Satan's Eden No. 278

Questions and Answer

September 6, 2026

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Let us bow our heads in prayer. *Gracious Father, we want to thank You, Lord, for being here and guiding us, Lord, and bringing us closer to You. And may we also be closer to our pre-elected, preordained status as adopted sons. In Jesus' Name we pray. Amen*. You may be seated.

Before we go to our questions for today, I would like to update a question from last week. Brother Marcio Roberto Tobias in Brazil reminded me that Brother Branham said it. And I mentioned it in my sermon No. 148 in this series. But that was January of 2024. Almost two to three years ago. So sometimes us older folks don't remember things as well as we should. But I had just forgotten what I read.

And the question was, where exactly is Eden? And I knew Brother Branham had said someplace, but I couldn't find it last week when I was studying for it. So I went to the next thing. I'm not sure. So basically, in Satan's Eden, I knew that the Euphrates ran through it. Euphrates River ran through it, and then it branched out there into four different rivers that came off of it.

But I wasn't sure where along the Euphrates it was, so I wasn't going to say Egypt. I thought it was, but I wasn't going to say it. But Brother Branham, I had already mentioned it three years prior. Brother Branham, I had read from in our series on number 148,

Satan's Eden 65-0829 P:26 Finally, when He got it all made, and finally we finally arrived with its headquarters of the earth in a beautiful spot, laying east of Eden, called the Garden of Eden.

God made the world's headquarters in the Garden of Eden, in Egypt, right at the east end of the garden was the headquarters. And over the whole situation, He put His son and His son's wife over all of it. Right.

Funny, because last week I was talking so much about when you read the scripture, don't read it like a book. And when we covered that in No. 146, I didn't go into it. Usually I take everything he says, and I go into it. And because I had other things before that that I focused on for the service, I just read the rest of the next paragraph. But I just kind of, as an afterthought, not as something specific. So, had I covered it more thoroughly, I would have remembered for you sooner.

So, I am thankful to you, brethren in Brazil, Brother Tobias, again for being so studious and catching what we had already covered.

And actually I went to Christina's house [Brother Brian's daughter]. And when I mentioned this to Ella, she said, Well, of course. She said that's what I already told Ella. But you should have told me. You would have been first, and the brother from Brazil second, because I didn't get it till a few days ago. But anyway, what I'd like to do this morning is we have nine questions from Sister Sigrunn and her daughters from Norway.

Now, sister Sigrunn from Norway wrote: "Now, these are not questions that come only from the children, so this tells me she probably has some as well, because we read things together from the Bible and (now) the life story of Brother Branham. I believe her daughter Hannah is; she will be 13. She's actually in September, the same year.

And also, Brother Jacob's daughter is going to be 13 in September on the same day. So you have some things in common with people around the world. And the questions pop up along the way as we read and converse. We are currently reading the book of Hebrews. God bless Sister Sigrunn.

Sister Hanna, 13; Sister Heidi, 11; and Sister Sigrunn, who is the mother of her two daughters. They all live in Ramnes, Norway. Not the same name as a guy from the Bible, Ramses II. This is Ramnes in Norway.

Ok, so I will take them one at a time and answer them as we go along.

Question No. 1) If our spirits are contacted with the five senses, could the Father feel the suffering Jesus had when His spirit dwelt in Him? We think of sickness and pain before Gethsemane.

Answer No. 1) I will answer this by going to Scripture first and adding quotes from our Prophet.

Let's go to **Hebrews 4:12-16** to get our text for this question. **12** *For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Now, we know that only God, who is the Word, can discern, and this is known as the sign of Messiah. A careful study of the Sign of Messiah as God used it in certain Prophets of God, whether it is His Son or other prophets, shows not only from the Scripture but also from our study of the End Time use of the sign of Messiah in this last hour, reveals to us that God is

touched by our feelings and our conditions, whether it be our mental state, our Spiritual belief or lack of it, or our traumas in our body.

We find this scripture says it all. It says His Word is so powerful it *pierces even to the dividing asunder of soul and spirit* (That is our Spiritual state). So, sometimes we get mixed up between soul and spirit. But soul is basically your nature, who you are. And your spirit is thought, reason, affection, those kinds of emotion-type things that you have in your spirit, okay? And it'll divide between what's your nature and what those things are. So you see how crystal clear God's eternal Word is.

and of the joints and marrow (That is the physical state of our bodies), *and is a discerner of the thoughts and intents of the heart.* (That is our mental state). So, it works in every aspect of our tripartite being.

We have heard in this hour how there is a correlation many times where something that affected us spiritually caused a problem in our flesh down the road.

Don't think your infirmities in your body are completely void of your spiritual life. Sometimes, what we do in our spirit affects us in our flesh. Like for instance, a woman had an issue, and she came up. And not an issue of blood, a blood issue, but an issue with her healing.

She needed healing, and she came up to be prayed for. And Brother Branham said, How dare you come up here with unconfessed sin? So you see, your sin affects your healing. But it doesn't always mean that if you're sick, you were a sinner. So don't think just because it does sometimes. It doesn't always do that. But it behooves us to check every motive, everything in our life when we come for healing, to make sure it's not part of the reason why we do have the problem we have. So, don't think your infirmities in your body are completely void of your spiritual life.

Do not think your body infirmities are a punishment for bad spiritual behavior. Sometimes, when we reach a Spiritual level, God will place a test on us to bring us to a much higher level.

So, it is the Way God operates. Don't ask me why He does it. Now, it can be something in the past that led to this, like adultery or a car accident, for instance. We saw both dealt with in Brother Branham's ministry.

You know, he'd look at a person, talk, and all of a sudden, he'd have a vision and say, well, you had a car wreck eight, 10 years ago. I saw you sitting in a bed with whatever. So sometimes your accidents may creep up later in your life, like having played sports, boys, later on in your life. Now, listen, I can speak firsthand because the NCAA was doing a study, and I received a letter for about five years. And then, for some reason, they quit sending me the letter. And then that year, I had a stroke.
But they wanted to know, Have you had a stroke yet? I should have been told to go check it

out with a doctor. But anyway, there have been a handful of deaths of people who have played professional football and college football. They've been killed because later on in their life, they had a stroke. And their stroke was caused by hitting your head against your opponent. And so it caused later damage. Brother Branham said many times, Cancer, the reason you have cancer is because of trauma. You know, you fell, you bruised a certain area, and then later on, that bruise can work into a cancer cell. And we know cancer isn't just basically death.

But the Word of God can discern between the spiritual and the physical.

In our human lives, when we attain a certain level of competence, like I said, God sometimes uses what we're going through as a trial. We stagnate unless we begin to train in a more advanced form to bring us up another step. That helps in our development, not only in sports, but in other life skills as well.

You see, in sports, you train over and over the same situation that you're least good in. You train over and over in that situation. And you get better the same way as a Christian. We flop, we flop, we flop. And then all of a sudden, hey, we got it. The light bulb clicks on.

We should never stop training ourselves. The old expression is, You must use it, or you will lose it. And that is as good a statement for our body, soul, and Spirit. The same goes for advancing our son-ship.

We receive trial after trial to develop our maturity level as sons. And the trials become more advanced to take us to a deeper understanding of our son-ship, getting us ready for adoption.

Job received trial after trial after trial. And immediately his friends thought he was a secret sinner. That is not so. And he said, Hey, I have been applying the blood. And they thought, well, he must be a secret sinner because God wouldn't torture him this way.

Again, Jesus healed a man who was born blind, and the Pharisees (**John 9:34**) thought that was a result of some secret sin of the parents. Jesus told us it was not so. It was for the Glory of God. God allowed the man to be born blind so that 40 years later he could be healed by Christ.

So, the Trials are to try and test us, so we are strengthened, so that we will come up higher. And I wouldn't doubt that that man who was healed from being blind became a preacher because he gave the Pharisees a good sermon. Didn't he just… I mean, he said, How can you say, Who is this? He said, Has there ever been a man born blind and been healed? So this guy really kind of put it on the Pharisees. Well, in

1 Peter 1:3-7 3 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,*

4 *To an inheritance incorruptible,* (that's the Word) *and undefiled, and that fadeth not away, reserved in heaven for you,* **5** *Who are kept by the power of God through faith* (through Revelation) *unto salvation ready to be revealed in the last time.*

6 *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:*

7 *That the trial of your faith,* (Your Revelation) *being much more precious than of gold that perisheth, though it be tried with fire, might be found unto* ***praise*** *and* ***honor*** *and* ***glory*** (Three conditions, okay?) *at the appearing of Jesus Christ:* (That's three. Okay?)

Praise (That's one condition, in) **Hebrews 13:15**, (which says,) "*By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."*

So when you do that, when you praise the Lord and when you glorify God and you sing your hallelujahs and everything else, you are praising God. You're offering a sacrifice of praise. Then what is

Honor (is taking the lower seat that you might be exalted in due time. Jesus said in) **Matthew 23:12 "***And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."*

So the trial of our faith brings us to praise. That's beginning to recognize the word of God. Honor. Do you take the lower seat and let God lift you up? And then glory. Well, what's glory? We know glory is Doxa, okay? It's a condition where you have received the Opinions, Values, and Judgments of God in your body, in your soul, your spirit, in your flesh. It's there, all right? It's completely encompassing you.

And this will lead you to the final state before the Appearing, and that is the state of ***Glory***. And remember this is the Doxa, the condition where you have received the opinions, values, and judgments of God in your body.

This is the state we come to at the adoption time, where you become, in your threefold being, an expression of God's entire Word, His opinions, His values, and His Judgments.

You sisters all, you don't cut your hair. What is that? That's the word of God. All right? That's taking the lower seat. You get mocked. You get, in school, whatever. But it's honoring God, okay? You're honoring Him. He's going to lift you up, up and honor you, all right? So that's the Word of God expressed in your body, the way you dress. That's the Word of God expressed in your body. You see the way you treat people? That's the Word of God expressed in your body. You're doing it. The Doxa of God is expressed in the body as well as the soul and spirit.

Back to **Hebrews 4:13** *Neither is there any creature that is not manifest in his sight: but* ***all things are naked and opened unto the eyes of him*** *with whom we have to do.*

God certainly can feel your infirmities, all your pains, everything else, because He did it actually when He was in His Son.

14 *Seeing then that we have* ***a great high priest, that is passed into the heavens, Jesus the Son of God****, let us hold fast our profession.*

15 *For we have not an* ***high priest which cannot be touched with the feeling of our infirmities****; but was in all points tempted like as we are, yet without sin.* (Yet without unbelief.)

How often we're tested, and we will do what Job's friends said of Him. We'll say, God, I must have done something awful. Just hold that blood before you and say, whatever I've done has been forgiven. And, Lord, you know that I'm asking You to forgive me. Put everything under the blood and help me to live right before You.

16 *Let us therefore come boldly unto the throne of grace* (Throne of grace. What's that? His blood. He's already forgiven you. Just accept it), *that we may obtain mercy, and find grace to help in time* (of trouble or time) *of need.*

Question No 2) And you'll notice these questions today are a little bit different. They're not theological questions at all. They're actually questions of how to deal with certain situations. We're living amongst unbelievers. We want to know how to talk to them, how to live with these people.

Question No. 2) What about people **who are possessed by evil spirits that control them** to say and to do a lot of stupid things? They will not come to be prayed for themselves.

Will it only be in contexts where someone brings a person to intercession when he or she believes that the person can be delivered?

Answer No. 2) Remember how Brother Branham talked to the huge man in Portland, Oregon, who came to hurt Brother Branham. He knew the man was possessed, but he spoke to him with respect.

So if you're dealing with people in that situation where they're just foul-mouthed, everything's a cuss word, or everything's a funny joke, or everything's a dirty joke, you don't need to preach to them. Just live your life, and they will begin to recognize that you are in their presence, and they will change.

It's just like when someone recognizes that God is in their presence, they will change. That happened to me many, many times. All right, but there are also times when you say, oh, this

person has a need. They need healing. But you know what, they just don't believe. Well, there's nothing you can do for them. Okay,

Three Witnesses, Erie PA 51-07283 *And then Brother Osborn's been here. Many of you know Brother Osborn, just love that boy. He was in my meeting the night over in, I believe at Portland, Oregon,*

when that maniac run to the platform, about nearly three-hundred-pound man, just out of an insane institution. He just hated preachers. He'd hit a man the day before. They were after him, the law was.

He broke his collar bone, his jaw, and knocked him out on the street. And he dodged the law, and then he come in. There's five thousand, five hundred there that night.

And I just walked to the platform, and I was just standing there speaking on believe. And all at once somebody come running through the platform, running up to the platform; there was about three hundred ministers sitting in the back, and they all knew the man. And he had a gray suit on, a huge man. And he come running up, just stumping like that, real fast.

And I could detect there was something wrong. But I never...You know the first thing is the Word of God; that's first. That's where everything should be reverent, when that Word is going forth.

And then he ran to the platform; he said, "You hypocrite," said, "you snake in the grass." He said, "I'll show how much man of God you are," said, "I'll break every bone in your body."

4 *And I looked around to him, and I seen he was demon-possessed. And I just led two little police to Christ, was back in the waiting room, the dressing room. And quickly, they rushed to the platform, I motioned to them.*

It wasn't a flesh and blood affair; it was between spirit power. And I just went ahead with the, started with the message, and these ministers, three hundred of them, started shrinking back.

Brother Baxter was present, sitting there. I had just had been made acquainted with him. Many ministers, I guess, that you all would know. And Doctor Wyatt, you remember him? He was there.

And Booth, Brother Booth-Clibborn, you remember he was there, and many of them that's around the Portland, Oregon--the area. And oh, what a fellow that was. He turned around he said,

"You hypocrite," said, "you deceiver," he said, "you stand up here and act like that before those people and pose yourself to be a man sent from God." Said, "I'll show you how much you're sent from," said, "I'll break every bone in your frail body tonight."

That's quite a thing for anybody to have approached them like that, right?

5 *Well, physically speaking, he was certainly able to do it. And he weighted nearly three hundred pounds I suppose, about six foot two, and arms about like that.*
(I can't imagine how big those arms were.)

And his eyes was set, and his teeth scissored together. (clenched tightly together) *I just kept on speaking. And he rushed towards me, run over to me, said, "I'll break every bone in your body."And I turned around to look at him...*

Now, you better be sure you know what you're talking about in them times. There's no chance there for you to, just to bluff yourself; you better just let God have His way. So I...

He told me; He promised me when He sent me, that He'd take care of me; so it's up to Him to do it. You see? I just... Now, I... And He will do it, every battle.

Now, let me just say I've been on mission trips, and I've not had men like this come at me. But I've had people presented before me with tuberculosis and everything else. And I thought, Either God sent me, and he's called me to pray for these people and to preach to them, or he didn't. And if He did, then He's going to protect me. So I laid hands on the people with tuberculosis, and I was just fine. In fact, in the same place, in Jinja, Uganda, in the same meeting, I also had a couple come up who had not had a baby. They'd been married eight years, and they wanted to have a baby, and they could not have a baby. And so I prayed for them. And four years later, the pastor wrote to me and said they've had four since then. So, you see, God works both ways. He protects you, and he heals through you. Okay?

So I turned around to him; I just stood there a few moments, just a second or two, and he called me a snake in the grass again, a hypocrite. And I never said nothing, and just looked up again, he said,

"Tonight I'll break every bone in your body." And he said, [Brother Branham illustrates spitting.--Ed.] He spit right in my face, like that. (You know, they did that to Jesus, remember, when he was being whipped and things.) *And I started to say something. "I wouldn't do that friends,"*

I was going to say that. Instead of that, the Angel of the Lord come whirling down and said, "Tonight you'll fall over my feet; you'll bow to the Name of the Lord Jesus Christ."

6 *Now, that wasn't me, that was God. So both made their prophesies. Both made their challenges, both spirits.* (Remember the devil was in the man.) *Now, who was right was the next thing. He said, "I'll show you how much your feet I bow to."*

And he run forward like that and drew back his big fist. And everybody was just spellbound. Course all those demons setting there, that was their legion. I'm sure I'm talking to spiritual people. That was legions; it all went into this fellow. Like Goliath in the day of old. And he was, oh, he made that bold challenge, and he rushed forward, said, "I'll see who's feet I fall over." And he drew back his big fist like that.

I said, "Satan, come out of the man."And when he did he went... He made a great big scream, threw up his hands, his eyes went way out like that, and fell around till the police had to pull him off of my feet where he pinned me to the floor.

So Brother Branham was standing. He had his arms around Brother Branham's feet.

They said, "Is that man dead?"I said, "No.""Well," said, "is he healed?"I said, "No. It's just God showing His power to make that demon bow to Him."That was all. See? I said, "He's not dead."

So that doesn't necessarily mean that if a person is an evil person, that you should pray for them. But you should pray in a way… But if God allowed the man in such a way to accept the evil the devil put him in, and he did something terrible, and you pray for that person. Brother Branham said you don't pray for them for God to take it off if God doesn't want it off. You just pray that God will do what He's going to do, knowing that you don't know his situation. But God does.

We also see a story in **Matthew 8:28–34, Mark 5:1–20,** and **Luke 8:26–39,** where a man called Legion, who had many spirits in him. And Jesus treated him with respect and cast the devils out of him, and they went into a herd of hogs, and drowned themselves in the sea. So, the main thing is never get disrespectful, all right? Just keep your respect. That's for all of us. I mean, if I point a finger like this, there are three pointing back at me. Okay,

Question No. 3) What about a person we know of in a non-Christian family where one person seems to struggle with some inner demons and the parenting role does not work?
I don't know of any Christians who are praying for this person other than us. But this person believes in God. And wants the children to know about things in the Bible, and that we pray for them.
Answer No. 3) Brother Billy Paul Branham told me that his dad said, As long as the Holy Spirit has placed a burden on our heart to pray for that person, you should obey,

But when the Holy Spirit lifts that burden, you don't have to pray for them anymore. And I can say, by personal experience, amen to that. So, listen to the Holy Spirit. He will lead you either way. We are given many scriptures here on who to pray for and who not to pray for.

Because I had gone to Brother Billy, I said, there are certain people that I said, I just have a burden to pray for them. I love them. I have a burden to pray for them, but they don't love me. And he said, well, he said, as long as God gives you that burden to pray for them, pray.

But as soon as the Holy Spirit lifts that burden, you don't have to pray anymore. And it wasn't two weeks later that the Holy Spirit lifted that burden from me, and I haven't prayed for them since.

1 John 5:16 *If any man see his brother sin **a sin which is not unto death**, he shall ask, and **he shall give him life for them that sin not unto death**. There is a sin unto death: I do not say that he shall pray for it.*

A sin unto death is blaspheming the Holy Ghost. Remember, Jesus told us all sin is forgiven but blaspheming the Holy Ghost. And he says that is when someone comes along and does the same thing, like in this hour. Where actually Jesus, in His Day, said, It's okay that you say that about me, but when the Holy Ghost comes and you say that in that day, it's not going to be forgiven. Okay?

And we have many people who believe the sign, yet reject the voice of the sign, which was our prophet, and call him a liar. That's blaspheming the Holy Spirit. I don't believe that we're supposed to even pray for them. They're on their own. They're saying, I don't need the prophet. I don't need God. I don't need His word. This revealed word, I can do it myself. And they all go back into denominations, which is what they've done. Now,

James 5:14 ***Is any sick among you**? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:* So, we pray for the sick.

John 17:20 *Neither pray I for these alone, but for them also which shall believe on me through their word;* If William Branham prayed only for believers, he would not have had a healing ministry. So it's not that you don't pray for unbelievers. You just don't pray for blasphemers. A blasphemer is different from an unbeliever. They're worse. An unbeliever is just every Tom, Dick, and Harry out there, okay?

John 17:9 *I pray for them: **I pray not for the world**, but **for them which thou hast given me**; for they are thine.*

So we do not pray for the world in general. We know it's Satan's Eden. We know that the world is worshiping the devil. We know that America is worshiping the devil. I do not pray for America to be saved because I know it won't be. I just pray for the leaders, because we are to pray for the leaders, so that they can make a right decision. Although Brother Branham also said in a quote, he says that they can't make a right decision. I know Brother Vayle said that, and I believe he was quoting Brother Branham.

Luke 6:28 *Bless them that curse you, and* ***pray*** *for them which despitefully use you.* Now you are more despised by other people who claim to be believers than the actual worldly people. Actual worldly people really don't despise you. In fact, a lot of them actually respect you. But it's people who claim to be very religious that you get your most disrespect from.

So unless you happen to live in backward countries with no enforced laws. where they kill Christians, most people will just leave you alone. Now, even in Muslim countries, in Saudi Arabia, for years, they left the Christians alone. Saddam Hussein was actually against the terrorists. And so, then the US took sides with the terrorists and basically killed him [Hussein]. And then, whoever came in after him, they took over, and they just began persecuting the Christians. So sometimes you have to leave. You have to pray for that ruler that's in there. He's going to leave you alone. Because if he's out of there, you know your prayer. And you shouldn't be seeking those things for those people. So I won't say what things, but anyway, you understand.

Matthew 5:44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, (do good to them that hate you,) and* ***pray for them which despitefully use you****, and persecute you;* (So not only pray for them but do good for all.)

Now I'm still learning myself. We're not supposed to return evil for evil or spite for spite. We're supposed to love. Love will put more, more... It'll heap more coals on their head, coals of fire on their head than if you give them a reply that they gave you. So learn to love.

Jeremiah 11:14 *Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.*

So just let them alone. Esau wept bitterly, seeking repentance. Most Baptists say, Oh, he's seeking repentance. And they go to a Billy Graham Crusade, and maybe 30,000 people there, and 30 or 50 or even 300 give their lives to the Lord. And the next week, none of them are in church. None of them have changed at all. Just let them alone, okay?

In the previous verse, he is talking about Baal worshippers, those who believe in another Lord. So just leave them alone, all right?

Jeremiah 7:16 *Therefore* ***pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.***
This speaks of the children of Ephraim whom the Lord has cast out.

Well, if the Lord's going to cast somebody out, should we bring them back in? If somebody wants to leave the church and says they left because they're not of us, are we supposed to go after them and bring them back in so that we have trouble in the church? No, just let them alone, all right? You have to learn when to get involved and when not to get involved.

Question No. 4) Was Jesus worn out by visions and so on like Brother Branham was, or was it because Brother Branham was an ordinary sinful person? Well, he wasn't sinful. He was under the blood. All right? But he was a normal person. He was born of sin, but he's covered by the blood.

Answer No. 4) So, He was worn-out, as in being tired, and power had left him to do any more? Yes, Jesus did. The same thing happened to him.

Luke 8:46 tells us, "And Jesus said, Somebody hath touched me: for I perceive that **virtue is gone out of me**."

Mark 5:30 "And Jesus, immediately knowing in himself that **virtue had gone out of him**, turned him about in the press, and said, Who touched my clothes?"

Luke 6:19: "And the whole multitude sought to touch him: for there went **virtue out of him**, and healed them all."

In the **King James Version**, the Greek word Dunamisis is translated as **"virtue,"** while most modern translations render it as **"*power*."**This refers to the **tangible divine power or healing strength that flowed from Jesus to heal those who touched Him in faith**.

So yes, Brother Branham was no different from Jesus in that effect. Okay, both felt virtue go out of them. All right. Both felt power, the healing strength, go out of them.

Question No 5) Can you explain **Hebrews 1:8**?

Answer No 5) Now, let's look at **Hebrews 1:8** for our example. The King James Version says, **Hebrews 1:8** *But unto the Son [he saith],* (you got to know who He is.)

(and unless you understand the doctrine of Christ, you will not know who is saying what. In fact, in several other translations they do not even use the words he saith because they are not found in the original, although they are implied.)

So, in reading from the KJV, we read, *But unto the Son he saith, Thy throne, O God, is for ever and ever: A scepter of righteousness is the scepter of thy kingdom.*

9 *Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.*

Now, if you do **not** understand the doctrine of Christ, you will make the same mistake as the men who translated this verse of Scripture from the original manuscripts. They were all Trinitarians. You must understand that the men who wrote the different translations were doing

just that. They were translating what, with their own doctrinal error, the originals into their false doctrine.

But to translate **correctly**, we must first understand the doctrine. And to do so infallibly, we must have "*Thus Saith The Lord*" from a vindicated prophet to do so.

That is why, no matter what translation you have, there are what seem to be apparent errors. And some translations have more than others. But when you go back to the original understanding, the errors are not there.

I remember Brother Billy Diabasinga, when he was translating for me, he was asked by the Voice of God to check a sermon that was translated into French. There was a brother in Switzerland who translated this sermon, and a brother from Quebec and the Congolese group who translated the message into French. And when they did a study, there were errors in all three, but fewer in the one from Switzerland than in the others. And you see, no matter who it is, if they have a wrong understanding, they will not translate without error.

If Brother Branham says something, they will actually translate it differently than what he said because they'll translate it to their own understanding. I mean, it happened with Brother Vayle's ministry. There was a brother from Brazil who was translating Brother Vayle's ministry into Portuguese. But it came from our website, from the English. We were the only ones who had his material on the web at the time.

And I checked. I said, That just doesn't seem right. I checked it with Google Translate. And he was actually saying something. Brother Vayle was saying a certain thing. This brother was saying just the opposite. And I said, Just a minute. I said, You're mistranslating. He said, Well, Brother Vayle was wrong. So I was correcting it. I said, That's not the work of a translator. The work of a translator is saying the same thing.

You see, when Brother Branham saith the same thing, he's telling us, if we're translating this message, we better say the same thing he said. So we're all translators of this message, right? But we're saying the same thing he said. So I took the man off. I just wouldn't let him translate Brother Vayle's sermons anymore. Because you can't do that.

Brother Vayle found that out when he was in Germany. He was preaching, and his wife is Norwegian. Yeah, this guy was a German. And this guy was Brother Vayle's translator. When you speak as a preacher, there's kind of a sing-song pattern. You know, you say things a certain way, and a good translator says the same things the same way. But Sister Alison, she grew up in Norway, and Norwegian and German are very close, and she understood, "This guy is not even saying the same thing." He's preaching his own sermon. So she told Brother Vayle, and they got another. They actually got a woman to translate.

That happened to me in Hungary. I was saying things a certain way, and the guy was saying

the opposite. And in fact, just an illustration, I was saying the word baseball. You know, Brother Branham said, if you don't understand the doctrine of Christ, you can't even get to first base. And I was explaining that to get to base, getting on base, because if you're not on base, you're not even in the game. Okay? You have no chance of coming home. You're not in the game. That right? First base, second base, third base, and you're home.

Well, this guy kept saying, football, football. And I said, no, no, no. Baseball, he said, well, baseball, football, what's the difference? It's a big difference. If you just say what I'm saying, don't say something else. Okay? So a lot of people do that. They did it in Poland. I was over there, and a brother said, Oh, Brother Vayle said certain, certain, certain things. And I said, No, he's never taught that. Well, so-and-so said it in Germany, and we translated. They didn't even know German. They were using a dictionary. My goodness.

You know, people who pose as translators. I wouldn't touch it if I didn't know. You shouldn't touch it unless you know how. Even Google Translate can be wrong. My goodness. So no wonder there's so much confusion out there. People just mistranslate, and they think, Well, it's just… We're just… It's just church anyway, you know. It's not just church anyway. We're going to heaven. I don't want somebody to give me a direction over there to hell. I want the direction to heaven. Okay, you see? All right.

So, that is why, no matter what translation you have, there are what seem to be apparent errors. And some translations have more than others. But when you go back to the original understanding, the errors are not there.

Now, does that mean that we should then just throw away our translations and say, Who needs it then? No, but that is why we needed a vindicated prophet to be sent by God to straighten up the mess.

Now, it would appear to the casual reader that God is talking to the Son of God and calling Him God. But then we find in Verse 9 that the other one is God. So which one is God? But unto the Son, he (The Son of God says…) It doesn't say, The Son of God saith. It says, He saith. And they don't know who he is.

You see how the translation, which is not accurate to the doctrine of Christ, can throw the reading off? Now, Scripture does not fight Scripture if it indeed is God-breathed.

But that does not say that men's interpretations can't be off here and there. Thus the whole of Scripture tells you that there is only One God. Moses said one God. Jesus said one God. Paul said one God. William Branham said one God. And yet you're reading **Hebrews 1:8**. You think it's two gods. Or maybe there's a Trinity. That's the evidence of the Trinity, for it reads as though one God is talking to another God.

And yet this apparent reading would make you think there is more than one. For it reads as

though one God is talking to another God.

Some other translations done by Trinitarians say **Hebrews 1:8** is God who is saying this about His Son: `***O God, you will sit and rule for ever. You will rule in the right way***. Well, if you don't understand what you're reading, then you're going to take your own Trinitarian background.

Now, the problem with most translations is that they used the previous translations to translate from, and used only the original as a dictionary. And on top of that, all the translations were done by Trinitarians, and no translation of the original scriptures was done until men were thoroughly entrenched in the doctrine of the Trinity. So please do not tell me that your understanding does not play a part in how you translate.

It has all to do with your ability to translate correctly and to know the language of both the original language and what language you translate it to. A man needing a dictionary with only a slight ability in the language is not a translator. All right, now the problem with it is, it's like our press today. They don't report news. They report their own thinking about what somebody said. Okay,

Now, the problem with this Scripture we are using for our example is the word "***unto,***"which was translated in the King James Version from the Greek word "***Pros***", which was used many times in the Scriptures and has 21 different English equivalent words that were used by the translators.

The most often translated word was the word 'against', which was used 21 different times. Then the word 'before' was used 9 times. And the word 'toward' was used 9 times. And the other 18 were used quite evenly.

Some translate pros as '*unto*', some as '***according to***'. Now, there's a big difference between unto. So if he says, And unto the Son he saith, thy throne, O God, is forever and ever a Scepter. So God is saying that to God? God is saying to the Son of God that he's God? and "his throne is going to be forever? Well, he's left his throne. He went to his father's throne. So, if you translate that word **pros** as '**according to**,' and '***according to the Son, he saith, thy throne, O God, is forever and ever a scepter of righteousness***.' Now that makes sense because he's saying it to his Father, who's God, whose throne will always be.

But the Greek word '***Pros***' is a **preposition** which **denotes direction**. So it can either be '***unto***', which speaks of more than one God, a Trinitarian slant. But the other option is '***according to'***, which leaves the Bible-understanding of ***One God*** intact.

In grammar, a **preposition** is a word usually placed **before another to express some** relation, or quality, action, or motion to or from the thing specified. In this case, the Greek word ***pros*** is translated in Scripture as the following words:

about, according to, against, among,* because of, *before, between. But the main translations from the ancient Greek dictionaries use it in reference to space or time. In reference to another being, the word '***according***' is used. So I know that's a little bit deep, but you can go over that again.

Now, to explain what I mean by being able to use the right word in the right context, let's just plug in the three main words given by the Bible dictionary.

Let's try the one the King James used. *But **unto** the Son he saith*. Now, this shows direction toward the Son and leads one to think that someone is going to say something about the Son.

Now, the **NIV** and several other translations use the word "***about***" instead of "***unto***." "*But **about** the Son he saith…* "Again, we see the direction is towards the Son, as though someone is going to say something about the Son. And these translations were done by Trinitarians.

And in both cases it shows the one talking is God. And thus we find God calling the Son of God: God, making at least two Gods.

But let's now take the third leading usage of the word and insert it into the same equation. *But "**according**" to the Son he saith*. Now, the insertion of these words makes the sentence fit the entire rest of the Bible, and we are now expecting to hear what the Son has to say.
For if I say, "According to Justin he saith," I am not saying, "According to Justin," and then saying what Michal is saying.

If I say "***Thus Saith The Lord***," then I had better follow up with what the Lord has already said, or I will be guilty of injecting my own words into the mouth of the Lord, making Him a liar because He did not say it.

You see, we got a lot of these Pentecostals. Well, thus saith the Lord this, thus saith the Lord that. And you know what? It's just them saying it. It's not the Lord saying it.
That's why Brother Branham was always careful to have a vision where God was directing him. All right?

And then actually we cannot make God a liar, because we are only saying what the Lord said. So we're making ourselves a liar. But those who would say "***Thus Saith The Lord***" when the Lord did not say what they say He did, they are only showing themselves to be the liars.

So I hope you can see the importance of knowing the doctrine of Christ. And I hope you can see how easy it is to bring forth a totally wrong understanding simply by misunderstanding the context of Scripture. And as Paul warned, a wrong word can bring wrong results and a wrong spirit.

Like many people I've heard say, Well, Jesus said, I and my Father are one. That makes Him and God one. But then in the next verse, he says, Because my Father is in me. That makes a big difference. All right? But they don't. They leave off that piece. And they say, see, Jesus is God.

No, Jesus never claimed to be God. He claimed to be the Son of God in whom the Father dwelt. A big difference.

Question No. 6) **Hebrews 4:10**. What works are we to rest from? Our own inventions, or all the struggle? We are still going to serve each other.

Answer No. 6) **Hebrews 4:9-*11*** (We're going to read it.) *There remaineth therefore a rest to the people of God.*

What's that? It's the Holy Ghost. You know, the Sabbatarians. They believe it's a Sabbath day, like the Seventh-day Adventists do. Saturday is their day of rest. Our day isn't a day of rest. It's the Holy Spirit that gives you rest because you're not tossed to and fro. When you read the Word, it makes sense.

10 *For he that is entered into **his rest**, he also hath ceased from his own works, as God did from his.*

11 *Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.*

Concerning works, the problem is that most of the people are not willing to just 'Let go and let God.' They're not willing to trust God. If you got the Holy Ghost, you will. If you have an issue in your body, that's wrong. Headaches all the time, neck ache, whatever. Why don't you trust God?

Go to God. Say, look, I've got this recurring thing in my body. Would you show me what to do, Father? And you know what? He will. I really believe he will. People don't know how to let go and just let God. That's trusting. That's rest.

They've got a better way than God's way. That is why they will obey the Word outwardly, but inwardly they will fuss and complain.

Martin Luther said, *"God judges what is at the bottom of the heart. And for this reason, His law makes its demands on the inmost heart and cannot be satisfied with works, but rather punishes works that are done otherwise than from the bottom of the heart, as hypocrisy and lies*."

So if you do something, you go to church, you act a certain way just because, well, today's

Sunday, we're going to... You're a liar. But if you go because you can't wait to worship God, and you just love to worship God, that's from the bottom of your heart.

So if you're talking to someone and you say something wrong, don't beat yourself over the head. Trust that God's looking at your heart. He just skips over that thing that the flesh did, which was a mistake. Okay?

You see, the most important thing is to have Faith, which is revelation. Jesus said, "*Blessed are you. For no man has revealed this unto you but my Father, which is in Heaven. And upon this rock I will build my church, and the gates of hell shall never prevail.*" That rock is revelation.

So, concerning ***Faith***, **Martin Luther** defined it as: *Faith is not what some people think it is.* (Oh, I'm Presbyterian, I'm Baptist, I'm. That's not faith. Why don't you say, what is your revelation? Okay.)

Their human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. 'Faith is not enough,' they say, `You must do good works. You must be pious to be saved.'

You must preach. Like, focus on the family. You must be nice. You must be... Never talk. Listen. John the Baptist talked this way. Irenaeus talked this way. John the Revelator talked this way. They all talked this way. Read your Bible. Just read your Bible. Samuel. What did he do? He hacked King Agag to pieces. It was Samuel, right? Because there was another prophet in those days, but it was Samuel. Okay? All of them. I remember Brother Vayle. One day I went to visit him in 1979, and it was my first time there, and I asked him about a certain person. He said a certain thing.

And I went to bed, thinking, Lord, he's got such a wonderful handle on the Word, but he's so crass. And the Lord said to me, 'Which of my prophets was not crass?' And I began to look and examine every one of the prophets I could think of. Boy, they were all human. They were all human beings that were motivated by God. Period. And so you are human beings. We're supposed to love each other. Yes. We're supposed to be nice. Yes. We're supposed to be gentle, kind, all those things. Yes. But you also are human.

So you will have your off days, but God overlooks your off days. He's not looking at your outward flesh. He's looking at the bottom of the heart. And unless you're doing everything out from the bottom of the heart, you're going to make a lot of mistakes and cross up. Okay?
Even though they speak and hear much about faith. 'Faith is not enough,' they say, `You must do good works.

They think that, when you hear the gospel, you start working, creating by your own strength a thankful heart which says, ``I believe." That is what they think true faith is.

Like the Baptists. They say, it's your own choosing. No, it's not your own choosing. I wish I could just grab them by the collar and just say, read the word. Jesus said, You didn't choose Me. I chose you.

But because this is a human idea, a dream, the heart never learns anything from it, so it does nothing, and reform doesn't come from this 'faith', either.

*Instead, faith is God's work in us, which changes us and gives new birth from God. (***John 1:13:** *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God).*

Faith kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts, and all our powers. It brings the Holy Spirit with it.

Notice, Martin Luther said that Faith brings the Holy Spirit with it. It opens the door to receiving the new birth and allowing the Spirit of God to have entrance and to live within our hearts.

So God is looking at your heart. He's a discerner of the thoughts and intents. Of what? The flesh. What you just said. What you just did with your fists? No, of your heart. Okay,

Question No. 7) Hebrews 5:7. In what way were His prayers answered?

Answer No. 7) Hebrews 5:7 *Who in the days of his flesh, when he had offered up* ***prayers*** *and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;*

8 *Though he were a Son,* (talking about Jesus) *yet learned he obedience by the things which he suffered;* **9** *And being* ***made perfect****, he became the author of eternal salvation unto all them that obey him;*

Remember, the body was not God, Brother Branham taught us. **God's Gifts Always Find Its Place 63-1222 P:50** *The man, the body, was not Deity. But Deity was in the body.*

How many in here believe they got the Holy Ghost? Okay, are you God? But you're yourself, but you got His Spirit in you, right? All right, so why can't they understand that? And I'm saying the person who asked this question. I'm just saying why people don't.

Total Deliverance 59-0712 pp. 55-56 *Brother Branham said, Jesus was completely, totally man.* Well, what's a man? Three parts. What are the three parts? Body, soul, spirit. Right. So Jesus had a body, soul, and spirit. And God's Spirit came into him in the fullness. Now, what spirit was he born with? The spirit of God in a measure. But then God came in without a measure at the River Jordan.

So *Brother Branham said, Jesus was completely, totally man. He could cry like a man. He could eat like a man. (Think about that now.)Jesus was completely, totally man.*

He could cry like a man. He could eat like a man. He could become like a man. ***He was completely, totally man in His physical being. And in His Spirit, He was completely, totally God. So He made His flesh submissive to the Spirit that was IN Him.***

Isn't that what we are all trying to do? Make our flesh submissive to the Spirit? God's Spirit that's in us. And what God's Spirit in the beginning was, what? The Word. So we're trying to make our flesh submissive to what? The Word. That's the Holy Spirit.

(That's totally blind and totally deaf, you see?) You see, He was tempted in all manners like we are. He was a man, not an Angel. He was a man.

So, Brother Branham said. But he yielded his flesh to his spirit. That's what we're asked to do.

So, what things did Jesus pray for? Well, for us to receive the same DOXA as He had with God before the world was framed. That's one thing. And I think that is the most significant thing he prayed for as well.

John 17:20 *Neither pray I for these alone, but for them also which shall believe on me through their* ***word****;*

How does the Holy Ghost come in? The Word. We're washed by the washing of what? The Word. Okay.

21 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

22 *And the glory* (that's the Doxa) *which thou gavest me I have given them; that they may be one, even as we are one:*

So how was Jesus one with the Father? Because he was submissive. He submitted, He yielded himself to the Spirit, to the Word of God. How are we one with God? The same way. Submitting, yielding your spirit to the Word.

23 *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

25 *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.*

26 *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*

How could he say that the love that God had for him would be in you? Because he knew you were in God as brothers and sisters. I mean, you were in God before the foundations of the world when he was. Right. Well, then you have the same love of God in you that was in him. Right. And that's why God placed you here for testing. All right? Trials and testing. All right?

Question No. 8) The children also wonder how it will be in the Millennium, like if they will have their own family and have children. But we can try to find some sermons about it.

Answer No. 8) The Bible gives us the answer in **Isaiah.** Now I am going to read two scriptures about the millennium. Those Scriptures are **Isaiah 65:21-25** and **Revelation 20:1-15**. So let's just read these scriptures, and we will get our answer. Because that's what Brother Branham had to do.

Isaiah 65:21 *And they shall build houses, and inhabit them…* **1)** So we will build houses for ourselves and live in them. *…and they shall plant vineyards, and eat the fruit of them.* **2)** So we will grow our own food. Plant vineyards, and we will eat them, okay?

22 *They shall not build, and another inhabit…* **3)** So we will not be making money off our homes. We will not sell our homes. The home we build is the one we will inhabit for the 1,000 years. But they're not going to be a broker over there, okay? They're not going to broker real estate, okay? That's what I'm saying. There won't be anybody brokering real estate. *…they shall not plant, and another eat…* **4)** So our agronomy is not for profit like we do now. It will be more like pioneer days. You will store the things in your cabinet for certain seasons. You'll grow it in certain seasons, and you'll eat it all the time, okay?

…for as the days of a tree are the days of my people, and ***mine elect*** *shall long enjoy the work of their hands.*

5) In other words, the work of our hands will be enjoyable, but very simple. We will make our own clothes, eat the food we grew. We do live in the house that we build.

23 *They shall not labor in vain, nor bring forth for trouble…* **6)** so it will be a simple life, but very rewarding, no decay, no rot, like this Satan's Eden we are in.

*…****for they are the seed of the blessed of the LORD, and their offspring with them.***

So if you have offspring in you, all I can say is that Brother Branham, in one place, said that there would be children born in the millennium. I'm not promising anybody that they will have children in the millennium. But if it's been the desire of your heart, I believe you will somehow.

Don't ask me how, but with God all things are possible. All right? Fathers, mothers, children. There won't be grandchildren there. You'll be a child. You'll be a child, sister. Okay.

So those living in the millennium are only the seed of God that were in His mind before the foundations of the world. *…and **their offspring** with them.*

24 *And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.* **7)** We will live quite simply. But as in Eden, we will have a one-to-one relationship with our God. But there is no marriage in heaven. You won't have that kind of relationship. We are all brothers and sisters.

Before we call, He'll answer. Okay, in other words, Adam and Eve could talk to God. God talked back to them. They had a conversation. Now, conversation isn't just me doing all the talking or you doing all the talking. Conversation is: I will say my piece. You have a chance to say your piece. It's not: Well, I said what I said, and you shut up. That's not conversation. Conversation is: I'm saying what I want. Now, your turn. All right. It works both ways.

25 *The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.*

8) This last part tells you the conditions of how we will live, and our existence will be wonderful and peaceful. Unlike the early pioneers who had to deal with predators and hostile people not wanting what they considered their lands to be inhabited by others. So there are wars and all that kind of stuff. There won't be any in the millennium.

Even throughout Bible times, they had to fight their way in to occupy new land, and that is because they were still moving from one place to another. But not so anymore. We're not going to be a bunch of vagrants moving from here to there.

Now, see, let me just say this now: When the New Jerusalem comes down after the millennium, we'll be living in New Jerusalem.

If you got family, siblings, whatever you got in the New Earth, you'll travel then. But in the millennium, it is not meant for that. Well, let's go to Disneyland. It won't be there. Okay, let's go to the Grand Canyon. It won't be there. You know, all the low things would be made high. All the high things would be made low. It's just going to be nice. Okay.

Question No. 9) When we pray for each other **for healing**, what are we actually doing? Do we pray for that person's revelation on the subject of healing? Or if something in their life is in the way for healing, can they get help to get rid of it?

The work is already done, so what are we asking God to do? Since things happen when we pray, and this is the way Jesus said we should do it, I understand this is the right way.

What would be **the difference between commanding the power of Satan to leave a sick person in Jesus Christ's name and praying to God for mercy**? I understand it has to do with the leading of the Holy Ghost.

I heard this the other day, and that gave me more understanding about praying without laying hands:

Now I'm going to read you the quote, but before I do. All right? Whenever you pray, if you're praying for healing, take time for you and the person you're praying for. Search your conscience. And if there be anything that would hinder that prayer from going through. Because remember, God said, I won't listen to a hypocrite. All right?

In other words, if you've got any iniquity in you, it stops it right cold. So just take time - two, three minutes, whatever - and just make sure, like the woman came up and Brother Branham said, You never confessed your sin. And you're coming up to get healed? You should have been when we were praying out beforehand. You should have been asking God to forgive you.

64-0209 – Countdown 98 Brother Branham said, *Now, the first thing is, these things that we're talking about, are they so, are they not? We know the Bible promised it, but is He here? God is here to do what we…what He promised that He would do.*

God is here. See, we've gone beyond speaking with tongues. That's—that's all right, see. We've gone beyond these little things.

And, see, we're into a place now where we've got to have astronaut faith, that's astronaut power to realize that we're in Christ already, just more of Christ, see, to lift us up into Heavenly places.

99 *The old method of praying, laying hands on the sick, that's good. That was Luther's days, friend, back in the automobile, or so forth. We're beyond that now.*

100 *Remember, Jesus came to the Jews, the old days, Jairus said, Jairus said, "Come and lay Your hands upon my daughter, and she'll live." But the Roman said, "I'm not worthy that*

You come, just speak the Word." See? To rec-…He recognized the power of Christ, that He was over all things.

101 *Now, if Christ is over all things, He's got to keep His Word. He is King. He is God. He must keep His Word, "The works that I do, shall you also." Now,* ***as far as healing somebody, nobody can do it, because it's already done.***

It's already done. It's just the recognition of it, see, the recognition that He is in our presence. Do you believe that? Now pray for a few minutes, say, "God, be merciful."

Now, listen. Brother Vayle told me the reason why he quit laying hands on the sick. He was trying to get the people healed right in their seats by using the Word of God only. And he said, "But a lot of people didn't have enough faith to get healed by the Word". He said, "That's my mistake". "I should have recognized that and laid hands on them".

Brother Branham did that. He laid hands on certain people, and other people were healed out in the audience, right? So it depends on your faith. Be it done unto you according to your faith.

Answer to Question No. 9) When we pray for the sick, there is a dual blessing we get with our prayers. **James 5:15** And **the prayer of faith** (Revelation) **shall save the sick**, and **the Lord shall raise him up**; and **if he have committed sins, they shall be forgiven him**.

So, there is a dual blessing when we pray, spiritual healing and physical healing. So if you do it right before you come up for prayer, you'll have already made right the thing in your heart that might be holding you back. All right? If you have committed sins, they shall be forgiven you. God, forgive me, right? Then you come up and get hands laid on your body. Get the preacher or the ministers, the brothers, to lay hands on you. And you will get the healing in your body. Okay? That's how it works.

God in His people 50-0227 P:5 *Many of them understood Him. The common people heard Him gladly. And it's a great deal that way today. But I've noticed the people; all denominations almost attend the meetings.*

We even have the Orthodox, the Jews, Greeks, Catholics, and all types. But God never respects any different denomination; He just respects the faith that's in the individual. "I can, if ye believe," He said.

And then He said, "Go and sin no more, or a worse thing come upon you." (Well, what's sin? It's unbelief. Go and don't disbelieve anymore. Okay.) *So therefore, in order to obtain your healing, you'll have to become a Christian after you're healed.*

And I believe, I would say this, talking of the dual atonement, when you are healed, your sins are forgiven you. I didn't hear very many 'amens' on that, but it's the truth. "Confess your faults one to another, and pray ye one for another, that you may be healed."

James 5:16 *Confess your faults one to another, and pray one for another.* So see, confess first. That's what James says. I should have put a **1)** there so you all remember it. *Confess your faults one to another, and pray one for another, that ye may be healed. The* ***effectual fervent prayer*** *of a* ***righteous man*** *availeth much.*

If this is to take place and be answered by God, it takes **1)** Effectual prayer, **2)** Fervent prayer, and **3)** coming from a righteous or rightly wise man

Maybe we can read it this way. For the prayer to be effectual, it takes the fervent prayer of a righteous man. It doesn't take a perfect man. It takes a rightly wise man.

17 *Elias* (he's a prophet, remember.) *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.*

18 *And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.* **19** *Brethren, if any of you do err from the truth, and one convert him;*

20 *Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*
We saw this in Brother Branham's life. We have seen it in Brother Vayle's life. And we have seen it in my own ministry many times. I have Brothers who reported all over the world that our prayer changed the weather. It brought down the temperature. It stopped rain, and it started rain, for lack of it. We have seen this in Malawi, Mozambique, Uganda, Argentina, and here in the USA.

The latest is Brother Peter, when we prayed for the rain to cease. We were on the phone. It was raining like cats and dogs both here and there. His pond had overflowed up to where the chairs on the deck overlooking the pond were underwater, or at least partially underwater. I think half underwater. And within minutes the rain ceased, and the flooding stopped, and all the water began to recede. That is God.

I was looking out my window from my study at the time, and I said, Let's just pray for me as well. Because it was coming down, the raindrops were huge. You remember, it was a couple of Saturdays ago, a few Saturdays ago. And I looked out. I should have taken a picture before, and after I did take a picture after it was dry, we prayed, and then I looked out the window, and it was pouring down. And I looked on my app, and I still had it on my phone. The minute I took the photo of the app beforehand, I took the photo afterward, and it was all in red, and

then it was all green.

So just science testifying to the word of God. God is still powerful. His word is still sharper and can discern, and it can heal, and it can do anything that God intends, and intends for us to do. And Jesus said, The things that I do, you will do also. And greater things will you do, because I go to my Father in heaven. And that means: More of it.

And we've seen many, many times. I mean, I don't want to compare my life to Elijah, but Elijah had from 8 – 14, depending on the count. And Elisha had supernatural in his life. Elisha had 16 – 28, depending on what method they counted by. Elisha had a double anointing. I've had around 47. But these were just witnessing the supernatural. You know, and I went through that, but maybe two years ago. And I showed you 47 times that I've been a witness to God's supernatural presence and things that He has done. So I'm not saying I'm Elisha or anything. I'm just your brother. I'm just saying that God will do it for you too, if you just get your heart right and do it before God. All right,

So let's just bow our heads in prayer. *Gracious Father, we're thankful, Lord, for Your word. We're thankful that You are the same yesterday, today, and forever. And that You are God, and You change not. So if You did it for this one over here, You're going to do it for this one here. And I believe it with all my heart that what You said is what we have a right to. In Jesus' Name we pray. Amen. Amen.*