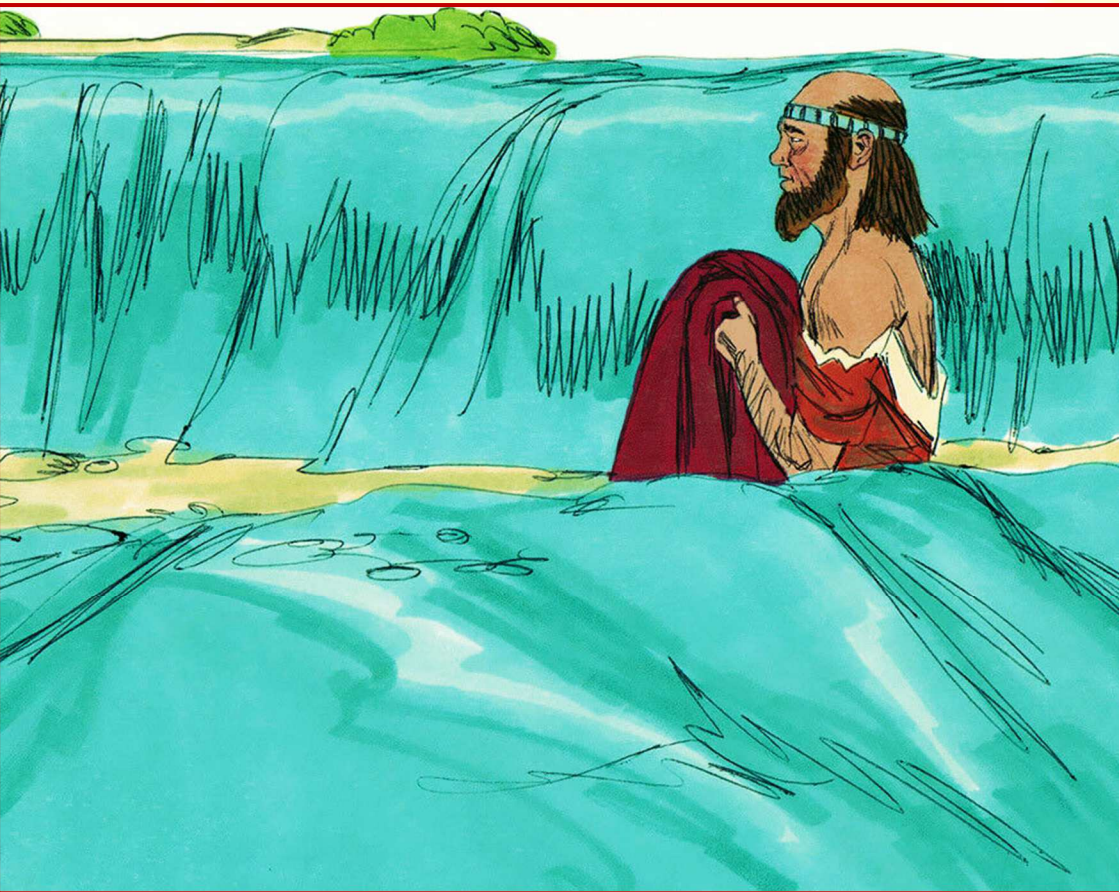


# ***A Secondhanded Robe***



**WILLIAM MARRION BRANHAM**



Message: *56-1125M -  
A Secondhanded Robe*

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27 And then, as we see the pattern of our lesson today, of Elijah, during his reign, he...or, his pilgrimage on earth, why, he was a great, mighty man. God was using him in mighty ways, with mighty power. And we find out that during this time, there was a group of impersonators who tried to impersonate

Elijah, who tried to do the same things Elijah done.

28 And so we find the same thing today; impersonation of Christianity, people who try to act like Christian, who try to make themselves Christian. You can't do that. God has to do that. He's the only One Who can do it.

29 So they formed a school, and called it, "the school of the prophets." And they all went up to the school of the prophets, and they

educated them. And I can imagine all those preachers up there, wearing the same kind of coat that Elijah wore. I can imagine trying to impersonate him on his voice, the way he spoke. And—and way he presented himself, everyone trying to do the same thing, because Elijah was a great man used of God.

30 And we find the same thing today. I was listening to a radio broadcast, not long ago. They got Billy Graham's

all over this country, since Billy was in Louisville. Everybody trying to impersonate the same thing, almost comb their hair the same way, and—and wear the same thing, and the same kind of voice, and so forth. But you can't do that. You've just got to be who you are and what God made you to be. That's right. And so we find how that, perhaps, in them days the same thing took place.

31 Now, God, seeing, foreseeing that Elijah's days were numbered, that he had so long he could stay here on earth, as everyone has. So, He was going to have a successor to Elijah. And when He did, God called this man. He wasn't in no seminary when He called him. He was plowing in a field, with a yoke of ox, doing the service, or taking care of his mother and father. And God called him to

be the successor of Elisha, or Elijah.

32 Perhaps many up at the school thought they were sure they were going to be his successor, they was going to wear his robe as soon as he was finished with it.

33 But, God does the calling. God does the choosing. God does the electing. God does the setting in order. "God hath set in the Church: some, apostles; some, prophets; some,

teachers; some, evangelists; and pastors.” God does that, Himself. We cannot make one hair black or white, neither can we add one thing to our stature by taking thought. God, in His infinite grace, and by His election and His foreknowledge, sets these things in order, and every wheel works just right. I like that.

34 I would be a discouraged man, this morning, if I didn't believe in

the election and calling of God. If I thought that this world was left to the outcome of it, by the power of man, and by the wisdom of man, and by “the big four’s,” and the U.N.’s, and who never even mention God’s Name. I’d be a discouraged person. But I’m not looking to that for the outcome.

35 I look down in the pages of this old Book *here*, where God wrote It out, and everything will come just

exactly the way He said it, and that's all. So, the only thing for me to do is not line up with them, but line up with Calvary. Line up with God, line up with His Word, stay in His Word. No matter how much it looks like it's going to be *that* way; it's going to be the way God intends it to be. It can't be nothing else. For, Him being infinite, knowed the end from the beginning, and He makes everything come to His praises. That's right.

36 “All things will have to work together.” Everything will have to shape right up to its place. My! If that wouldn’t make the courage in a Christian! Nothing can go wrong. After all, it’s not our battle; it’s His. It’s not our wisdom; it’s His. The only one thing we had to do is put our faith and trust there, and set still and see the glory of God, see how It moves around to Its place, and every wheel moving. It may be scattered

from side to side, but It'll move right into Its right place when God speaks the Word.

37 He knew the end from the beginning. He knew he was going to choose. He knew Elisha would take Elijah's place, before the world was ever formed. Everything has to work just exactly right.

38 And we are worried about our loved ones, and so forth, "Will they ever come in?" Their names, if they were

written in the Lamb's Book of Life, before the foundation of the world, they'll work right in there. That's the only thing he can do. We give witness and shine the Light. God does, the One that brings It to them.

39 Now notice, in Elijah, then, after he threw his robe on him, and tried it on him. In other words, Elijah the prophet, who had the mantle of God on his shoulders, he came down and laid it across Elisha, the farmer, to see if it

would fit him. And it taken about ten years to get altered, to fit that mantle.

40 You know, God usually puts us in the shop and trims us up. Now, He didn't alter his robe to fit Elisha; He ordered Elisha to fit the robe. And that's what He does today. He alters us to fit the robe, not the robe to fit us. Sometimes we want to make the robe fit us, but we can't do that. You've got to (let) be altered, yourself, for the robe. It's

God's robe, and He made it perfect. And we've got...He has got to bring us into that realm, to make the robe fit us.

41 So, we can't be perfect, ourself. We know we can't. There's no way for us to be, and, yet, He said for us to be. So, but, what He did, He made a propitiation for us; the Lord Jesus Christ and His righteousness. That's where the perfection comes; of ignoring our own holiness, of which we have none; and our

own thoughts, which ought not to be. But we rest solemnly upon the finished work of the Lord Jesus. God sent Him to the earth, and it was in Him that we rest.

42 Notice, all these years, as far as we know, he just had that one baptism of the robe going over him. But through the years, God had molded the man's character into a place to where, after his call, that he would fit into the robe

and be the servant of the Lord.

43 And then when Elijah passed through and throwed it on him, and they started up towards Gilgal and many of the other places they went, on to the school of prophets, on their road, journeying on. And, finally, Elijah was trying to get Elisha to turn back. Did you notice it? Trying to get him to turn back. Said, "I..." Otherwise, "Maybe the road is a little too steep for you, son.

Maybe it's a little too narrow for you to walk."

44 You know, where Elijah was, was straightness. And wherever God's true servant preaches the Gospel, it's a straight, unadulterated Gospel where It's preached.

45 Why, one day, he went up there to the school of the prophets, to visit them, and they asked him to leave. They said, "It's too straight around here, for us."

46 What we need today is some more straight, Gospel preaching that'll separate the wheat from the chaff, or the right from the wrong. Make what's right is "right," and what's wrong is "wrong."

47 All these fellows with their experience, and all that they were! They sent out to get something to eat, and one of them got a wild vine, and gathered some wild gourds, and cooked up some death in their ecclesiastical pot. And,

the first thing you know, they cried out, “There’s death in the pot!”

48 But Elijah, with a double portion, knowed what to do, so he put a handful of meal in the pot. Said, “Now go right ahead and eat it.” In other words, they...

49 Today, a type, I would think, that we’ve got a lot of Methodist, Baptist, Presbyterian, Lutheran, Pentecostals, and everything else, all mixed together, and

one fighting against the other. And we don't need to oust the whole thing and do away with it. We need another handful of Meal. Keep the same church.

50 The meal was from the house of the school there, which was the meal offering that the people had brought in, and the firstfruits of the harvest which was ground with a certain burr that made every grain of meal the same. And then when...

51 This meal, being the same, was a type of Christ. Meal is life. And when the type of Christ, the meal, being ground up the same; meaning, “Jesus Christ the same yesterday, today, and forever.” And the meal in the meal offering, and when they put this meal into there, putting Christ into death brought Life. That’s what makes the difference in our dead form, in our differences, in our ecclesiastical

arguments and everything. If we would just bring Christ into it, it would change death, and separation, into Life, if we would just do it.

52 There is nineteen million Baptists in America. There is thirteen million Methodists in America. There is eleven million Lutherans in America. And ten million Presbyterians in America. And God only knows how many Catholics, which outdo any of the denominations. But, in all of it,

what do we need? A handful of Meal. We need to bring Life to the church. And Christ is the Life. He came to bring us Life.

53 So, they had their disputes, and their schools, and their theo-...theologies, and so forth.

54 And then Elijah told Elisha, “You better turn back, because the way may be a little hard.” But a man of God who has once faced it, or been throwed across his

shoulder the robe of God's righteousness and power, it's not too easy to turn back.

55 When I heard the pastor say, this morning, that our... "Many are becoming discouraged." What we need, brother, is take courage! What we need is to be encouraged. It's right. Trials may come. We never was promised to be immune from them, but He'll give grace to go through them. If the mountain is too high to go over, too deep to

go under, too wide to go around it, He'll give grace to go through it. That's right. Just don't worry, but keep your eyes on Christ, for He's the only One that can take us through.

56 Now, we see them as they journey on, come to the school. And he said, "You stay here now. Be here, and settle down and be a good teacher of theology, and so forth. And you probably, someday, may become the dean of the

college here. But I've got to go on down a little farther."

57 Could you imagine a man of God being satisfied to be a dean of a college, when the Power of God laid right around where he was standing? No, sir. He said, "As the Lord liveth and your soul liveth, I'll not leave you." I like that.

58 Stay with it, no matter how much discourage, even it comes from your mother, your

papa, or from your pastor.  
Stay with Him.

59 On to the Jordan they went. They crossed over. And Elijah said, “Now, what will you that I do for you?”

60 He said, “A double portion of your spirit to come upon me.” He knowed he had a work to do. He said, “A double portion.” Not just a good warm experience, not just a good handshake, or a good fellowship with the rest of the church. But, “What I

want is a double portion of what's the best now."

61 I tell you, when God sets a man for a world task, he has got to have something better than the world has got. He has got to have something better than the church has got. He has got to go for a double portion.

62 And if there ever was a time that a double portion is needed, it's today, in the realms of the people; something better, something

higher. I can't...I think beans and cornbread is very good, but sometimes I have to reach up a little higher. And we do that; we've got to. We've got to keep climbing. Israel was backsliding if it kept staying on the same ground. She has got to be moving on or moving back. And that's the way the church is.

63 So, as they went along, it wasn't but a few minutes until he said, "You've asked a great thing, but, nevertheless,

if you see me when I go, you can have what you asked for.”

64 Now, that has to be singleness of motive, singleness of heart, singleness of eye, keeping your eye on the promise. Hum! If you're sick this morning, if you're afflicted, there is one great promise; not by Elijah, but by God Himself. “If thou canst believe, when you pray, believe that you get what you ask for, and you shall receive it.” No matter

what the doctor says, how much *this* goes or *that* goes; keep single on the promise.

65 Elijah give him a commission, “If you see me when I go, it’ll come on you.”

66 There’s a promise, “If thou canst believe, all things are possible to them that believe.”

67 Sometimes I look at myself, and think, “I’ve been such a jellyfish in my life. I have waited, and missed many thousands of souls, into

the Kingdom, because I've waited and said, 'God...' Depended too much on a spiritual gift. And said, 'Lord, if You will just show me, if You'll give me a vision what to do.'" And God gives a vision, then I'll turn around and let somebody talk me into something else.

68 And, oh, I have never come to the spot, yet, until I...like I have at this time, that I feel it's a faith, that we must step out there, because it's a

promise. And the things that He has done, and the healings that He has performed, and the miracles; insomuch, has come down and had His picture taken by the side of us, and so forth, which has never been known since the world begin. And then stand around like a jellyfish? It even makes me discouraged with myself. It's time to keep your eye on the promise.

69 And that's what, by God's grace, I aim to do. And I realize that every devil of hell will shoot at it. But, by God's grace, I aim to keep my eye on the promise.

70 Elijah said, "If you..." Elijah said, "If you see me when I go, you'll have what you ask for." That's right. You got to keep your eye on it; watch the promise. Like, what if some of the school, if he turn back, and say, "Hey, boys, how am I doing now,

following right along behind the prophet?" He would have failed, maybe. But he didn't care what the school thought, or what all the teachers thought. He didn't care what the neighbors thought, or the houses, or who looked at him. He kept his faith in the promise.

71 What we need today is faith in the promise of God, and don't pay no attention to what *this* one says or *that* one says.

72 As a brother said, a minister had two girls that were mute, and that the criticism on Divine healing, that, “The children could not be healed.”

73 Don't pay no attention to the critics. Keep your faith on the promise. God said so! “The prayer of faith shall save the sick, and God shall raise them up.” If He can make one deaf mute to hear, He can make another deaf mute to hear. We know, by infallible

proofs, that He does that. Keep our faith on the promise. Our eyes single; our ears single; our hearts single; and, one thing, on Jesus Christ, and He is able to perform that which He has promised. Oh, when we think of that, it changes the whole scene when we get that. God made the promise. God was the One that said it.

74 Now, here was God's representative said it, and now God Himself has said it.

Then what can we do? Nothing but keep our mind on that. Said, "If you see me when I go away, you can have the promise." Elisha kept his eyes on Elijah. No matter what hollered from each side, what taken place on each side, what taken place before that, he never even looked at it. He kept his eyes on the promise. There you are, your eyes on the promise.

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84 Keep your eye on the promise. God said so, that settles it. That's all of it. If God said so, God is able to keep His promise, or He would never make it.

85 Abraham called those things, which were not, as though they were. And, for twenty-five years, stood on the impossible, because he counted God was able to perform what He had promised. Amen. And we are

the children of Abraham, by faith.

86 Certainly, Elijah kept his eyes on...or Elisha on Elijah, and as they went on. And after a while, the chariot come and parted them, one to one side and the other, and then it picked up Elijah. Upon...He stepped on the chariot and went up, and put his robe off his shoulders and threw it back to Elisha. Because, Elisha had growed into it, you

know, so it fit him right. And could you imagine...

87 Oh, I want you to give me your undivided attention, as I feel my throat tickling. I want to ask you something.

88 Could you imagine how Elisha felt when he picked up this robe, placed it upon his own shoulder? Oh, what a feeling!

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97 Then went Elijah. After...His whole heart's desire was to get that promise. He wanted the promise. That was his motives. That was his all. That was his life. That was his intent, everything. All, everything, hung on getting that promise.

98 I'm persuaded to believe that we're not sincere about this thing that we're talking about. If your whole motive, this morning, rests upon,

“Giving God praise for my healing. I’m determined to be healed by the Power of God. I’m determined to live a Christian life. I’m determined to walk in peace with God. I’m determined to do it. I don’t care what mother says, what church says, what pastor says, what anybody else says, what the world says. I’m determined. That’s the singleness of my heart.” You’re going to get somewhere then.

99 Then, when Elijah saw that he was determined to get it. Elijah, Elijah saw that Elisha was determined, he gave him the promise. Now, the promise was, “If thou can see me when I go! If you can see me when I leave!” Now it’s left up to Elisha. He wanted to hear the promise, so he got the promise. Now there’s an “if” in it. “If you can see me when I go!”

100 Now, if you are sick this morning, and you want to

be healed, I can prove to you Christ gave you the promise. The promise is yours, “If thou canst believe! If thou canst believe!” Don’t be defeated.

101 Now Elisha wrapped in the robe of Elijah, the prophet. What a conqueror’s march! How he walked, treading to Heaven, as a conqueror! He had heard the promise. He felt the power. He was walking like a warrior, right down to Jordan.

102 Praise be to God, friend! Every believer, this morning, that's robed in the righteousness of Christ, is walking towards the Jordan road. That's right.

103 Let atomic bombs come; let her, however way. We're robed and walking, the conqueror. Amen. I... "Fear not. I have overcome the world." Yes, sir! Remember what? "I have overcome the world." [Brother Branham claps his hands together two

times—Ed.] Christ said that. [Brother Branham knocks on the pulpit two times—Ed.]

104 Elijah was walking with a secondhanded robe on, even like a conqueror, correctly, coming to the Jordan.

105 Brother, let me say this in respect to you. Don't you put on somebody else's robe that's all moth eaten with doubts, where all these defeats and superstitions and ups-and-downs has put holes

in it, and they're leaking all through. You put on the robe of the Conqueror, Christ. Don't trust in your church who once taught salvation by the baptism, the Holy Spirit, who once taught Divine healing and now deny It, all eat up with the moths of doubt and everything else. Put on the robe of Him that never lost a battle, for you're on your road to Jordan. Amen.

106 Now, he had on a secondhanded robe, that's

true. And many of the people this morning have secondhanded robes on. But when he come to the Jordan, he realized that the robe alone wouldn't do the work. That's right. And the church, the Methodist, the Baptist, the Pentecostal, the Presbyterian, "Oh, we have schools! To...My, we have all the ethics, of the Bible, down pat. We've got all the woven robe all right, the promises. We've got it all. Oh, we are baptized,

go down. And we're very apostolic. We have on the apostolic faith. We believe in Divine healing. We believe in God. We believe in the Powers of God. We've baptized, in the Bible, the way the Bible said. We've received the Holy Ghost. We've spoke in tongues. We do all that." But, brother, if that's the only thing you need, you'll find your lack, too, when you come to Jordan.

107 Oh, you may be taught. You may be smart. You may have a D.D., Doctor of Divinity. You may have a Ph.D., a Doctor of Philosophy. You may have a LL.D., Doctor of Latin. You may have all kinds of degrees. You may have the robe of the Methodist church on you. You may have the robe of Pentecostal church on you. You may have the robe of Assemblies on you, or the Oneness, or the Trinitarians, or whatever it

might be. It's only a secondhanded robe, to begin with, that's right, of some man-made dogmas, been thought up, so forth like that; and even if you have been a Christian, and the church has been a Christian, and robed correctly.

108 But when Elijah, standing up, conspicuous, to a whole bank lined full of prophets and critics, seeing what he would do. And here he come, walking with Elijah's

robe on. Oh, my! Hallelujah! He is schooled, otherwise. He is educated. He is submitted. He believes. There's nothing wrong with him. He's coming down to the Jordan. The world is a watching him.

109 O God, how we need that today! With many a schooled and educated scholars; with many men who can tear that Bible apart and set it together, in mathematics; many men who can do great things in the

ways of teaching; who knows Bible history to the very moment, who can tell you the hour the candle was lit, and the hour it went out. They can tell you all these things. And they're...They've got the water baptism. They've got the spiritual baptism, as they call it, the robe. They've got everything just set in order.

110 So did Elijah. But when he come down to the Jordan, to face the critical world, what did he cry? "Where is the God

of Elijah?” It wasn’t the robe of Elijah that done it. It was the Power of the God of Elijah, that done it.

111 And the thing the world needs this morning is the Power of the God of Elijah. You might have spoke with tongues and shouted, and run over the floor. But what we need is the Power of the God of Pentecost, to produce the lives and things that was lived in that day, in the apostolic power.

112 A secondhanded robe was all right, but he needed a fresh call in his heart from God. He needed a fresh anointing from God. He wore a secondhanded robe when he come to the river, but he needed a brand-new firsthanded call from God, a firsthanded Power from God, to perform the miracle.

113 And, my brother, don't you be afraid to ask God anything. You must demand God, or ask God, for anything

that He has promised. For, if I am introducing a God that's omnipotent and all powerful, and if I be a servant of God, I must do the works of God. And if I do the work of God, I must demand of God to bring these things to pass, because He is demanding of me to produce the impossible. I have to ask Him. I have to call upon Him, and stand there and say, "God, You promised it." So do you, every person.

114 “You shall receive power,” Acts 1:8, “after the Holy Spirit is come upon you.” After the Holy Spirit is come upon you! After you’re robed as a Christian, after your faith has set in Christ, then you shall receive power. There you are. Yes.

115 And, brother, sister, every one of you, this morning, may I say this before praying for the sick! May I say this! By God’s help, you pray for me. As I stood, ten years

ago, at this platform, preaching on David and Goliath. Now, it isn't a Goliath that's hindered me. God has slayed him before me. But the thing that's hindered me, is a lack of faith, the lack of something that I knowed was around.

116 And this morning, before this little tabernacle again, I'm screaming: where is the God who gave this promise? Where is the God who met me with this, yonder?

Come forward, God, and give me a courage. Give me a strength. Give me a determined mind, regardless of what comes or goes. Whether it looks dark, or whether it looks...Whatever it looks like, move on. The promise is true.

117 Brother, sister, one of these days, to you sinner friends here this morning, and to you people who are trying to impersonate Christianity. You may belong to church.

That's very fine. I have nothing to say against that. Nothing against your fine scholarly education, or against your theology. I have nothing against that. But, oh, where is the God?

118 It wasn't Elijah, after all. It wasn't Elijah who opened up that river. It wasn't his robe. Elisha took it from his shoulder. He folded it just the same way that Elijah did. But when he begin to try to wave it, there was no Power

there. Then he cried, knowing that God was somewhere, “Where is that God? Where is He?” Then something must have struck the prophet, for he waved that robe and struck the water, and she opened hither to thither. And before the clergy of that day, before the critics of that day, he walked across the Jordan, just like Elijah did before him.

119 We don't need the teachings; we have that. But we need the God of Elijah. We

need the Power of the God of Elijah, back in our church. The power to make it hold there, and call God's Word, "Right," regardless.

120 And we're, everyone here this morning, as human beings, on our road to Jordan. "And when he came to Jordan." You're going to arrive there, one of these mornings or one of these nights.

121 When he came to Jordan, he was walking as a conqueror. But, when he

came to Jordan, that was the difference. He had a secondhanded robe on. Another man had wore it. But it was a good robe, and he knew what the man was that wore the robe.

122 Brother, sister, one of these mornings, I got to come down to Jordan.

123 Was thinking. This afternoon, we're going down to Brother and Sister Wright's. Don't forget them. This is their golden wedding anniversary. I

believe, the church, they're going to have a—a dinner with them. I was thinking, the other day: fifty years! And I see them both, well aged and stricken down. I thought, "Yes, I'm forty-seven years old." They was just married three years before I was born.

124      Forty-seven!      I'm walking towards Jordan. I've got to come down. I've got to get there. I'm going to arrive there. It may be in an accident on the road. I may drop from

the air, in a plane. I may be shot through, with a devil's dart somewhere, and die. I don't know how I'm going. But, there's one thing I know, I'm going, and I'm walking towards Jordan.

125 But when I get there, I want to know one thing, that I got a secondhanded robe on, too. I ain't trusting in mine, 'cause it's no good. For, as soon as Elijah picked up Elisha's robe, he tore his into pieces and threw it down. And

that's the way it was when I found Christ. I tore my ownself up, my own ideas, my own nonsense, my little petty thing. I thought, when I was a little, Baptist preacher, I was just about as...I was somebody. But, I tore it out; I put on His robe. And when I come to Jordan, I want to find myself wrapped in His robe. He'll follow that. And we'll arrive there one day.

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