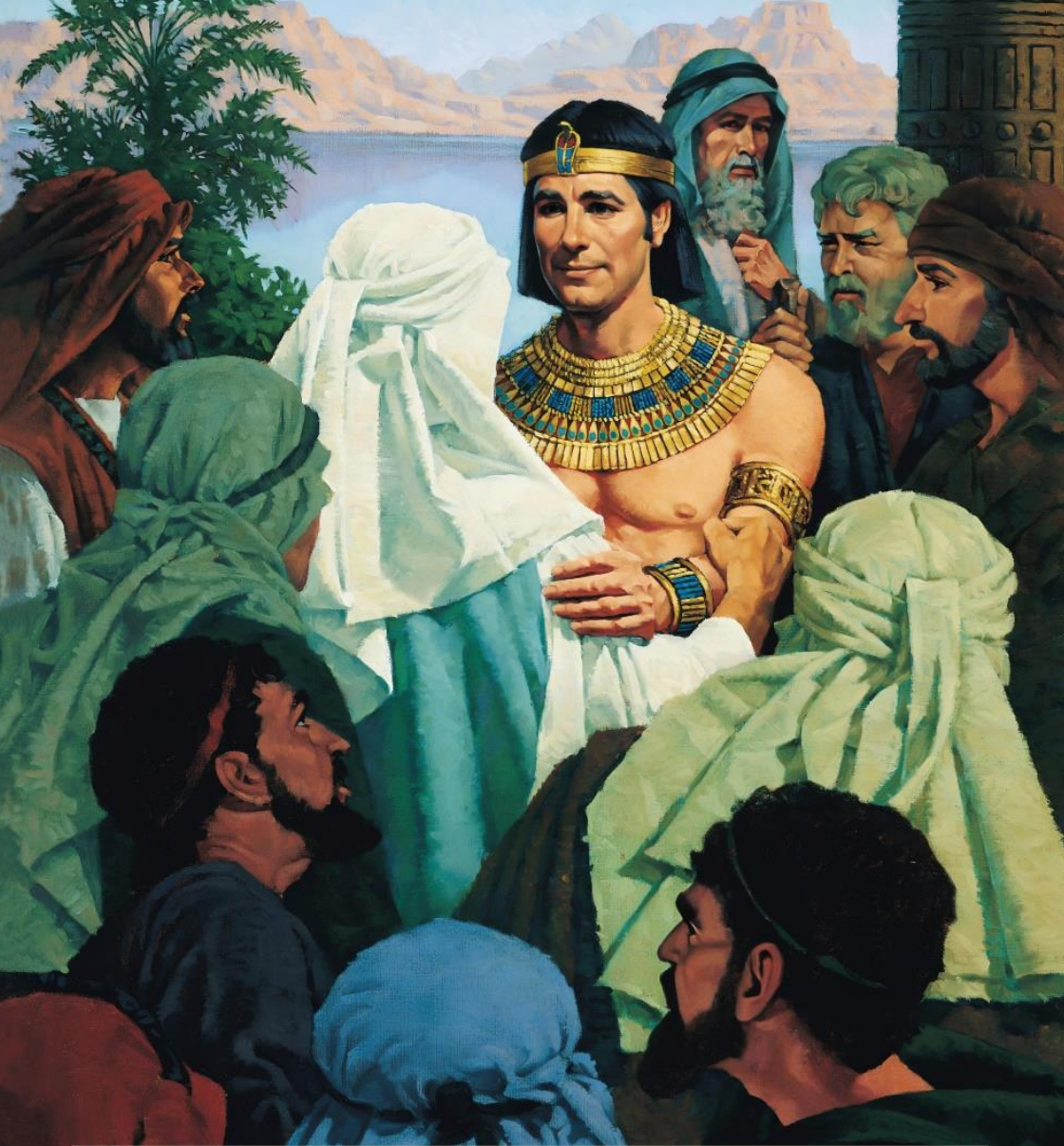


Voice of the Eagle

September 5, 2024

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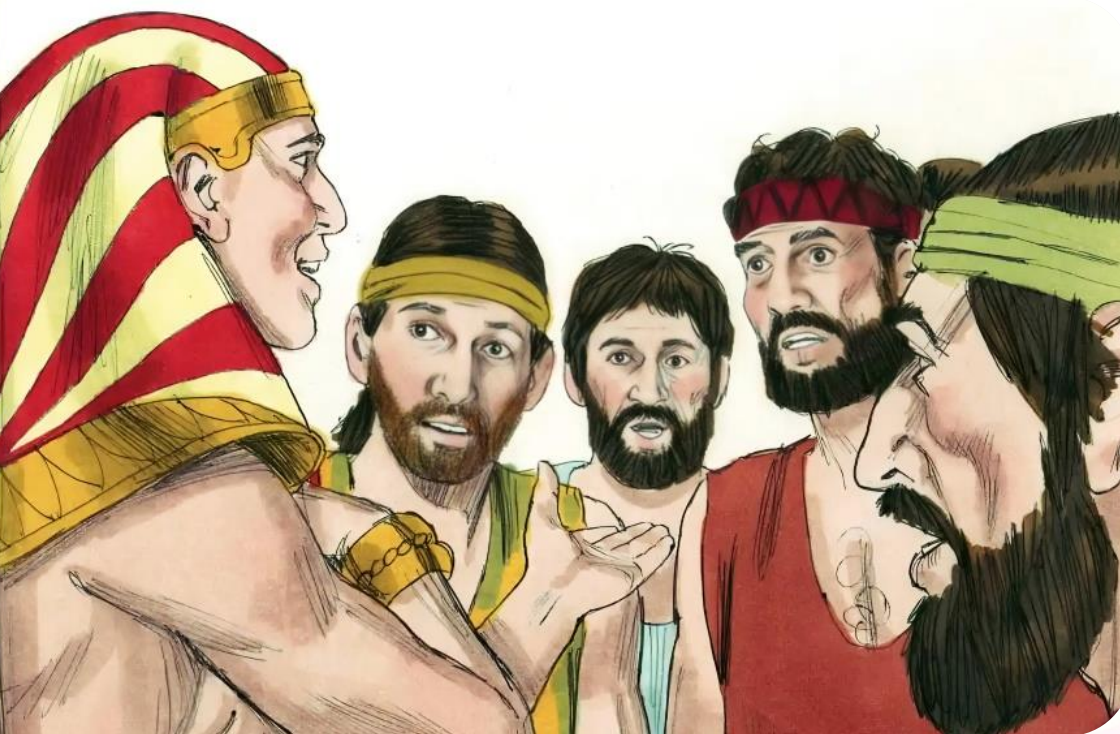
**From The Sermons Of
William Marrion Branham**



**And he—he made them all leave,
then he revealed himself, he said,
“I am Joseph, your brother.” And
they were scared, the patriarch.**

William Marrion Branham

*Title: 53-0325 — Israel And The
Church #1*



TAPE : 53-0325

DATE : Wednesday Evening March 25,
1953

TITLE : Israel And The Church #1

PLACE: Branham Tabernacle,
Jeffersonville IN



179 Now to read the rest just before closing. Here's the saddest story you ever seen at the end time, where we're ending now, the Gentile Bride has already been chosen, been taken out. The thing is about finished. Now listen over here in the 41st chapter. "And it came to pass..." This is at the end of the age of the Jews now, then we're closing. "At the end, two full years, Pharaoh..." No, wait a minute, I got—I got the wrong

chapter here, I'm pretty sure. 45, I meant to say, instead of 41.

Then Joseph could not refrain himself before all them that stood by him; and he cried, and caused every man to go away from him. And there stood no man with him, while Joseph made himself known unto his brethren, the ones that had rejected him.

180 Now, just a moment before we leave. Joseph, after all these years, had been down there, there

arose a famine over in the homeland, God moving. Poor little Joseph had become the right-hand man. And here, his brothers who had sold him, he had saw a vision of them coming, bowing before him, and they called him a dreamer and a vision-seer, and tried to kill him. Just as they...

181 Jesus predicted to them Jews, of what they was and what they had done, and what would be. About the Master of the house, sent His Own Son, and His

servants, and how they killed It, and everything like that. But what would That, the Lord of the harvest, do when He did come and find those wicked servants? Now, just a moment.

182 Here's Joseph, a perfect type, standing there like the Jews returning in the last days, at the end, coming through the Millennium, when the Jews will be saved again.

183 And they looked. And Joseph, you know how he was sent down there, how the...Israel sent down his children. They got a little corn; they were starving to death, and Joseph had interpret the king's dream, and how he had put up the corn, the only place in the world that had food.

184 Perfect of the church today, the only place spiritual Food is given out, is in the Kingdom of Jesus Christ. You can go take some old church creed and recite a few

apostles' creeds, and whatever you want to, but, brother, the Spirit lays in the born-again Church of the living God, is the only where there's Food. And them Jews is going to recognize that one of these days, and they're coming.

185 Now you notice, then when he come, he said he seen little Benjamin. And how, you know, how he done there, and understood. How that his father, his mother had give birth to this child, and then had died, little

Benjamin, and he seen his brother. And they didn't know who he was, and they thought he was a great prince, and they were scared. And then when he sent back, and he said, "Who are you?"

186 And they said, "We are the sons of one man, which is Jacob, which is old; you know, Israel, and which was the blessed of the Lord, and so forth." And then he heard that his dear old daddy was still alive. Listen what he said here. And he made hisself known to them

when he closed up the doors. His heart, look at the love of God there, still calling. And there those Jews standing there, poor boys, they're starving.

187 Their father was starving, said, "Go down and get a little more corn, or we'll starve to death."

188 And he kept Benjamin down there for a token. And you know how it was, how he stood before him. And then he looked

and he seen Benjamin, he couldn't refrain any longer. He made every man go from him, get away. And poor Joseph stood there, and he said, "I am Joseph, your brother."

189 And his brothers had just told him, said, "We have one brother which is not, that was killed by beasts," and he was talking right to his brother. That was his brother, Joseph, who was standing there.

190 And he—he made them all leave, then he revealed himself, he said, “I am Joseph, your brother.” And they were scared, the patriarch. They was afraid. He said, “Don’t be afraid.” And he begin to scream so loud till even over in Pharaoh’s palace they heard him screaming, heard his screams and cry. He run down and throwed his arms around little Benjamin, and hugged him and kissed him, and fell on his neck and begin crying, said, “You mean to say that my

poor old daddy's still alive up in Canaan?" What a feeling! What, the love of God that's shed abroad! "My daddy's still alive and I'm giving him some corn." Said, "Oh!" And he screamed to the top of his voice.

191 I wonder what that will be, the day when our Lord Jesus breaks down through the eastern horizon, coming back to the earth again. Hallelujah!

192 There he screamed and wept, that great prince standing there, and the patriarchs. Said, he said, “Don’t feel bad.” Said, “God sent me.” See the Holy Spirit, how Love Divine will do? Said, “God sent me down here. Don’t feel bad at yourself.” Said, “God sent me down here to preserve life for these times.”

193 And what did God send Him here for, but to preserve Life? What’s the Holy Spirit here for tonight, but to preserve Life? He

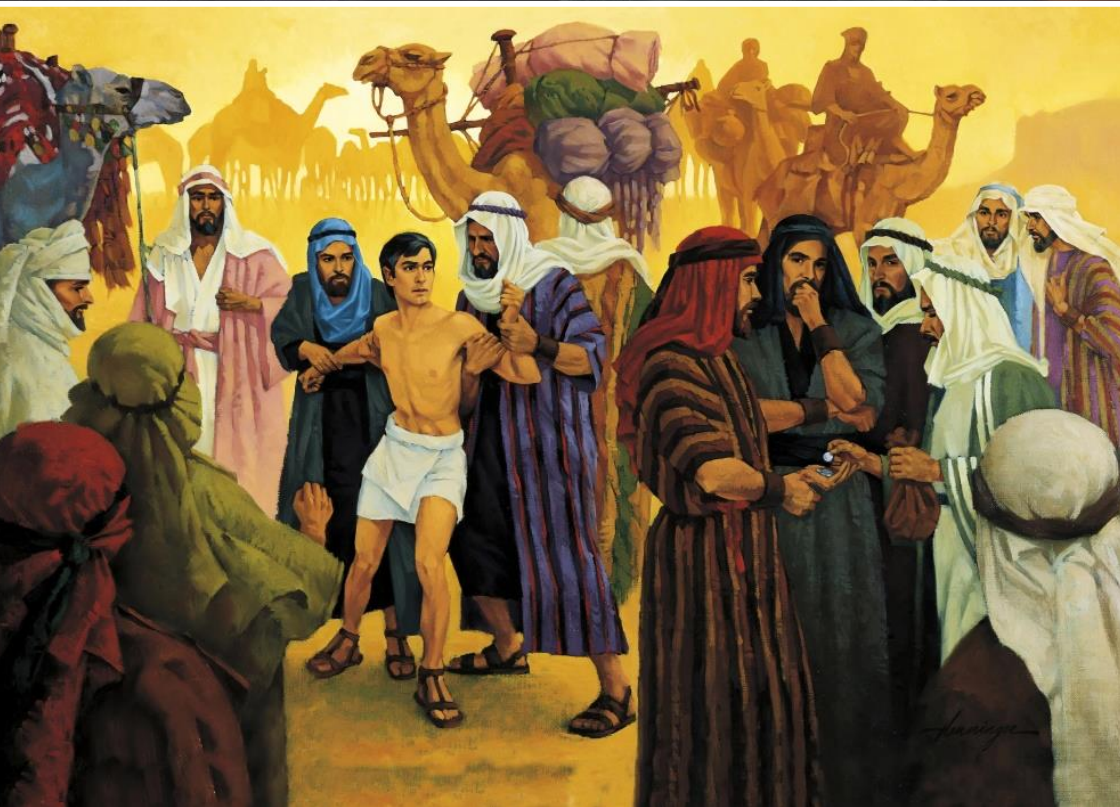
was rejected of the Jews, and sent over here to the Gentiles, to preserve Life. Have you got It tonight, my friend?

194 Then he says, “Is my father still alive?” And he sent up there with wagons and oxes, and so forth.

195 And poor, old, blind Israel come out, the old prophet coming out like that, and he heard that Joseph was alive. He wept, and he

said, “Oh, bless God! I’ll see my boy once more, feel him.”

196 When he brought him down there, he met him. His old blind...feeble fingers moving out like that, and caught a hold of Joseph’s face, and they knelt upon something there, and begin to weep and cry. Father and son, hugging one another. Oh, my!







Not, “Mother, behold thy son.” “Woman, behold your son!” Not, see, she wasn’t no mother of God.

William Marrion Branham

Title: 64-0119 — Shalom

Mary and Joseph...Now to you, my dear Catholic friends, that said Mary was the mother of God. Mary wasn't even the mother of Jesus, let alone being the mother of God. How could she be? Right. Not one time did He ever address her as mother; not at all.

68 They come to Him one time, and said, “Your mother and brothers wait outside.”

69 He looked on His congregation, said, “Who is My mother? Who is My brethren?” Looked at His disciples, said, “The ones that does the will of My Father, that’s the same as My mother, My...”

70 On the cross, when He was dying, He also spoke the same thing. He said to John, John here,

this man, “Son, behold your mother!” Not, “Mother, behold thy son.” “Woman, behold your son!” Not, see, she wasn’t no mother of God.

71 She was just a borrowed womb that God used; no more than any other woman that God take a notion to use. He might use (your) the womb of your heart, to declare His Son, if you—if you’d just let Him do it. See? Not no mother of God. There would have to be a sensation, even to be a

seed of Mary. He wasn't even a seed from Mary.

72 It was, the whole thing, was God, the Creator. If the first Adam back there was created without father and mother, the Second Adam was the same thing. And anything less than that wouldn't put Him on equal with Him. That's right. The same God, He created a body that He Himself dwelt in.

73 Now we find, look how, look, if Mary was the mother of

God, how she slipped up, there. She said, “Thy father and I have sought Thee with tears.” Denying the virgin birth, “Thy father, Joseph, and I, have sought Thee.”

74 Watch that twelve-year-old Boy, twelve-year-old Child, saying, “Don’t you know that I must be about My Father’s business, debating with them denominations up there?” Now, if He was with, about Joseph’s business, He’d have been down at the carpenter shop. Joseph wasn’t

His father. God was His Father. “Don’t you know I ought to be about My Father’s business?” Up there, at twelve years old, with them learned priests. Not a day in school, but yet they were astonished at the wisdom. And look at the...

75 He was the Word. When He was born, He was the Word. He is still the Word. Notice, the Word will not take counterfeit. She said, “Thy father and I have sought Thee with tears.”

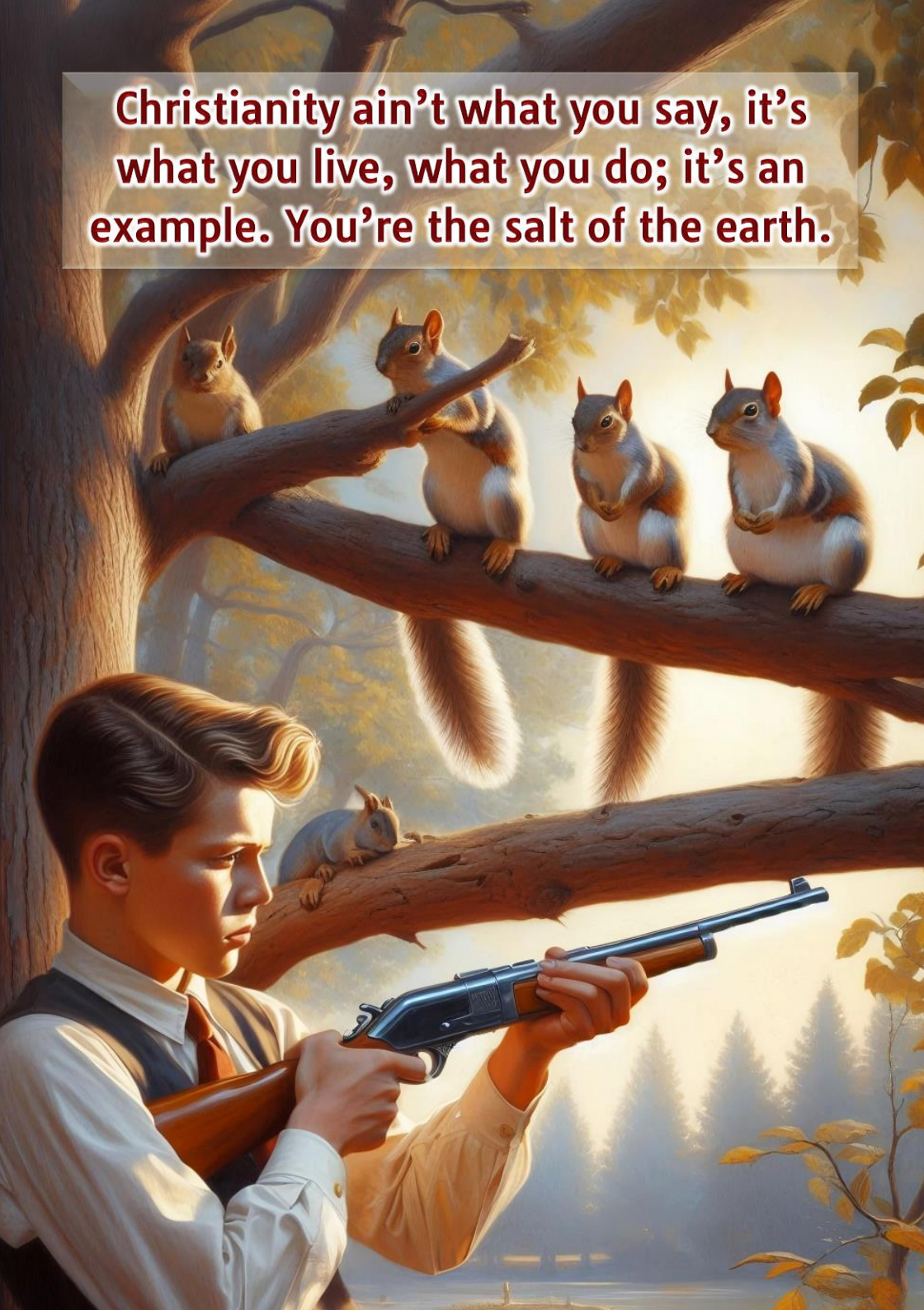
76 Said, “Don’t you know that I must be about My Father’s business?”

77 Rebuked His Own mother? Why? He was the Word. There would be a question in somebody’s mind, if Mary here, who once said the “Holy Ghost” overshadowed her and brought forth a Son, and then here calling Joseph the father. The Word is infallible. It can’t fail.

78 “You know not that I ought to be about My Father’s business?” And He was about the Father’s business; not—not Joseph’s business, making doors and—and carpenter things. He was about His Father’s business, straightening out the religious politics they had in that day. “Know ye not that I must be about My Father’s business?” Yes, sir.



**Christianity ain't what you say, it's
what you live, what you do; it's an
example. You're the salt of the earth.**



William Marrion Branham

Title: 64-0830M — Questions And Answers #3

78 I'm going to say this. Just looked at a person a few minutes ago. It was asked me by a fine boy the other day. We was hunting squirrels. That morning I got five; I left one of them for that afternoon. You only get six in the state of Kentucky; that's the limit. So this *certain* person said, "I got nine." Christian boy, fine kid.

I said, “You done wrong. You did wrong!”

He said, “Well...”

79 I said, “I had five that morning, saved one for that afternoon. And when I got that one squirrel, looked in a tree, and counted five or six setting right there where I could look at them, walked out and left them.”

I said, “I walked up, in a tree here not long ago, and there was

about fifteen or twenty setting there. I just took the limit, and walked away, and left the rest of them there.”

I said, “If I come to this country, preaching to you boys, and you people here, the thing that’s right, I’ve got to live that example.”

Christianity ain’t what you say, it’s what you live, what you do; it’s an example. You’re the salt of the earth.

I said, “Then, the law says... Jesus said, ‘You give Caesar them things that belong to Caesar.’ You break that speed law out there, what are you doing? You’re doing wrong; you sin. Give Caesar what’s Caesar’s, and God’s what’s God’s.”

80 Say, “Well, the law’s wrong.”

I can’t help what wrong it is; it’s wrong to break Jesus’ commandment.

And if you don't give Caesar the things that's Caesar's, then you did what Jesus told you not to do, and the transgression of the law is sin. That right?

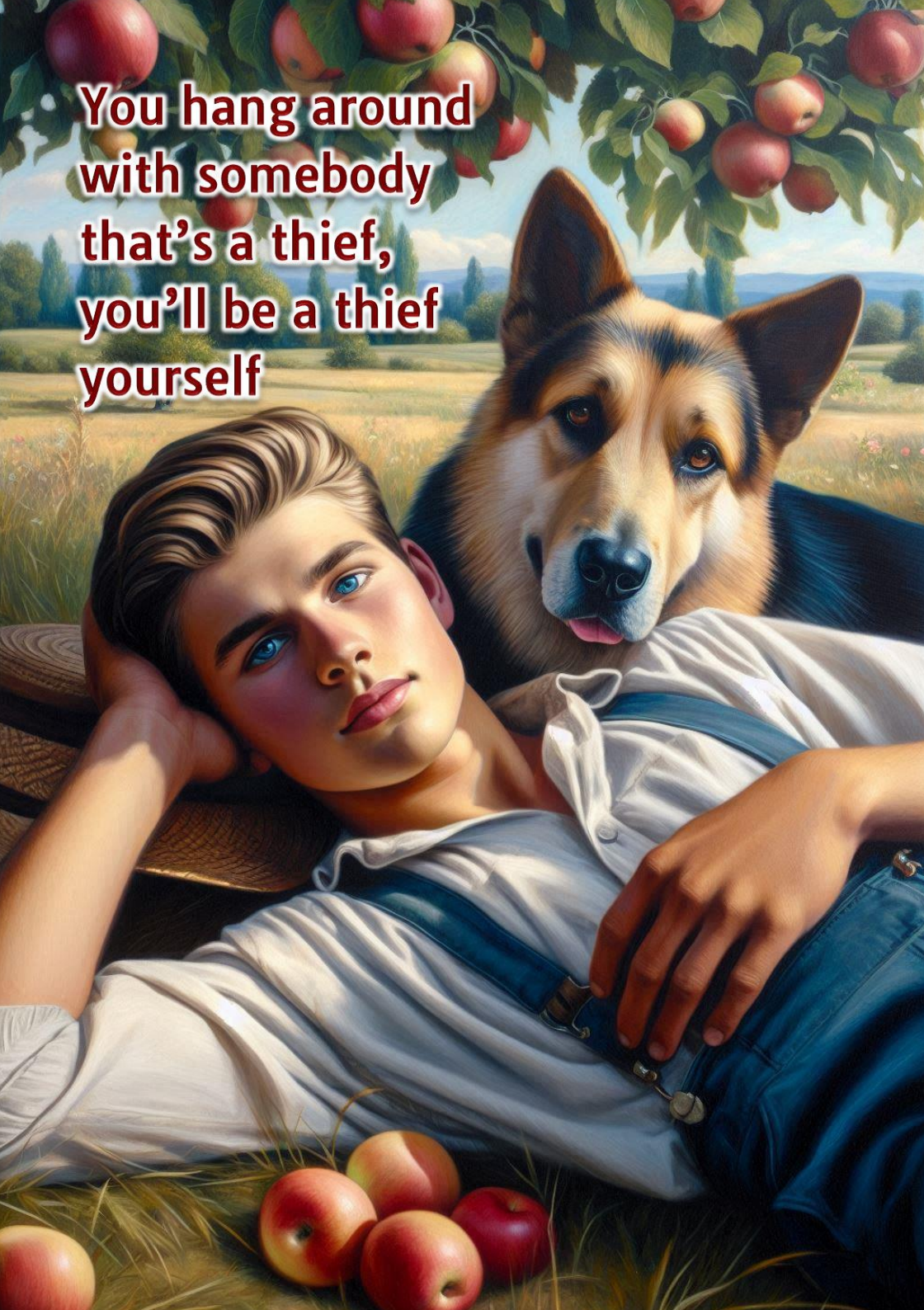
81 We're all guilty; we do it.

But when you see yourself wrong, stop it!

People are watching you; people won't go to church, but they'll read you, see what you do.



**You hang around
with somebody
that's a thief,
you'll be a thief
yourself**



William Marrion Branham

*Title: 58-0927 — Why Are We Not
A Denomination?*

120 A man was talking, the other day.

He said, “I don’t know what I’m going to do. I have good, honest boy, and that boy is getting so he takes what he put his hands on.”

I said, “Why?”

“He’s associating with a thief.”

121 You hang around with somebody that’s a thief, you’ll be a thief yourself.

My old Kentucky mammy used to say, “You lay down with a dog that’s got fleas, you’ll get up with fleas, too.”

You take a—you take a woman that’s no good, and let...a girl, and put her with a—a good decent boy, and the first thing you know he’s

~ 4 ~

as ornery as a pup. Turn it right
vice versa.

You're known by your
company.

Segregate yourself!

“Come out from among them,”
said the Bible, “be ye separated!”
That's right.



tension



William Marrion Branham

*Title: 63-0818 — The Uniting Time
And Sign*

15 Speaking of tension, I was praying about it this morning. What would you do if you didn't have tension? Just think of it. Tension is part of living. That kind of encouraged me when I thought that. If you had no tension, you'd be like a rag doll, you wouldn't have no feelings. There'd be

nothing you could work on. Like a husband and wife, maybe if she wants to do something, and they're trying to work together (especially Christians), and the other one wants...And then when you come together to...you find out what she's done; she finds out... See, the tension really brings you closer together. And somebody tells you that, "Well," said, "just think of the little wife that went under a lot of tension when you wasn't so good," or "the

husband went under some tension when you wasn't so good. Then when it's all forgiven, look how you feeled about him. My, you just..." See, you got to have tension. That's all.

16 And just think, of feelings, what if you didn't have any feeling, no pains or nothing? What if there be no pain at all? You'd have no feelings at all. See? And if you had no feeling, then one of your senses would be gone. See? So, see,

everything's just right anyhow. So, "God, just give us grace to stand up to it," that's the thing. If we just stand up with that grace, and stand there and say, "We know that when this life is over, the great one's on the other side where we're looking to go to." And now, we—we remember that all these things, that's a tension.

17 That, some people tries to introduce Christianity, that "you're free from worry. You're..." No,

you're not. "You're free from tension." Oh, no! You add tension when you become a Christian, because you was kind of a slop-go, happy-go-lucky, whatever it was out there, not caring what you did.

18 But when you've become a real Christian, every moment you're wondering, "Am I pleasing my Lord? If I could hear from Him!" It puts you on tension, puts you on guard. That's what makes you what you are. So after all, tension

is a blessing. It's just the way you're looking at it. It's just the way you're looking at it. See? If you just look the other side, there's—there's...No matter how thin you slice anything, you still got two sides to it, you see. So you want to see both sides.

19 So tension... I think, “Oh my, it's... What's this tension? If I could've been born without this tension.” Well, if I wouldn't have had this tension, I wouldn't have

been what I am. I wouldn't have been a Christian, perhaps. It was this tension that drove me to Jesus Christ. See? So, it's been a blessing thing to me.

20 So then, as Paul said, as though when he had a tension or something or another, he had consulted the Lord to—to take it away from him three times. And the Lord said, “Saul, My...Paul, My grace is sufficient.”

21 He said, “Then, I’ll glory in my infirmities. Then when I’m weak, I’m strong.” See? As long as it’s to the will of God, all right.

22 Now, I consulted Him one time when it used to bother me so bad, it scared me. And He told me, about eight or ten years ago, He said, “It’ll never scare you again.” And it never has did it. No, sir; don’t—don’t worry about it. I just feel it, but I know it’s there; but I

just go on because it don't scare me no more, so thankful for that.

Now, He could have said, "It won't be no more," just as well as, "You won't be scared no more."

23 So it's His will that it happens, so I just embrace it and say, "Thank You, Lord, I'll walk that way."







Voice of the Eagle

September 5, 2024

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William
Marrion
Branham**

