time ago I was riding along with a famous Doctor of Divinity. Many of you might know him, William Booth-Clibborn, and he preaches the gospel in seven languages. And we were talking about God and His attributes. And I was speaking about. . . . See, it’s like a diamond—God is, see. And I said, “Then these gifts that you speak of,” I said, “they’re just reflections of God’s love.”

ISA53:6

29 And I said. . . . Like in Africa. We . . . the president of the mine in Kimberley was one of my ushers in the line. He taken me through the diamond mines and . . . in Kimberley, where you can find them laying on the street. But you daresn’t to keep one unless it’s cut. It has to be cut with a pool. So then a great big diamond, it doesn’t have the fire in when you find it. No, it’s got to be cut for that. And that was God. And He had to be wounded for our transgressions, and bruised for our iniquities. He’s the big diamond.

30 And then, when you cut a diamond, did you ever notice you cut it in a three-cornered shape, and the sun against that will reflect seven colors, see. And looking red through red looks white, did you know that? That's right. Red through red—that's the blood. The red blood, looking at . . . God looking at a red sinner through red blood turns him white. He's in the heart, you see. And so now, in that I said, "God chipped, cut, bruised, to reflect these rays as it hits the . . . The great Word of God reflects what God is."

This Mr. Clibborn said, "But you just don't know your Bible."

31 I said, "That might be true; but I know the author real well." So I said, "That's the main thing, if I know the author, to know Him—whether you know all the Word or not, just to know Him.

32 I believe it was Hudson Taylor said to the young missionary one time. . . . He said, "Mr. Taylor, I've just received the Holy Spirit." Said, "Shall I go get my bachelor of art?"

He said, "Don't try to shine the light when the candle's half-burned down. Let it shine while she's a-burning." Right. In other words, if you don't know what to say, go tell how it was lit. That's good enough.

33 And you Full Gospel Businessmen do the same. You don't have to wait and be a minister. Just testify what He's already done to you. That's what you come together here for. Just testify what He has done for you. That will shine light to others, to be lit off of that. That's how the lamps in the tabernacle was lit: one from the other. Not a strange light, new lighting; but the same light means the same God all the way through that shines the light.

Let us speak to this great author, now, as we bow our heads.

34 Heavenly Father, to come together, now, in heavenly places. . . . This, we realize, is not a church building. No doubt but what the Kiwanis, and the many different orders, the Lions and everything meets in here. But this morning it is a church because the kingdom delegates has assembled together. And we feel it already from these testimonies and hymns. We are conscious of the presence of the great King. We know that He's here.

And now, as we as children, offering to Thee the praises of our lips, all may be not orderly, Lord, but just . . . it's children. You understand it. No matter how much we try to use our manners and intellect, it might not come from the heart. It's something artificially putting on. But when we from our heart offer You the adorations that's in there for You, I'm sure it'll be received.

Now we pray that You'll just bind us around the cord of the Holy Spirit, gather our hearts together, and speak to us through the Word of God.

JER24:6 JOHN10:28

35 Bless this little chapter, Lord. Give it strength. "I the Lord have planted it; I'll water it day and night lest some should pluck it from my hand." I pray, Lord, as your servant, bless them, strengthen them, Lord, for the kingdom's sake. Bless every church that's represented in here this morning, and every person. If there be some here this morning that's really not saved, I pray, God, that this will be the hour that they will find out that they're insufficient to meet death, that they will receive the gift of eternal life through Jesus Christ, thy Son. For we ask it in His name. Amen.

Now in the meetings I think I preached to you so hard, and everything, in the meetings. I don't want to take . . . preach a sermon, and I think it's not really right to have a gathering without reading the Word, talking just a little bit on the Word. So here's . . . I have selected from the Word here just a little drama, a little story. Some of you—I've give it two or three times, but I think it would bear again. You could bear with me just a little bit with this.

LUKE19:1-5

36 I'm going to read from the book of St. Luke, in the 19th chapter beginning with the 1st verse. It's a very strange little text, think of a place like this to have it. But yet, all the Word's inspired, fitting in its place. And I trust that God will take this Word and fit it right in where it belongs this morning.

*. . . Jesus entered and passed through Jericho.*

*. . . behold, there was a man named Zacchaeus, which was a chief among the publicans, and he was rich.*

*And he sought to see Jesus who he was; [Let me read that again because I want to emphasize this.]*

*And he sought to see Jesus who he was; and he could not because of the press, or because he was little of stature.*

*And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.*

*And when Jesus came to the place, he looked up, . . . saw him, and said unto him, Zacchaeus, make haste, . . . come down; for today I must abide at thy house.*

May the Lord add His blessings to the reading of this, His Word.

This man, little character. . . . Our scene opens at Jericho. Now, Jericho was the lowest city in Palestine, and it's in the valley. And Jerusalem is up on the mountain, up on the hill.

MATT10:25 MATT12:24 MARK3:22 LUKE11:15,18,19

37 And if you notice, Jesus when He came to the earth He was given among men the lowest name that could be given. His . . . come . . . he was Beelzebub, that was the worst name they could ever call Him. That's a devil, a fortuneteller, evil spirit. They called His work an evil spirit. The unprepared church, to me, they give Him a horrible name, Beelzebub.

LUKE2:7

38 And He came the most humblest birth that could ever be born—of a peasant mother. Not even a place to lay down to give birth to this baby. And His swaddling cloth, we're told, was off of the yoke of an ox that they wrapped Him in, in the manger in a stinking stable, over the wastage in the stable. And the stable was not even a correct stable—a little cave in the side of the hill.

JOHN1:11

39 And He dealt with the lowest, most poorest of people, and He was rejected by the highest of societies. He was rejected by His own, the church, that ought to have known Him. But they didn't. They wasn't trained in the Word to know Him.

LUKE19:1-4

40 And we find again that He went to the lowest city that was in Palestine, Jericho. I forget how many feet below sea level it is—way low. He stooped Himself so low until the smallest man in the city had to climb up in a tree to look down on Him. But that's what the world thought of Him.

PSA22:16 MATT27:28,35 LUKE23:33 JOHN19:18

41 They gave Him the most crucial, hardest death that any man could die. He died as a malefactor—the most disgraceful that He could die, stripped His clothes off of Him. 'Course, you see on the statues, and so forth, they got a cloth around Him. But He despised the shame. They stripped His clothes completely from Him, nailed Him to a cross in shame. The lowest, hardest death that could be given, they give it to Him. Now, that's what the world thought of Him.

42 But God thought of Him—till He give Him a name above every name that's named in heavens or in earth. Exalted Him so high till His throne's so high He has to look down to see heaven. That's what God thought of Him.

EPH3:14,15 PHIP2:9-11

43 I'm sure that's our thoughts this morning too. It's above every name, above every name that could be named. Even the whole family in heaven and earth is named Jesus. And by this name every knee shall bow, and every tongue shall confess to it.

LUKE19:2

Zacchaeus was just a businessman in the city of Jericho. And he was no doubt a fine man in his way. He was, let's say . . . I believe, being a fine man, as he was, he must have belonged to some church, one of the denominations of that day.

44 Let's say he was a Pharisee, and he really, he didn't go with the views of his wife. Let's say his wife's name was Rebekah. And he didn't go with her views because she had believed on Jesus. She believed Him to be just what He was: the Messiah, (because she had seen Him do the sign of the Messiah), her being a Hebrew.

MATT9:11 MATT18:11 LUKE5:30 LUKE19:7,10,28

1COR1:22

45 Hebrews watch after signs, and prophets, because that was to be their messenger. That's the reason that they should have never failed to have knowed Him, because He was coming the Son of man. Read the rest of this dealings here with Zacchaeus. For the Son of man come to seek and save that which was lost. He's the Son of Abraham; when they accused Him of going with sinners.

So, we see they should have understood that, but they didn't. They had their theology of living good, and being fine people, and so forth; but they didn't understand what really their Messiah was to be.

AMOS3:7



46 You know that could be again. That could so easily happen, that we would misunderstand it in some way. Now there's only one way to be sure. That's find out what He was. Then the Scriptures says He's the same. Find out how He will manifest Himself at the end-time. It's written. See, He never does anything unless He reveals it first. He said so in the Scripture. He does nothing except He reveals to His servants the prophets. And He has revealed it, and this is His prophet.

47 This is a book of prophecy. It's a complete revelation of Jesus Christ, all the way through—nothing to be added to or taken from it. And we are to search it and see what day we're living in, 'cause we might be caught in the same trap.

48 So we find that during this time that this Zacchaeus, or little character this morning, this businessman of Jericho, we... He might have belonged to the Kiwanis, if there was such a thing, or something to symbolize it. He might have been a member of some of the great orders there, there was in Jericho. No doubt an outstanding man for his time, and he belonged to the church.

JOHN1:14

49 But the bad thing we find, that he had taken sides with the modern opinion, the popular opinion of Jesus. And Jesus is the Word, and the Word manifested is Jesus, see. And so he had taken the side of the popular opinion, that He was not a prophet, that He was only a... I don't want to say this word, as we'd call it today: four-flusher, just something that was putting on.

But you see, Satan can impersonate that so perfectly, until it's hard to know which is right and wrong. Jesus said it would be that way in the last days—so much impersonation.

GEN15:13 EX7:11,12 EX8:7,18 2TIM3:8

50 As Jannes and Jambres withstood Moses—remember them two men could do anything that Moses and Aaron could do. But the only thing that Moses knew and a-vindicated... He never came, Jannes and Jambres, to deliver the slaves. Moses came in the name of the Lord to deliver the slaves, see, because it was thus written. They told Abraham, "Your seed'll sojourn for four hundred years, but I'll bring them out."

51 So Moses had "thus saith the Lord," but they could impersonate any kind of a gift that they could produce. Them knowing it, they never paid any attention to their impersonators; they stayed right straight with the Word.

2TIM3:8

52 God finally declared... and you know He said that it'd be in the last days "as Jannes and Jambres withstood Moses... so will these men of reprobate mind concerning truth." That's right, see. Just simply impersonations.

So it does get a bit confusing to the people. Sometimes you scold them, but yet it's not that you don't like them; it's because you do like them.

53 What if you had... your little boy was sitting out here in the middle of the street. You'd walk out and say, "Junior dear, I don't think you should sit out here." He'd say, "Go tend to your business." You'd give him a little (what is it you call it?), like my daddy give me, posterior protoplasm stimulation. Is that the way it's pronounced? That's what he would need. And so that's what sometimes you have to give the church. Not because that you don't like Junior, but because that you do like Junior. See, love is corrective. That... Jesus wasn't evil with them. He loved them, and He must correct them.

54 So we find this little fellow and Rebekah, his wife. And she believed that He was a prophet, the prophet. They hadn't had a prophet for hundreds and hundreds of years. They knew the next on the scene, next real prophet would be Him. They knew that's come 'cause it was prophesied. So the prophets had ceased. And then He'd come on the scene, and she'd seen that Messianic sign and she knew that was that Word, see. She'd searched it out. So our drama starts from here.

Must have been a awful night on the little fellow. It was a restless night, and he couldn't sleep; he was rolling around over his pillow all night long. Many of us know what those kind of nights are.

55 You see, Rebekah knew. She was connected with the disciples and so forth. She knew Jesus was to enter the city the next morning. And she was so interested in her... and her husband, that she wanted him to be brought face-to-face with Jesus. And a man ever stands face-to-face with Him, it does something to you. He's not like other men. He's different. And she wanted him to be sure that... She seen Him, seen His work and knew that He was that Messiah, although the priest and them said, "There's nothing to it, it's just a bogus, it's a hoax." But she believed it, so she was praying.

Now, Rebekah, if you want to get your businessman Zacchaeus really before Jesus, you just start praying. He'll get restless.

56 So, the time had drawn close at hand. So, the next morning Jesus was to pass that way. So, all night he twisted in the bed, and he was miserable; and she laying there praying. And no doubt in the night when he'd wake up, she'd say, "Thank You, Lord. I know You're working on him."

Now when you go to see your Zacchaeus can't rest, just say, "Thank You, Lord. You're working on him right now."

When you see him get so crabby he don't want you to go to church any more, see, "Stay away from that bunch. Don't go down there no more. There's nothing to it.", be patient. God's working, you see. That's the way He does it, see. Just gets so restless he can't stand it.

So we find the next morning, real early our little character slips out of bed and goes over and grooms himself in his very best clothes—you know, his finest robe he had—and grooms his beard, and combs his hair. Rebekah looks out from under the cover and she sees him. She knows right then something's up. So he slips to the window and looks over and sees if she's a-look . . . awake, and no, she wasn't awake (according to what he thought). He raises up the curtain, looks out. It's breaking day, so he gets himself all ready.

MATT7:7 MATT21:22 MARK11:24 LUKE11:9 JOHN16:24

JAS4:2,3

57 You see, when you go to praying for somebody, something goes to taking place. There's where we fail, friends—not praying. Prayer is the keynote. "Ask, and you shall receive." "You have not because you ask not. You ask not because you believe not." "Ask abundance that your joys may be full." "Ask and believe that you receive what you ask for." Then hold on to it. Don't leave it. If it's a promise in the Bible, and it's been revealed to you that God's going to give it to you, hold to it.

58 That's just the way she had. She . . . it was revealed to her that her Zacchaeus was going to be saved, so she just held right on to it. So as he starts out the door she said, "Zacchaeus, what are you doing up so early this morning?"

"Oh," he said, "dear, I thought I would [you know you can make all kind of excuses that. . .], I thought I would walk out and get a breath of fresh air."

You know, kind of. . . . Would you brush up for something like that? She knowed something. So here he walks out, looking back to the house, you know, as he walks out the drive, looking back, her peeping through the lattice, you know, looking to see what he was doing. She knowed right then. She got down, said, "Thank you, Lord. I believe it's all over now. We got him moving."

So, if you got your Zacchaeus down to the meeting this morning, he's moving. He may be sitting here, so he's moving. We got him moving that far anyhow.

59 So, he started out, looking back to see if anybody was watching him, you know. He said, "Now you know what I'm going to do? [Let's change our thoughts to his now.] My wife's been all mixed up in this so-called prophet of Galilee, when my priests and pastor tells me there's no such a thing as that in these days. All these miracles and things is just some kind of a hoax. There's nothing to it. You know what I'm going to do? I'm going right down and give Him a piece of my mind, and that'll make me outstanding man in this city, see, when I can call Him down to His face. I'll do that."

60 So out he goes. Said, "Now He'll enter on the south side, or from the north side coming down from Jerusalem, from Dan, Beersheba, going down." He said, "I'll . . . He's coming down from Jerusalem, so I'll go down there at the north gate. I'll catch Him when He comes in. I'll stand right there, and I'll get a good look at Him, and I'll give Him a piece of my mind."

Oh, how many Zacchaeuses there is nowadays—talk about Jesus at the meeting. "It's a bunch of holy rollers. There's nothing to it. If I ever catch that man what I'll do. . . ." See.

So he walks down to the gate. But the strange thing was you know, he's going to get him a place right in the gate, tell Him he was a businessman, he belonged to the Kiwanis, see, he belonged to the associations, and all the sororities of the city. He was one of the officials there, was outstanding and respected. He was a decent citizen. And really he wanted to tell Him He didn't need to come to that town. They had plenty of preachers and plenty of churches—they didn't need His ideas around there.

So he struts down the street, and his little chest stuck out you know. And oh, my! Why the rabbi might make him a deacon if he'd do something like that.

LUKE19:37-40

61 So he goes down to the gate. But the strange thing was, you know, somehow it's odd: but everywhere that Jesus appears there's usually somebody there to hear Him, see. And before he got there he heard a noise, and they were singing

all kinds of songs and “Glory to God in the highest,” and all these fine hymns they were singing—and some screaming and shouting. Isn’t it strange where Jesus is there’s always a lot of noise? That’s it.

You know He entered the temple and one day—in Jerusalem rather—and when He did, they broke down palms and screamed. And there stood those there, those great professors of societies and things, and priests, and said, “Make them hold their peace.”

LUKE19:40

62 He said, “If they hold their peace, the rocks will cry out immediately,” see. Something’s going to cry out when He’s around. That’s right.

EX28:34,35,41 EX39:24-27

63 You know, when Aaron went into the Shekinah, before the Shekinah, he had to be anointed, he had to . . . his garments had to have a pomegranate and a bell. And that’s the only way that they knew that Aaron was still alive, when they heard this noise. And when . . . I think that that’s the only way that God knows whether we’re alive or not, when He hears a little noise. You take anything that’s so dead, something’s happened to it. So they had to tell whether he was alive or not by the noise that was made.

So Zacchaeus heard all this noise down there. And so when he got there, the gates was jammed up, and up on the walls and everything. And he was just a little bitty fellow, after all. So he thought, “How am I going to see Him? There’ll be so many of them holy rollers around Him that I just can’t see Him.” So you know, he said, “I know one thing. I can’t see Him here because I’m too small. But I know He’s going down to my competitors for his lunch. So I don’t see. . . . If He was a man of any intelligence He would come to my place of business, my restaurant. But He’s going down to Labinski’s or. . . . [I hope there’s not a Labinski here.] So then . . . anyhow He’s going down to his restaurant and really I serve the best food. And why would a man even. . . ? And Rebekah being a member of his church—then He’d go to a place like that!”

“Well,” he said, “I know one thing. I’ll go down here to where Hallelujah Avenue crosses Glory Street. He’ll pass that way.” That’s true. Right there, down at the city street where Hallelujah Avenue and Glory Street crosses, you can always find Him right along there.

So He left the crowd and run down there. And he thought now —groomed himself all up—and said, “Now when He comes around the corner I’ll tell Him. I’ll give Him a piece of my mind. He’s to pass this way so I’ll, when He comes by. . . .” Then he got to thinking, “You know what? That crowd’ll follow Him.”

MATT24:28 LUKE17:37

64 They always do. “Where the carcass is the eagles will be gathered.” Not the chickens, the earth-bound bird; the heavenly eagle will gather with the carcass. A chicken’s his cousin you know. He’s down here where rats and everything else can eat him. But the eagle puts her nest way up there in the tree. Nobody can get to that. The parasites don’t bother them; they fly too high. Now, the predators, and rodents and things are not going to bother them. He’s a eagle. They like eagle food. This is it.

65 You know, Jehovah’s a eagle Himself and He calls us eaglets. His prophets are eagles, seers. A eagle goes so high, there’s no other bird can follow him. Why, if the hawk tried to follow him he’d disintegrate. That’s right.

That’s what’s the matter today—so many try to impersonate. It’ll soon find out. Let it rise a little higher—all the feathers will fly out. Right. He’ll be grounded. Remember he has to be a special-built bird.

66 And a man can follow this Word has to be special-built, built of God, not a seminary. We find when he. . . . Higher he goes, if his feathers won’t stay in, what good will it do him? Another thing. When he gets up there . . . what if he gets up there and he’s blind, he can’t see nothing? See, he’s got to have eyes too, see, to know what he’s doing when he’s up there.

So is God’s eagles. Higher you go, further off you could see, and come back and predict what’s fixing to happen. You understand? I think that colored brother back there could understand that pretty well this morning, see.

67 Now notice. Then we find that he said, “If I stand here, that same group of noise . . . He’ll never hear my voice, they’re screaming and carrying on so. My rebuke to Him will never mean anything.” That’s good. So then said, “But you know what I’ll do? I’ll tell you what I’ll do. There’s a sycamore tree standing here. And I’ll get up in that sycamore tree, and when He comes by I’ll see Him. Then I’ll step right out there on one of the limbs, and I’ll tell Him what I’ve got to tell Him. And He’ll know that I’m Zacchaeus, a member of this fine denomination down here. I’ll tell Him where I belong, and what my priest thinks about Him.” Well, that might be all right.

He looks around, and he thought. . . . Now the next thing, the first limb's about ten feet high, and he's only about four foot high. So how's he going to get the next six feet, see? So he wonders how he can get up in there. There's no other way for him to get to it, and he has to get up in this tree.

So he looks all around and there's nothing. But, you know, the garbage exposal hadn't been by yet this morning, and the garbage cans was sitting in the corner. He thought, "If I can only get that garbage can over here, then I . . . that'd make me high enough to get up there and get ahold of that first limb. But I'm determined to see Him. I'm going to see Him."

68 You know there's something about it. When a man wants to see Jesus, he goes through some of the most radical things. But see, God was dealing with him. What was it? Rebekah's prayers being answered, see.

Well, he goes over there, and the collector hadn't been by yet this morning, and the can was pretty heavy. So he couldn't lift it. He was too small. So, he tries and he couldn't do it. There's only one way he could do it—that's get ahold of it with his arms, pick it up. But he's got on his best robe. But there's something about it. When you want to see Jesus real bad, you'll do anything. You'll just do anything, if you want to see Him real bad. So, he gets out there. . . .

69 And you see, Satan's going to try to keep you from doing it, too. Everything he's going to put . . . he's going to put a flaw in the way every time, to keep you from seeing Him. He'll blind your eyes with anything he can. But if you're determined, God'll make a way for you. He's passing this way this morning, too. Don't let Satan put something in your way—your time and this, and, "I've got to do this. . . ." Just sit still.

70 So he gets down, stoops down, that nice robe on. He sure spoiled himself now. He gets ahold of this garbage pail. Just about the time he gets ahold of it and starts packing it, here come his competitors around the corner. About the way it is here, Zacchaeus. You said you'd never get in a bunch of holy rollers; but you're here.

Well, here he. . . . He's standing here now with this garbage pail, his face red. Well, the competitor said, "Well look, there's Zacchaeus, the restaurant man down here. He's changed his job. He's got a new position. Well, you know he's a . . . he works for the city, the garbage disposal."

Well, there's something or another about it, though. If you're determined to see Jesus, you'll do anything. He just held to it. His face reddened, his face swelled out, and here he goes right over and sets it down. He looks around, let them get around the corner, then he gets up on the can and shinnies up the tree.

71 Oh, excuse me. I oughtn't to have said that, "shinnies." You know that's . . . how many knows what "shinny up the tree. . . .?" Well, that's all right. Then, in other words, he climbs up the tree. And he gets up there, and there he is sitting there. You talk about a mess, garbage all. . . . He is a polluted sight. And sometimes God just let's you get like that. Amen.

I heard somebody today. . . . You know their new way? I hope it never gets in our Pentecostal realms, though I see it leaking in. Come in, shake hands, "I take Jesus as my personal Saviour."

72 I like to see them get down there at the altar and die, beat, and squall, and slobber. And you know, when you. . . . We used to have some horses and when we fed them clover, that real pretty, sweet clover, honey in it, it made them slobber. When you get close enough to Canaan you'll slobber a little too, you know—eating that honey out of Canaan.

73 So we find that here he is up in the tree now, wiping the garbage off of his new. . . . He didn't think he'd do that. Just let somebody get praying for you, you'll do strange things. He wiped it off like that, splinters all in his knees, all over his hands. Sitting there picking them out, said, "Now if I ain't a mess! Here I sit." Said, "You know, Rebekah told me that fellow was a prophet. Now I'm going to wait, I'm going to hide." So he sat down where two limbs come together, makes a nice place for a seat.

74 And after you've got that far. . . . And you've got this far this morning, Zacchaeus. You're sitting, too, where two ways meets, yours and God's. When you disposed yourself enough to come out here this morning, well, Rebekah's prayers is about to be answered. But you're sitting where two ways meets now—yours and God's, see.

JOHN1:47,48

75 And he sat there and he thought: "She said He was a prophet. All these things, He could think the thoughts of the people's hearts and reveal it to them, and tell them what was wrong with them; and all this thing about Nathanael coming, told him he was under a tree out there. You know, I ain't going to take no chances. I'm going to cover myself up, up here in the tree. So I'm in a tree too. And so I don't believe He's a prophet. Oh, I just don't believe it, 'cause my priest tells me there's no such thing as prophets. We haven't had them for hundreds of years." So ('Course you realize I'm giving a drama here to make a point). . . .

So, he gets all the limbs and pulls them in around him all around, disguised himself real good. Said, "Now when He comes up Hallelujah Avenue, from Hallelujah it turns to Glory. So right here on the corner when He comes up that way, when He turns the corner . . . I'm going to leave me one big leaf here so I can look out and see Him. I'll raise it up. He'll never see me, not up here. And then, when He comes by and I get a good look at Him, you know what I'm going to do? I'm going to pull these branches back. And after He's . . . comes by here, and I'm going to give Him a piece of my mind. I'm going to tell Him about it."

So he sat there a little while. After a while he heard a noise coming. Usually Jesus comes with those noises. So here He comes around the corner. So he . . . what's the first thing he finds? A bunch of people gathering around the streets. He said, "I'm glad I'm up here in this tree so I won't get mixed up with them again."

76 So here he is up here in the tree, sitting there all camouflaged all over so nobody would recognize him. His competitors won't know he's up in the tree now. So he's just got this one leaf he'll raise up and look out, put it back down again. The rest of him's all covered over. So he raised up the leaf and the people are gathering on the corners.

And you know, here come the . . . Mr. Jones out with that sick child. When he heard that the priest and the doctor, right in his own restaurant, discussing it the other day, that that child was dying. Had a fever that the doctor tried to break, and there was nothing would break it. And that child must never move from that house. But here that. . . His own customer has become such a fanatic till they brought that child out in that cool March wind! And here they have it wrapped up in a blanket, a little girl about ten years old. "What a fanatic! When he enters my restaurant again, that child will be dead, of course. I'll tell him. I'll give him a piece of my mind."

77 After awhile the noise gets more and more, and all of them run out into the street. First thing come around the corner of Hallelujah Avenue to Glory Corner, as He come around the street we find the great big, burly, bald-headed fisherman by the name of Simon saying, "Would you please step aside, folks."

MARK5:30 LUKE8:45,46

Here's eleven more behind him said, "If you will, please step aside. Our Master was in a great service last evening and virtue went from Him, and great visions taken place. And He's tired this morning and He's going to breakfast. Would you, please, just step aside kindly?"

And here goes the Jones family out with this baby. And the big fisherman and many of them said, "Step back, would you, please?"

"But we've got a baby here that's just simply . . . it's going to die. The doctors has given it up. Would you please let us, just as much as lay the baby down. . . ."

"I'm sorry. They'll all want to do that, so I just can't do it. You'll have to stand out aside there. He's coming just right now. Would you please step out so I can see?"

Then the little watchman from the tower he was in, in the tree, watched. And he seen Mr. Jones and Mrs. Jones get down on their knees in that crowd and say, "Lord God, pass me not, O gentle Saviour. Hear my humble cry. While on others Thou art calling, do not pass me by."

And as He come by He stopped, and said, "Mr. Jones, if you bring your baby here. . . ."

MARK10:46-49

78 It's kind of convincing. He's the same today. Doesn't take a prayer card. It doesn't take a group. It takes faith like blind Bartimaeus had at the other end of the gate, when He went out. Two hundred yards from Him marked the place. How could He have heard his voice? But, "O Jesus, Son of David. . . ." That stopped Him. Touched His garment, and He turned around said, "Bring him here."

And they brought the little baby over there. He laid His hands upon the little baby. That's all He did. In a few moments the father'd taken it back, and there went the baby down the street running. The fever had left it.

79 It kind of softened him up a little bit. He said, "Wonder if He could be a prophet?" It made him kind of believe it. You know, it's such things as that that convinces us, for He is the Word—not "I was"; "I am."

80 And as He comes under the tree, he thought, "Well. . . ." He holding this little leaf up, looking down as He got under the tree, he thought, "Could He be a prophet? It might be." See, you have to have faith. "Could He be?"

81 And as He passed under the tree with His head down, walking in His mild manner. . . . There's something another, when you ever see Him you're changed. You can't be the same no more. I heard about Him. You've heard about Him. But when I saw Him, His Word, I never could be the same no more. There's something about Him. It's different from

other men. There's something about Him different from bishops and cardinals, popes, and so forth. He ... there's something about Him that's different. Little Zacchaeus had been touched. Rebekah's prayers had been answered.

As He passed under the tree he said, "Well, I ... I might apologize to Rebekah when I get back. He's on His road over to Labinski's. That's all right. If He eats at another restaurant, it's all right with me now." See, he'd done seen Him.

LUKE19:5 HEB13:8

82 So when He got right under the tree He stopped, looked up, said, "Zacchaeus, come down. I'm going home with you for dinner today." He knew he was up there. He knew who he was. Brother, sister, He's the same yesterday, today, and forever. He's to pass this way this morning. He's passed this way through the city, been here this week.

83 It's, this. ... You know what? If the President came, President Johnson came to Topeka, the flags would be up, the streets would be decorated, and he'd have a great welcome. But Jesus can come, and there's hardly anybody wants to come see Him. You'd have to have a police escort to get the President into the city, but we have plenty of seating room. See the difference? They don't care to see Him. I hope Zacchaeus is here this morning. And when He's passing this way, that's Him talking to you.

84 He came down out of the tree. 'Course the critics wanted to say, "This man's a sinner."

LUKE19:8

He said, "Lord, if I've took anything through false acquisition, I'll restore it back hundredfold. I'll give it back if I've defrauded any man. I'm ready to make it right. I'm ready."

Let's bow our heads. Zacchaeus, are you ready this morning? Why don't you come down out of the tree? Why don't you come on? He's passing this way now, passing through your heart, talking to you.

Would there be, while you have your head bowed praying, is there any one here would say, "Brother Branham, really I've been a little skeptic all along." Remember, he was a religious man himself. "I've been just a little bit skeptic, but now I believe. Help my unbelief, God."

Not to Brother Branham—'cause no one looking but just myself, and God. "I'm going to raise up my hand," say, "Pass me not, O gentle Saviour, hear my humble cry. Make me a true believer, Lord. Come go home with me today, and abide at my house."

LUKE19:5

"Today, I must abide at your house." Will you raise your hand, say, "Remember me, God."?

Lord bless you. Bless you, you.

"Remember me, God. Go home with me this morning. I know You're here. I know You know my heart. You're speaking to me now. You know the things that I've done's wrong. You know even I belong to a full gospel church. But yet I have been negligent. I haven't done that what's right. I've neglected prayer meeting. I've put everything else ... I have did things really that our belief don't stand for."

"I'm a woman, and I know I've dressed wrong, and I've cut my hair off, I've wore makeup, and I'm supposed to be a full gospel woman, sister. Have mercy on me, Lord. I want You to go home with me today. And I'll be a living example of Christ from now on."

Would you just feel that presence of God that you'd raise your hand, and say, "Pray for me"?

God bless you. God bless you, you. God bless you, sisters. That's...

Heavenly Father, some of the Zacchaeus and Zacchaeuses has raised up the leaf and looked out. They have recognized that Jesus has found where they live, and where they're at, has revealed to them their wrong. Many, many hands in here has went up. May You go home with them today, Father. Go to their house. Live in their hearts. May they never forget this morning.

Yet in its ... the ridiculous things that I in the ... to try to accumulate a feeling, of a sense of humor, among mixed crowd. And now in this moment when the point has come out, that it's only to get the people to realize what's standing with us this morning here: the Word manifested in our city among us, the Lord Jesus, Himself, the Word made flesh operating Himself through human flesh.

O God, may our beloved friends see this, and be brought closer to You. Go home with them I ask again, Father, with every Zacchaeus, and every woman, every Rebekah. May she know her prayers is answered. We commit them to Thee now.

85 May they without any hesitation accept You into their heart, as this little Hebrew did that morning. Though they've been wrong, said, "Ought not he also, being a son of Abraham. . . ?" So, you're ready to go home with us.

Father, we pray that You'll never leave us. Go with us from the breakfast. As we sat here this morning, and have looked across the table at one another, happy, sense of humor, shaking each others hands, and in love with each other, like only Christians can be. . . . Now think, I may never be here again. I may never meet this group again like this, at another breakfast. But I'm sure, Father, if they'll just let You go home with them today, and abide with them, I'll meet them at a supper when the battle's all won, and the great table is spread across the canopies of the skies, and we sit and look across. . . .

86 And I look this morning at ministers sitting here, gray-headed, that was preaching when I was a boy. I think they only cut the stumps out, blasted up the roads, and made it smooth running for these gifts that they prophesied that would come. God bless them. Bless them all. Bless these fine women who sacrifice for their husbands to preach, and the sacrifices that all Christians really make. Be with them, Father.

We sit there that night, look across the table to one another, and maybe we never see each other again from this morning until that time. But no doubt that tears, too, will streak down our cheeks for joy when I reach across the table and shake their hands.

MATT25:21-23

87 Then we'll see Him come out. We'll be so glad we come down out of the tree—maybe a tree of a creed, a denominational creed-tree, or something; just come out of our selfishness, come out of our stupid ways, our inconsiderates of Him, come out of our blindness into the light. We'll be happy about it, then, when we see Him walk out in all of His kingly robes, walk down along the table, and take His precious hand and brush all the tears away from our eyes. Say, "Don't cry. It's all over. Enter into the joys of the Lord that's been prepared for you since the foundation of the world."

Until then, Father, abide with us, go home with us, and stay with us, until that hour. We ask in Jesus' name. Amen.

I love Him, I love Him  
Because He first loved me

When I went up the tree He still loved me.

And purchased. . . . .

Look what a tree He went up now for me, a cross, a despised tree.

On Calvary's tree.

Look what a tree He went up to bring you down out of your tree.

I love Him. . . . .

Now you can't love Him without loving one another. Now reach right across the table and say, "God bless you, pilgrim," just across to somebody.

. . . . cause He first loved me  
And purchased my salvation  
On Calvary's tree.

Don't you love Him 'cause He went to that tree for you, to bring you out of your tree? Won't you let Him go home with you this morning? How many will take Him? Raise your hand. God bless you.

88 Businessmen, I want to speak to you just a moment before leaving. Now, if you're not a Christian, if you haven't been associating, you Christians, you people. . . . If you accepted Christ when you raised up your hand, go to one of the pastors here, tell them what you've done. They'll receive you.

89 Somebody, some pastor, write a letter (to this) for this boy here, this colored brother. That was grace last night, that young man sitting there, watching that. And he believed that, see. See as how that boy, how that Spirit turned around (Billy was telling me about it, and my wife and them after we got home.), turned around when He was over in this corner, went around here, and found that one, see, to bring him home. Sovereignty.

You take Him with you. Go join up with some group somewhere, that you can fellowship with, preaches the full Word of God. Stay with that Word regardless, see. That's right.

90 Businessmen, did you know what ever happened to Zacchaeus? He became a member of the Full Gospel Businessmen of Jericho. That's right. That chapter down there—he belonged to it. Sounds rashal, but it's true, I guess. I'm sure Jesus wouldn't establish anything else but a full gospel chapter, and Zacchaeus become. . . . Well, so now Zacchaeus, you do the same thing.

Until we see you tonight, God bless you. I'll turn the service back here to the pastor.

*The remarkable ministry of William Marrion Branham addressed every major doctrine of the Christian faith. If you wish to access any of the more than 1100 messages, or have questions of a spiritual nature, please refer to our website at*

[www.thefreeword.com](http://www.thefreeword.com)