
JEHOVAH-JIREH



...?... it is indeed a privilege that we have, tonight, to come into Thy Presence, that all sufficient Name of the Lord Jesus, Thy Son. And we are now approaching Thy Throne of grace in His Name, knowing that You promised if we'd ask anything in His Name, we would receive it. We ask You to take the possession of us tonight, Father, of our speaking, our hearing, our understanding. We pray that You'll give blessings to every one that has come inside these doors, tonight. Shut us up with Thee, Father.

² And we pray not only for ourselves here, but for mercy for those who are in need all around the world. In the mission fields, we think tonight, in a lovely big building like this, that we're thankful for, nice-dressed, warm, and well-fed people, and to think in the mission fields that men of God, without a pair of shoes on, eating one plate of rice a week, preaching the Gospel. O God, I pray for those men. Help, O God, I pray that You'll help them, and gallant men.

³ What will we do, as we read in the Bible where they wandered about in deserts, and was in sheepskins and goatskins, was made destitute, and all of these who the world was not even worthy of, and what's our testimony going to be up the side of them at that day? Father God, we pray that You'll shake us with Thy Word tonight, and bring us to ourselves, that we might be lively stones fitted in the Tabernacle of God.

⁴ Bless the pastor here, the deacons, the trustees, all the members of the church, and the members of other churches that's gathered tonight, and the pastors. Father, I pray that we'll all go away singing melodies in our heart because of Thy Presence. We ask, in the Name of Thy Son, our Saviour, Jesus Christ. Amen.

⁵ You be seated. I'm apologizing for holding you a little late last evening, but being a healing service, it sometimes takes just a little longer. And the Holy Spirit going to working among the people, and then I had to stop right . . . Looks like when you, having a service and don't continue it on . . . This is kind of a little different routine to what I been going through, and so I just spoke a little too long to try to get the subject over to the people, so they could see for the healing.

Did you enjoy the Presence of the Lord last night? He—He's wonderful, He certainly is.

⁶ Now, tonight . . . I was thinking last evening on His Presence, and of His Presence to heal. And—and of course, we, you could, when the

anointing struck, you could feel critics from everywhere, you know, but we expect that, you see, it has to be there. Wherever the sons of God are gathered together, Satan is sitting somewhere, see, just remember. Oh, I know that from long experience.

⁷ And sometimes when you get it to a place you battle, can break through that sound barrier as a . . . They tell me, when a plane is trying to get through the sound barrier, it just almost shakes the bolts out of it, but after through that sound barrier, it's all right, then it can just run with ease. If we can just break through that static of—of superstition and things, then the Holy Spirit just begins to fall around, and, like anointing, and just blesses the people. But so many people of today are so babied, just petted, little *petty*.

⁸ I seen a vision one time at Tulsa, Oklahoma, where I just holding a meeting in a big auditorium. And—and one man, being a minister somewhere, had been called out in the meeting, I believe a Baptist minister, and begin to tell him about his life. And one of the local, sponsoring pastors called this man up, and asked him, “Was that so? Did you ever know Brother Branham?” Not knowing that I'd know all about it in my hotel room. See?

⁹ But, and that I, after the Lord had revealed to me that what he had done, well, then I looked, and as one of the men had went down, and said, “Now, Brother Branham, when he's under the anointing, is a servant of the Lord, but his theology is no good.” Said, “He's a prophet when the anointing is upon him, but,” said, “when the anointing is off of him,” said, “oh, his theology is no good.”

¹⁰ A man that would make a statement like that don't even know what the word *prophet* means. A *prophet* means, “a Divine revelator of the Word.” See? And these signs are a vindication that that's what is the truth. See? And, but, just there's where you come, them denominations bind them up in *such* a place, it's—it's really bad. And then a man down there talking like that, and walked right down, my hotel room, and was telling him what he said. Well, you just get it that way.

¹¹ Course you can see, many people now, will never know the battle till we hit the other Side, then it'll be revealed what it, the price it pays. Where, it sets at the table with people, and in the public with people, and see those things, and somebody pat you on the back, say, “Brother Branham, we sure are for you,” and not knowing, right then, that I know that's a lie, see, 'cause I'm just looking right at him, telling just exactly what it is. See? And that certainly makes it hard. I . . .

¹² Do you think these things are very easy, and a flower bed of ease? But it isn't, friends, it's a *battle*. Oh, my! I'd rather not know it, I—I'd rather not know it at all. I want to just feel a place where I don't even

see it, or anything, just so I can just go moving on, you know. And if you know that the person is telling you something that's wrong, then you know, him standing there, or she, or whoever it is, trying to make it sound so real, and yet, right there, you're watching a vision, that's exactly wrong what they're saying, then you know that, and that, it sure is a hard thing.

13 But each one of us has a work to do, each one of us has a ministry, and the peculiarity of it, and so forth, it all is together to glorify God, all working together for good.

14 Now, the Lord be with us and help us. I was thinking, said it a few days ago, that I thought I would start on the four horse riders of Revelation, because the Holy Spirit had blessed so great on those meetings at home a few weeks ago, on the four, or, the seven last church ages, the ministers, or, the angels of those church ages, and how He blessed it.

15 But then I got to thinking, I had better maybe go back a little piece and—and kind of settle the church, because of some things the Holy Spirit . . . I only can speak by inspiration, that's all I know, just wait for Him to say it, or, give it to me, and I say it, that's all I know about.

16 And I was telling your pastor this morning in the room, that many times I say things that just nearly kills me to say it, but someone said, "You're going to hurt your ministry by doing it." How can I say but what He says say? If somebody don't tell them, what's going to happen? What kind of a . . . ? You see what, there's been too much neglect of it now. See? That's what the church is in such a condition now, there's too much neglecting of it. Somebody has got to cry out against the wrong, it's not as you're crying out against the people, it's the wrong that the people has been smothered in, trying to type after somebody else, or do *this*, or something like that, and not looking to God. See?

17 No matter how . . . If a person was looking to me as an example, don't you never do that, I got too many wrong things in my life. You look to the real Example, Jesus Christ, He was the Example. Don't look to one another, look to Him, see, He's the One to look to.

18 Now, then I thought I would go back tonight, and kind of positionally get the Church placed in the Scripture before we come into this real, hard, strong Doctrine of the Book of Revelation. Which is, the Book of Revelation, the Greek word *apocalypse*, which means "the unveiling," taking a veil off of a statue, really, what the Greek means by it, taking the veil from a statue, and letting the people see what's been made. And it is the revelation of Jesus Christ in His churches. It's great, because it expresses what He is in each age. And you can see it

in the previous ages, was just perfectly, exactly, and so is it in this age, see, just what He is.

¹⁹ Now, let's believe Him, let's believe Him with all of our hearts. And, you see, the thing of it is, it goes apast us and we, then it's over, and we wonder where it went. See, and then we look back, and, at the hour of our death, and look back, think, "Well, if I would've—would've . . ." See, it's done too far then, just like that's been in every age that way, and the Bible says it'll be that way in this age.

²⁰ One of the most pathetic things that I ever seen in the Bible, the Bible predicting, was this church age. This is the most horriblem church age of all the church ages. Every church age . . . Watch Revelation, in the Laodicean, the Pentecostal church age, that Christ had been ruled out of His Own church, standing on the outside, knocking, trying to get back in His Own church. [Brother Branham knocked on the pulpit—Ed.]

²¹ Now, it looked like a call to sinners, but that's a church age, the Laodicean age. He had been ruled out by the organizations, and things, they put Him outside, and they'd took up the things of the world, and He said, "I stand at the door, and knock." Of His Own church! Not another age did it, but this age, so you see where we're standing. Any true, good, spiritual mind can catch that, and pick it up, and go with it, you see, because you see where it is.

²² A very, very few of this age will be taken, as we know it. Many people are looking for great growth, outpour, and things, just remember, mark it in your Bible: You will not see it, that's THUS SAITH THE LORD. See? You'll not see it. And it's, the church age is ending now, this is the hour, she's just about finished, and God pulling His Church.

²³ And He predicted that Laodicean, lukewarm enough to spue out of the mouth, and that's just exactly the age we're living in, everything hanging just right for the end time, and everything. We see the church in that condition, slumpy, lukewarm, enough to, "Well, it looks very nice, pretty good. Maybe I'll come back at the end of the week, again." See, there it is, that's the attitude of the church. It's at that time that God picks one *here*, and *there*, and one in the field, and one, so forth, to take.

²⁴ So as we see we're approaching that age, let's settle ourself on God's Word. Get on God's Word, God's Spirit in the Word, and let's become lively stones, built up in the house of the living God.

²⁵ Now, tonight, I want to read a portion of Scripture found in Genesis the 22nd chapter and the 14th verse:

And Abraham called the name of the place Jehovah-jireh: as it is said . . . In the mount of the LORD . . . shall be . . . and to this day.

26 Now, *Jehovah-jireh* means, “the Lord will provide for Himself a sacrifice.”

27 Now notice, we’re going back into Genesis for a little study for about thirty minutes, or forty, then tomorrow night we’ll pick it up again, then Saturday night, build it up. And I want you to mark the Scriptures, if you wish to, and I have a few of them marked down here on a little page, on my paper, and, if I get to use them, where they’re at. And we want to study, and just take a—a Bible study-like in the Word.

28 Now, this is, of course, where we call this, God has the seven compound, redemptive Names, *Jehovah-Jireh*, “the Lord will provide a sacrifice”; *Jehovah-Rapha*, “the Lord that healeth”; and “the Lord our Banner”; “the Lord our Buckler,” and so forth. He appears in His compound, redemptive Names.

29 And that’s . . . When the Angel of the Lord appeared there in Houston that time, when the Baptist minister was debating with Brother Bosworth, he just asked him that one question, he said, “Doctor Best, I will ask you: Was the compound Names of Jehovah applied to Jesus, *yes* or *no*? Just answer me, *yes* or *no*.”

30 And he wouldn’t do it, because, see, if he said *yes*, then, you can’t separate His compound Names, so if He’s *Jehovah-Jireh*, the Lord’s provided Sacrifice, He’s also *Jehovah-Rapha* that heals all of our diseases. So, and if He’s not *Jehovah-Rapha*, neither is He *Jehovah-Jireh*, our Saviour. So if He isn’t God’s provided Sacrifice . . . So you can’t separate them. That settled it, that was just—just one Scripture that taken to settle.

31 Now, the reason I have chosen to go back in Genesis, because the word *genesis* means, “the beginning.” And there’s not a religion on the earth today, there’s not a cult on the earth today, there is nothing on the earth today that can’t be declared out of the Book of Genesis. It’s the seed chapter, goes back into the seed.

32 Now, if you wanted to see what anything is, look where it come from, trace it back down to the seed. Now, I’m going back to trace back the Church, the true Church, before we start into the Revelation, if the Lord provides, to let you see what the true Church is, where it began.

33 Now, we could go all the way into Cain and Abel, there was exactly, beginning, there was Cain, a religious man, there was Abel, a religious man. And Abel and Cain, both being brothers, came and each built an altar at the east of the Eden gates, there they both worshipped God,

they both made sacrifices, they both built churches, or, altars, and both worshipped.

³⁴ If building a church, making sacrifice, paying your tithes, and everything else, and even worshipping God, it's not counted righteousness, till, unless you come God's provided way for it. For if it was just so you went to church, so you belonged, so you paid in your tithes and offerings, and made sacrifices to build your church . . . That's loyal, that's all right, that's all religion, but still God refused Cain's, every offer that he made, and Cain was just as religious as Abel was.

³⁵ So if being religious, and—and going to church, and paying for the church, and making a sacrifice, and—and bringing in your tithes, and worshipping God, if that's all God requires, He was—He was, done a cruel thing to condemn a man that met His requirement. That's right. But, you see, "There is a way that seemeth right unto a man, but the end thereof is the ways of death." See? Now, there's a way that God comes, and that's the only way that you're ever going to get in there, is come the way God provided for you. That's right.

³⁶ And the whole Bible is built, completely, upon revelation; the Church is on revelation, revelation of the Word. Now, remember, how did Abel offer unto God a more excellent sacrifice than Cain? It was revealed to him. To prove it, in Saint Matthew, I believe the 12th, the 16th chapter, Jesus said, "Who does men say I the Son of man am?"

And some of them said, "'Thou art Moses,' and some, they're, 'Elias,' and some, 'the prophet,'" and so forth.

He said, "But Who do you say?"

³⁷ And Peter spoke up, quickly, and said, "Thou art Christ, the Son of the living God."

³⁸ He said, "Blessed art thou, Simon, son of Jonas, flesh and blood has not revealed this to you, but My Father which is in Heaven has revealed this to you. Thou art Peter, and upon this rock I'll build My Church, and the gates of hell can't prevail against It."

Now, now, the Catholic says He built It upon Peter, because he was a little stone. If that's so, he backslid a few days later. See?

You say, "He built it . . ." Protestants says He built It upon Himself, "He is the Rock," that is wrong, yet.

³⁹ He built it upon the spiritual revelation. "Revealed, flesh and blood has not revealed this to you, but My Father which is in Heaven has revealed it." That's the reason He gave Peter the keys to the Kingdom, he had the revelation of Who He was. "Upon this rock I'll build My Church, and the gates of hell cannot prevail against It." That's right, the spiritual revelation of the Lord Jesus Christ.

40 When God has made Him known to you as a Person, as your Saviour, as your God, as your Redeemer, as your Healer, as your King, that's Who the . . . how the spiritual revelation comes.

41 Now, we're going back to deal with Abraham tonight, because he was the one that was given the promise. Now, I read from Genesis the 22nd chapter and the 14th verse, but we're actually going to turn back unto Genesis 12 to start, because Abraham, the beginning of Abraham, he'd come down from Babylon, from Shinar, and dwelt in the valleys.

42 And we know about Babylon, how that Nimrod was the first one to try to make an organization. He organized a great religious move and made all the little churches pay tribute to him, to this big city of Babylon, and built a tower there that went up into the heavens, and so forth. He thought he, with his own thoughts he thought that he could do something that would save the people.

43 But you, there's not a thing that you can do to save yourself, there's not one thing, you've got to solemnly trust on the grace of God to do it. You can't save yourself, I don't care how religious you are, and how good you try to be, and keep all the commandments, and everything, that won't do one thing, there's not one thing you can do to merit anything. You're just simply lost, and that's all of it. There's not a way for you, do, you have to accept His provided method, that's Jesus Christ. You, and it's freely, you don't have to do one thing but just accept what's been given to you, not a thing you can do.

44 If I, my tie was crooked, and I'd say to Brother Buntain, "Brother Buntain, I'll give you a million dollars."

45 And he said, "Thank you, Brother Branham, I'll straighten your tie up," *that* much. I didn't give it to him, he done something. See? He straightened my tie up for a million dollars. See, you can't do one thing. There's not . . .

People say, "I just sought God, and sought God."

No, you're mistaken, my brother, no man does that, it's not—it's not you seeking God, it's God seeking you.

You say, "I prayed, I fasted, I sought God."

No, God was seeking you, 'cause Jesus said, "No man can come to Me, except My Father draws him first."

46 How could you tell a pig he was wrong by eating slop? See, he's a pig to begin with, that's his nature. That's what you was, a sinner, so you—you're alienated, cut off from God. You . . .

47 How could you tell a leopard his spots wasn't right? See? How could he lick them to try to wash them off? He just makes them brighter. That's the way you try to do, to take a religion to polish yourself up to

make a better creature out of you. You got to realize that you are dead, you're no good at all, you're filthy, and God is the only One can help you. That's right. When you do that, then you're getting close to the Kingdom of God, when you reckon yourself nothing, and just solemnly depend on Him and let the Holy Spirit lead you. That's . . .

48 I think the Church has been preached to death, the thing it needs now is to come back to teaching, and get them on a foundation, so you'll know how to build yourself up in—in Christ. And we've built our churches upon sensations, and upon different things, but we can't build upon nothing but Christ, the revelation of Jesus Christ, that's the only thing that we can do. In Him you are complete, without Him, you're lost, there's not a way in the world for you to be saved.

49 Now, when God called Abraham, he was just an ordinary man. I want you to know, that you don't have to be any special person for God to call. God calls you by election, and Abraham was elected.

50 He was seventy-five years old before God called him. And he had married his half-sister, Sarah, and they had been living together for years, and she was barren.

51 Now, he come down with his father in a group that pulled away from Babylon, and come down here to the Chaldeans in the city of Ur. Perhaps lived in a tent, as they did in that day, most of them, the poor people. And he, his diet was probably eating berries, and so forth, and go in the bush and get the animal, and—and he lived a pretty quiet life, but one day God spoke to him. Now, there's the difference: when God speaks to a man. He might have been religious, he might have been . . .

52 Well, if anybody ever read Hislop's *Two Babylons*, and so forth, and see the ancient history of how they had a woman up there that was a priest, or something, and they had roots out of trees, and gods, and all other things that the, like Jacob had among him, tribe, when he went away from his father-in-law, so they had all kinds of curious ideas.

53 But God called Abraham as an individual when he was seventy-five years old, and made a covenant with him.

54 Now, I want you to notice, when God made His first covenant, the Adam covenant, Adamic covenant, was, He made it between Him and Adam, and man turned right around and broke His covenant. And every time that a man makes a covenant with God, he breaks it.

55 But this covenant was not made between God and man, God made this covenant with Himself. It's altogether grace, there's no—no law to it at all, He never said, "If you'll do a certain thing," He said, "I *have*. I *have* blessed thee. I *have* made thee a father of nations. I *have*." The covenant is altogether grace, there's no law to it at all. How beautiful it is! The only thing that Abraham . . .

56 Not only did He make it with Abraham, now listen, He never only made it with Abraham, but his Seed after him, Abraham and his Seed after him. The covenant was made unconditionally to Abraham and his Seed.

You say, "Well, that would be Jews?"

No, sir, that's the nations, "I made thee a father of many nations."

57 Did you notice his name was A-b-r- . . . -h-a-m, Abram, A-b-r-a-m, Abram. Then when He changed his name, He give him a name of A-b-r—A-b-r- . . . -h-a-m, *Abraham*, taking in His Own Name, *Elohim*, see, making him a father. He's Elohim, and He changed and put part of His Name on Abraham, because he, through the promise was to come through his Seed, father of nations, Abraham. Changed his name, put part of His Name onto his, now, making him a father of nations.

58 Now notice, to Abraham and to his Seed after him, now, not to his *seeds*, but *Seed* after him. Abraham had many sons, but the promised One was through Isaac, and through Isaac came Christ, the Royal Seed, the real Seed of Abraham.

Now notice, you say, "Well, Brother Branham, then what are we?"

59 If we are in Christ, in Galatians 3, if we are in Christ then we are Abraham's Seed, and are heirs with him by the promise. How do you become in Christ? If you are dead to yourself, borned in Christ, you're Abraham's Seeds and heir of the promise with Abraham. Then if you are Abraham's Seed, you can only be as you have the faith that Abraham had.

60 Oh, now we're—we're getting ready for a real healing service. See? When we can think of our—our promise, God can . . .

Say, "Was you prayed for last night?"

"Yes, I was at the meeting, someone laid their hands on me."

"Are you well?"

"No, I missed my healing."

61 You're not Abraham's Seed, Abraham believed it. The Bible said he staggered not at the promise of God through unbelief, but was strong, giving praise to God.

62 When Abraham was told he was going to have this baby by Sarah, the first, I imagine the first few days, or, the first thirty days, he said, "How you feeling, Dear?"

"No different."

"Going to have it anyhow."

They got ready, made preparations for it. And as the days gone by, went on, on, and on, and on, and on, Abraham: "How you feeling, Dear?"

"No different."

"We're going to have it anyhow."

⁶³ The more impossibility it seemed to be, Abraham praised God, 'cause going to be a greater miracle, it was if it happened back when she was sixty. Amen.

⁶⁴ And then we say, "Yeah, I'm Abraham's Seed, but I missed my healing." Abraham called anything contrary to God's Word a lie, he refused to look at anything but what God had said, that was the truth. No matter what the world said about him, what anybody else said, he knewed what God said, he held onto what God said. And then we say we're Abraham's Seed. Oh, mercy!

⁶⁵ "I went through Brother Roberts' prayer line, I'll go through Brother Allen's when he comes, then when Brother Branham comes, and the rest of them, I'll go through line, see if I get my healing." Abraham's Seed! Mercy! No wonder He said He'd spue it from his mouth, it made Him sick at his stomach. Yes. Oh, my!

⁶⁶ Abraham's Seed takes God's promise, and anything contrary to it is a lie, walks right on. Now, we see whether we're Abraham's Seed or not. I could tear the thing apart with that if I just wanted to, right now. Yes, sir. How did Sarah obey, herself? As Abraham's wife. Now, but Abraham's Seed believes the promise, when God says anything that settles it forever.

⁶⁷ And remember, now, the next thing we find out, that Abraham, when this promise was given to him, or his Seed, the only thing they had to do to keep their covenant was to stay in the promised land. As long as Abraham stayed in the promised land, the covenant would work. Now, that's all they had to do. That's all Abraham's Seed has to do, that's all you have to do.

⁶⁸ If you have been filled with the Holy Ghost then you're Abraham's Seed. Then if you have Abraham's Seed, which is the Spirit of God in you, making you believe like Abraham, calling everything contrary to God's Word as though it was a lie, God's Word is true, stagger not at any promise just keep holding on to it, there it is. If you're Abraham's Seed, then everything contrary to It is wrong. It's the Word and the Word alone, there I stand.

As Eddie Perronet wrote:

All hail the power of Jesus' Name!
Let Angels prostrate fall;

Bring forth the royal diadem,
And crown Him Lord of all.

On Christ, the solid Rock, I stand;
All other grounds is sinking sand.

69 That's Abraham's Seed, not stagger. "No matter what the condition looks like, what science says, what anybody else says, It's God's Word and I'm holding to It," that's Abraham's Seed.

70 Now, you see where the Pentecostal church is today? As weak as branch water. That's right, just droop along, like flies are falling off of them. Revival start, "Well, I can't stay up so long, that preacher preaches over a hour. How can I do it?" Oh, you poor excuse, you poor, miserable thing! Call yourself Abraham's Seed, when Abraham longed to hear the Word of God, he prayed, and he held on until he got a promise, there he stayed, that's what his Seed does, too.

71 Now, when did Abraham's Seed lose this great fellowship? When he went down into Egypt, he never lost his covenant, he lost his blessing. And that's what's, I'm trying to get to you people, tonight. The Pentecostal church has lost its former blessing, there's something wrong, we know that. Anybody that ever read the history of the Church knows that there's something wrong with the Church. Now, you haven't lost your covenant, but you've lost your blessing, come back in the promised land, come back on the Word, come back to the Christ.

Stop looking, saying, "Our denomination is bigger than theirs. They're old buzzards' roosts, and we're in something that . . ."

72 Stop doing that, come back to the Lord Jesus, come back to the real Church. Reach out your arms for every fallen brother, there you are, come back. God hasn't taken His covenant away from you, but your blessings is gone, because you've got worldly, went out in the world, and begin to flirt with the world, then you're out of the promise, but the covenant still holds. Only thing you have to do is come back, and then . . .

73 And when God made this covenant with Abraham, remember it was unconditionally. And God called you, not because you was a good person, but because, unconditionally, He called you and by His grace He give you the Holy Spirit. You were a Lutheran, Presbyterian, Catholic, and by His grace He called you and gave you His Spirit. And the only thing you have to do is maintain in Christ, for that's where you . . . in the promised land.

74 All that's in Jesus is safe, and as long as you're in this Tower of refuge in Christ, then you're safe from the things of the world. But when you go to looking outside, and flirt with the world, the first thing

you know you begin to walk out of Christ. Now, you still have the covenant, but you've lost your blessing.

⁷⁵ They've lost the Spirit in the meeting. The piano can play, the drums can beat, and women with their clothes tight enough till, like skinned over a wiener, running up and down on the floor like that, jumping up and down, let the music stop, they stop, too. Earrings, and all kinds of fancy things of the world, looks like some kind of magician, instead of a—instead of a saint.

⁷⁶ Here not long ago, I was talking to some man taking me over, a great church, and he said, had . . . he said, "My wife is going to play the piano."

I said, "That would be very nice." Come in, and my, that poor lady, the way she was dressed, and she set down, I said, "Is she a saint?"

Said, "Yes."

⁷⁷ I said, "She looks like a *haint*, instead of a *saint*." I said . . . And that's right. Oh, my! Things like that don't belong to the Church of the living God, that don't belong to Abraham's children, that's the things of the world. "If you love the world, the things of the world, then the love of God is not even in you," said the Bible. That's right.

⁷⁸ Get away from the things of the world, come back to God, come back to prayer meetings, come back to—to the real thing. Circumcise yourself, cut off the things of the world. Pray until God sends down His blessing upon you, those things become as dead as doornails, then come back into Christ.

⁷⁹ Now, now, that covenant lasted Israel on up till they made their final mistake. Exodus 19, hundreds of years later, when God had . . . Look what grace had provided, the unconditional covenant, not on any grounds at all, but just on grace it was provided. When they were taking their journey to the promised land, as God had promised, back here, Abraham, and his seed would sojourn in a strange land for four hundred years under bondage, but would come out.

⁸⁰ Look, they was already out from under the bondage, God, by grace, had provided them a prophet, a Pillar of Fire, a sacrificial lamb, the greatest revival they had ever had, and they was standing on the banks dancing, beating tambourines, and having a real Pentecostal jubilee, everything, their enemies all killed behind them, and everything, and, yet, they wanted something to argue about. They wanted to get a law so they could have something to do into it. That's just exactly the way Pentecost has done, just perfectly, 'cause that was the type, it had to be that way.

81 Notice, forty years ago when your fathers was shouting, and your mothers out there with the real Pentecostal blessing, God working signs and miracles and great things, how . . . why, you thought the Millennium would set right in, but what did you do? If you'd just let it go, just let the grace of God lead you! But somebody rose up with the New Issue, so *this* group pulled off, "We don't believe that stuff."

This other one, "We don't believe that stuff."

And one said, "He's coming on a white horse."

The other one said, "He's coming on a white cloud."

"Well, you get you an organization, make Him on a white horse, and I'll make Him on a white cloud."

82 See, what did it do? It divided the Church, it—it cursed the very fellowship of God, it took saints of God and strowed them apart, and pulled them apart. And what you done? Set right here for forty years in your organizations, fattening them up, and making great big things, and what have you got now? And what have you got now? Just keep on, and remain right here in the land, if you wish to.

83 But there come a time when God rose up a Joshua, and said, "Let's go over to the promised land. Let's go over." I think that's the hour now, that God is trying to get a little minority of the people to, "Let's go to the full promises of God."

84 When God let you speak with tongues, you stopped on that. Don't stop there, that's just one thing, my, there's, the—the great garnerers of God is full of bountiful blessings of everything, all the promises. But we had to stop, "Yeah, we're Pentecostal."

Well, they made an issue, they started baptizing in Jesus' Name, the other one said, "There's two Gods."

One said, "There's three."

One says, "There's one."

One sa- . . . Oh, my! Then they . . .

85 Why don't you leave it alone? If it isn't of God, didn't Jesus say, "Every plant that My Father hasn't planted will be rooted up." Just let it alone, keep your fellowship going, anyhow, if it ain't of God, it'll come to naught, anyhow. Don't break our fellowship, and bring ourself over *here* on a little tree of our own. Let's just throw out our arms and love the brother, if he's in error let's pray for him, get him back into the fellowship again, let him alone.

86 But no, we had to go just the same thing that the Exodus did in 19th chapter. They wanted a law so they could make doctors of divinity and have their theology, after grace had provided everything they had. See?

When undenominational had brought the Pentecostal blessing to the people, but then they had to go and make denominations out of it. See? Just the same thing it did then. And you set forty years, and there you are.

⁸⁷ What did they do? Did you ever think what they done in them years? Oh, God blessed them. They raised families, and good crops, and prospered them, sure they did, and everything, but still they were short of the blessing, they wasn't in the promised land, yet. Now, but one day they went over to the promised land, a new generation come up, and God sent them over in the promised land.

⁸⁸ Now, the grace message of God, the unconditional covenant, existed from when the time that God gave it to Abraham (We'll get to it directly, and show how He confirmed it to him.), and then that lasted on up unto Exodus, and then when they got to be legalists, and lawgivers, and so forth, that, took upon themselves so that they could have something to do into it, so they could have something to do. Just like Nimrod, he had to have something to do, so he built him a tower, but God just showed Jacob a ladder, grace.

⁸⁹ But that's the way it's been, that's the way it is today, we got to do something. Some of the churches say, "Now wait, you know Dr. *So-and-so* is our pastor. *Dr. So-and-so*. Now, we haven't got one of these little two-by-four preachers down there," little Acts 2 and 4, you know, "we got Dr. *So-and-so*, Ph.D., LL.D. He's a—he's a Hartford graduate," or something like that.

⁹⁰ Why, I'd rather have a man with my child, that didn't know split beans from coffee, but know that he's been filled with the Holy Ghost, than a man with all kinds of degrees that knows no more about God than a Hottentot would know about a Egyptian night. Yes, sir. What we need today is back to the real Message, back to the, right back to real plain, down, old-time, heartfelt, God sent, salvation of Pentecost, back to the Message.

⁹¹ Got too much compromising today, letting down. Ministers with great programs that they say, "Can't say that to the people because they wouldn't sponsor me." Why, God is our Sponsor. Why, my, you tell the truth, and watch what God will do for you. But you see, we got too much of that in the land today.

⁹² Now, we find out after this dispensation then, it lasted on, that legalistic dispensation, until the real Royal Seed come, then He taken all the legalism upon Himself, and paid the price of redemption, and God's Church is back in grace again. Not under law and legalism, It's under grace and the promise of God, the true Seed of Abraham. He

taken the law upon Himself and the law nailed Him to the cross, of what we must do, and must not do, and must do, and must not do.

⁹³ You know the thing of it today, when a sinner comes to the Lord, we—we don't treat them like Paul did when the Philippian jailer said, "What must I do to be saved?"

Now, what would we say today? "Got to quit smoking, you got to quit drinking, you got to quit doing *this*."

That wasn't what he asked, he said, "What must I do to be saved?"

And Paul told him, "Believe on the Lord Jesus Christ."

⁹⁴ "Believe on the Lord Jesus Christ." Not, "Come, join our congregation, stand up before the church, and say *this*, and we'll sprinkle you, immerse you, or whatever you want to do, *our* way. And if you're not in *our* church, then . . ." That wasn't it.

He said, "Just believe on the Lord Jesus Christ, and thy and thy house shall be saved."

⁹⁵ If you can believe for yourself, you can believe for your house, also. Have enough faith in God to believe for yourself, then believe for your children, also. Have . . . That same faith will save your children that saved you, if you just keep praying. God will answer prayer, don't worry. Just ask Him, and believe it, and get it anchored in your heart, just keep moving on, that's the way it's done. Yes, sir.

⁹⁶ Now, we find that Abraham was just an ordinary man, and God called him, and said that through him He was going to make him a father of nations, "No matter what you do, Abraham, you don't have to do one thing, I have done it." Oh, I like that! Oh, I love that so well, that I . . . It just thrills my heart to think it's nothing I could do. If there was anything I could do, I'd never got it, but it's what He done for me. Not what I am, what He is; it ain't what my promise is, it's what His promise is.

⁹⁷ That's the way the people today, they have to have . . . Now, many of the brethren laying hands on the sick, that's all right, but that's a Jewish tradition, that was never meant for the Gentiles.

The Jew said, "Come, lay Your hand on my daughter, and she'll be well."

But the Gentile said, "Just speak the Word, my servant will live." That's the differen. "Just say the Word."

Jesus turned around to the Jews, said, "I don't find faith like that in Israel."

⁹⁸ See, in the meetings, every one that comes into the meetings are supposed to believe on the Lord Jesus Christ. If . . . Jesus has already

healed you, “He *was* wounded for your transgressions, with His stripes you *were* healed,” already, past tense, it’s already finished. You just . . . “Faith cometh by hearing, hearing of the Word.”

⁹⁹ You say, “What about them discernments and things that you was doing, Brother Branham?” That’s a confirmation, that proves that He keeps His Word. He promised that He would do those things, here He is doing it. If He keeps one Word, He keeps all of His Word. If He don’t keep one Word, He don’t keep any of It; He keeps all of His Word.

¹⁰⁰ He cannot heal you, if He was walking right here now, right in this building, He couldn’t heal you, if you could see Him visible, as you’d see me, or the pastor, or someone else, He couldn’t heal you, He’s already done it. But He might show you some reason, to prove that He was your Lord, ’cause He would do something like He did back there to prove that He was your Lord.

¹⁰¹ Now notice, we find that Abraham, God told him, said, “Now, separate yourself from your kindreds, separate yourself from all of your kindred, come out, be with Me and I will bless you.” Oh, isn’t that wonderful? “I’ll bless you if you’ll separate yourself.” But there’s where the trouble come.

¹⁰² That’s where the trouble comes, people don’t want to separate themselves, they don’t want to separate from their card parties, the things of the world, you try to bring that right into church with them. You have to separate yourself from unbelievers, don’t yoke yourself up with unbelievers, “Come out, be separated,” saith the Lord.

¹⁰³ Now, the world is looking for mixers. You know, many times, when I was in another denominational church, they used to tell me, say, “Now,” they’d say, “They—they . . . He’s a real good mixer. I believe that we’d send him down *there* . . . Sure, he takes all the ladies and their husbands and goes swimming, he—he plays bunco with them, and they have a dance down in the basement, and oh, a good mixer.”

¹⁰⁴ God don’t want mixers, He wants separators, “Separate Me Paul and Barnabas.”

¹⁰⁵ God wants separators, the world wants mixers, some little Hollywood, kinky hair, and so forth like that, can stand up, and mix with the crowds. And the—the people want youth, they want some little fellow that’s just got out of college, that knows all the cues, and everything.

¹⁰⁶ They’ll take a little fellow like that, but let them have to be operated on one time, see if they get a new doctor that’s just come out, that’s his first experience. Oh, no, to cut on that anatomy you want an old surgeon that knows what he’s done, that’s been along. That’s right.

Cause you're very particular about this body, but what about your soul, letting some cut on that?

107 Your body will die, it'll perish, that's right, but you got a soul that's Eternal, but you don't want to take the man that's been in the ministry a long time, and been through the battles, and had the experiences, and stood by the dead, and the dying, rather, and watch them when they were dying, and see the . . .

108 Them little ol' experiences don't amount to a thing, they'll vanish like everything when death strikes a person, doctor shoots a hypo in them, and hear them scream for mercy, and cry out, and everything, that don't work (But I tell you, a good ol' case of salvation, look in the face of Jesus Christ with a clear heart, and praise God, die speaking in tongues, yes, sir, a real saint of God, that's what holds at the day, at the hour of the death. See?), and that's some fellow that just knows a lot of theology, and knows nothing about God; we got to know what God is, know Him by a personal experience.

109 Now, He said, "Separate yourself," but did Abraham do it? No, sir. And God never did bless him until he did fully obey what God said do. Now, I'm going to say this to the Church: The Church will never go no further, until you fully obey what God said do, you just can't do it. God makes a promise, Abraham wandered about, and so forth, and God never did fully bless him until we get over in the 13th chapter of Ex- . . . of Genesis.

110 And we find out then that there rose up a little fuss between the herdsmen, and so forth, and God seen that coming on, so Abraham, being a Christian-like, he said to his nephew Lot, he said, "Let there be no quarrels between us, because we are brothers." He said, "Now, you take your choice, if you go east, I'll go west; and if you go west, I'll go east. Just take . . ." That's a real Christian gentleman. See? "You go one way, and I'll go the other one. Let's not fuss with one another, let not our herdsmen fuss."

111 Well, Lot, being greedy, showed what he was, he looked down there and he saw the great things already built up, he didn't want to walk with God alone, he wanted to get mixed up with the world.

112 That's just what the church did. Instead of walking on with God, it had to pull itself off and mix it up with the world. See where we're at tonight? See where the church is? That's exactly right, friend.

113 Lot was down there, greedy, and went down in Sodom, and kept leaning his tent that way, 'cause perhaps Mrs. Lot wanted them kind of dresses that they were wearing down in Sodom, and she wanted to be like that, and Lot wanted to become a great businessman, be influenced in the city, because he thought maybe he could make a few extra dollars,

or something. And then he, find out, he got a good position down there, but he was backslid, he was backslid. Now, that's the church carnal.

114 Went down into Sodom, and he got down there and become mixed up with the world, where perverts and everything else was, and he took his daughters down there, and he took his, all of his children, his wife and everything, and put them right in the mix of a bunch like that.

115 And when he separated himself, because that was in him at the beginning, and when he fully separated himself, then God blessed Abraham, He said, "Abraham, you took the way with the Lord's despised few. You separated yourself to stay out here on the barren lands, and now I'll bless you, because I'll give you every bit of this land, to you and your seed after you, I'll give it all to you." Now, He said, "Just rise up and look east, north, west, and south, and walk throughout the land." Amen. I like that. "Walk around, it all belongs to you."

116 Oh, I like that. It's just like a great big arcade that we're baptized into, for by one Spirit we're all baptized into one Body. And in that Body is the Christ Jesus, and by one Spirit we're baptized into that Body, and become members of that Body. There you are.

117 See, now, like if a . . . It's a great arcade. Now, a lot of people just come in, say, "Well, I'll accept Jesus as my Saviour, and I don't want Him to send me to hell, but I—I'll accept Him as my Saviour, I'll stand right in *here*." But that's not the way to be, if you own a big arcade, go around, see what you got.

118 Now to you Baptists, Methodists, and Presbyterian, if you don't believe the Holy Ghost is right, if you don't believe Divine healing is right, why don't you look through the Arcade? Look around, pull out this drawer. If somebody give me a big house, I'd go around, see what I owned, I'm nosy, I like get around, see what belongs to me.

119 Well, when I come into Christ, I wanted to find out what I had. Amen. I find out Divine healing was mine, joy was mine, rivers flowing, Life Eternal, power, Eternal Life, grace, all of these things belonged to me. Something looked a little high, I got me a ladder, and climb up, and pulled up, and look at it. That's right. If I see something that I can't reach, I just keep on praying on Jacob's ladder till I get up there and look at it.

120 "Yes, Lord," I see where He give visions, "The works that I do shall you also. The things that I do, you'll do it. I'll be with you. Ask what you will, I'll give it to you." That's all mine, I'm an heir, amen, a heir. Through the death of Jesus Christ, I become an heir to everything, every promise. I'm an heir, so I got a right to look around, see what I *heired*.

121 What if somebody said you had a big estate down here in California somewhere that you *heired*, somebody willed it to you? Would you say, “Oh, I guess it’s all right”? Oh, no! You’d take off up there, brother, and you’d take attorneys, and everything else, and you’d see what you owned. You won’t . . . take about this life, this—this natural life, but when it comes to Eternal Life, when you’ve accepted Jesus Christ as Saviour, why don’t you see what you’re heir to? Amen.

Every promise in the Book is mine,
 Every chapter, every verse, every line. (That’s right.)
 I’m trusting in His love Divine,
 For every promise in the Book is mine.

I’m a heir to all things through Christ, I’m a heir to my healing, I’m a heir to my joy.

I’m an heir of salvation, purchased of God,
 Borned of His Spirit, washed in His Blood.

122 Yes, sir. I’m an heir, a child of the King, I’m a son of God. Amen. Everything that God promised is mine. I’m joint-heirs with the Lord Jesus. Amen. I like to look through.

Said, “Abraham, go out and look around through the land, see what belongs to you. See *that?* That’s all yours.”

123 Oh, I love that. Look around, see what you got coming to you. Why don’t you go tomorrow and look in the Bible and see, you, see what you’re heir of? Just see what all these great blessings that—that He promised you, you’re a heir of it, it’s yours, you never merited anything, but it was *heired* to you through the righteous Seed of Abraham, which was Jesus Christ. “We, being dead in Christ, take on Abraham’s Seeds, and are heirs with Him of the promise.”

124 Then if you’re Abraham’s Seed you believe everything God said, God said, “He was wounded for our transgressions, with His stripes we were healed.” I’m a heir to that. Amen. *I heired* that. Well, all these blessings that He promised, I’m an heir to it. Then I—I’m a . . . that—that’s my possession.

125 When God saves a man He gives him a whole big checkbook. At the bottom it’s got everything . . . the Name of Jesus wrote on it, at the bottom of the checkbook. “Whatever you ask in My Name, that will I do.” Abraham’s Seed believes that. Just fill out the check and send it in, deposit is already made, it’s in the bank.

126 How did it come through? Not through your righteousness, but through the righteousness of the righteous Royal Seed, Christ. He was the One put the deposit in there, the deposit is in the bank. I believe it,

don't you? Then don't be afraid to write out the check, bank will pay it off, the Bank of Heaven will pay off every check. Yes, sir.

¹²⁷ First thing, it has to go through the clearinghouse, that's right, to see if you really believe it or not. If you believe it, it'll pass the clearinghouse, don't worry about that, and the funds will return to you just as soon as she passes through the clearinghouse. That's right.

¹²⁸ If down in your heart you truly believe that's the promise of God, and you've accepted it in your heart, ask for it in the Name of Jesus Christ, it's coming back. God promised so; that's a heir. We're heirs of salvation and joint-heirs with Him, and we're heirs with Abraham, because we are Abraham's Seed.

¹²⁹ Now, if you've done things wrong, if you've got off the ol' beaten road and got over onto the worldly side, you haven't lost your covenant, sister, brother, you haven't lost the covenant, you've just lost the—the blessings of the covenant. Come back, get out of Egypt, come back up here in the promised land, come in where God said that you should abide, "If ye abide in Me," Saint John 15, "and My Words abide in you, you can ask what you will, and it shall be given unto you." But stay in there. "If ye abide in Me, and My Word abides in you . . ." How many knows that's true? It's a promise of God.

¹³⁰ "If ye abide in Me," that means stay there. Don't be running over in Egypt and running after the things of the world. "If ye abide in Me, My Words abide in you, you can ask what you will, and it shall be done unto you." That's His promise. If you're Abraham's Seed, then stay in that promise. If you're out of it, come back to it, you'll get in trouble down there in Egypt, come on back into the promised land.

¹³¹ Now, we find out then he separated himself; and God never did completely bless Abraham until he fully obeyed Him and separated himself. And God will never bless an individual, or a church, or a congregation, or a denomination, until it fully surrenders itself in obedience to God.

¹³² The denomination is all right if you'd write it like this: "We believe in this, *comma*." But when you write up a organization, "We believe this, *period*. You come to *this* or you don't come at all." If you read it, "I believe this, *comma*, plus what God will show me," then it's all right. That's right. "If I'll . . . I believe . . . We have . . . We believe *this*, plus whatever we can find out of God that's better." See, but you end it, "We believe *this*."

¹³³ What happened to Luther as soon as Luther saw the Pillar of Fire? Why, he followed It. But what did he do? After Luther's day, they organized a church called Luther, then it died right there on the organization, 'cause it's just like the Catholic church.

134 Then, the first thing you know, along come Wesley. The Pillar of Fire moved right out of the organization, went on, Wesley saw it, and away he went after It. And as soon as the first round died out, they organized it, called it the Wesleyan Methodist, or the—the Methodist church, when they organized it, it died right there.

135 Then the Pentecostal seen It going out, not from justification under Luther, sanctification under Wesley, but they saw the baptism of the Holy Ghost, back to the original blessing. Here they went after It, oh, my, went out and begin to speak with tongues, and power of God working through them. But what did they do? Organized it, it died right there. But now the Pillar of Fire is moving out, It's moving again. It'll never . . .

136 Never one time did a organization ever rise up that didn't die and never come back again. I challenge any historian. I'm looking in the face there of one of the best there is in the nation. That's right. A historian of the historians is setting right with us. And I'll ask that man, or any other man, to ever show me one time that a church ever organized, but it didn't die and stay dead. It never did rise again in the history of the churches of the world, never did. God don't want that, God wants us to be free in Him. He wants us to a place where we can accept all of God, not stay on this mountain, move out; Abraham's Seed.

137 Now, you say, "You're against organization?" No, sir. Organizations is all right, but you draw a boundary line, cut everybody out but the fellow that don't believe just like you do. The thing we got to do is stretch out our arms to Lutheran, Methodist, and all, to a place where we can have fellowship one with another, while the Blood of Jesus Christ, God's Son, cleanses from all sins, till we get to that, we'll just die, sit right here and shrivel up like an old shriveled-up apple.

138 And there you become as puckery as a persimmon, and sit around, "Well, I belong to *So-and-so*." Oh, my! No more Life coming into it, you see (We just can't do that. No, we got to come and be in Christ Jesus, we're heirs, joint-heirs with Him.), now, till we separate ourself from the things of the world.

139 Now, see, each church begins to get itself . . . Now, you say, "Are you just speaking about the Methodists?" No, I'm speaking about all, every one of them, our Pentecost, just the same as them. And there's not a honest-hearted person in this building but what knows that the Pentecostal church is getting just like the rest of the churches. How many believes that? Raise up your hand. Thank you for honest hearts. That's right. It's just like the rest of them, well then, that's wrong, that's

not right. No, sir. God cannot be organized. What He's got to be, is believed on. Hallelujah!

¹⁴⁰ Oh, brother, how that God will raise up all kinds of things if the Church will just get in condition to receive it, but He will never build His foundation upon something man has laid. "For there is no other foundation can be laid than that which is laid, Christ Jesus, the Son of God," and the revelation He would build His Church upon, of Christ Jesus. Yes, sir. Make Him the same yesterday, today, and forever, He's just as much Abraham's Seed today, as He was then. And we in Him, we're heirs with Him, with father Abraham, for He's the Seed of Abraham, Christ was the Seed of Abraham.

¹⁴¹ Now, full separation, we've got to come out. You say, "Shall I come out of my organization?"

No, stay in your organization, but let the world come out of you, that's it, not your organization.

Say, "Well, I belong to the Assemblies."

That's as good as any of them.

"I belong to the Presbyterian."

That's as good as any of them.

"I belong to the Oneness, the Twoness," or whatever it is.

¹⁴² That's as good as any of them, they're all man-made institutions. Right. But that ain't the thing. Do you belong to Christ? Are you His Seed? Are you dead in Christ and are Abraham's Seed? Then you've got faith in the living God. You'll be an example to the rest of them people that's in there. Stand up, make yourself a real Christian. Shake yourself, the dust off of you, wake up, come to yourself, we're in the battle.

¹⁴³ We're in the Laodicean Church Age. How many would recognize we're in the Laodicean Church Age? Oh, brother, let's do something about it then, let's do something about it. Let us not be caught in that kind of a condition with Christ outside trying to knock to get in, let's let Him in. We being in Him, then we're heirs of everything. All belongs to us. Oh, I love that. Every promise!

¹⁴⁴ Oh, in a couple nights later, after I get through with this, I want to bring Him down on Mount Transfiguration, show what God did to Him there, the placing of His Son, watch how He takes other sons out, and does the same thing. Oh, my, what great riches is in this Bible! Quit reading the ol' funny stories, and looking at ol' no good television programs, and get back to church, to praying.

And so, you say. . . a woman said, "Well, I—I just can't find time to read my Bible to my children."

145 Why, Susanna Wesley, she had seventeen children, and she spent three hours a day, with no modern convenience, she didn't press a button, wash her dishes, she didn't turn on a tap and get a little water out like that, she packed it from a spring in an old, wooden bucket and the gourd dipper, packed it from the spring, and raised seventeen children, and could spend three hours a day in prayer. What did she raise up out of it? A John and a Charles, hallelujah, yes, sir, certainly, men that shook the world in their days.

146 What we need today is no more. . . who is mothers and people consecrated, put God first. That's it. We put everything else first, "Well, I belong to the society down *here*."

147 Oh, I belong to a Society, too, It's up *there*. You see, that's the Society to belong to, Society of Jesus Christ, poor, degraded, outcast people, I'm so glad I can say I'm one of them. That's right. So glad to belong to that Society. Separate yourself, come out from the world, don't be partakers with them. Abraham separated himself, and God blessed him, and give every promise that He give him, He confirmed them to him when he separated himself.

148 And when you separate yourself from the things of the world, the unbelief. . . There is only one sin, there is only one sin, that's unbelief. Smoking cigarettes is not a sin, committing adultery is not a sin, taking the Lord's Name in vain is not a sin, that's the attributes of unbelief, that's because you don't believe, the reason you do that. See? Sin is unbelief. "He that believeth not is condemned already." You can't even get to first base unless you believe every Word of God, and call anything else to It as though it was a lie. Amen.

149 O God, I wish there was some way I could—could just take the people, and have it in a jar, and pour it down their throat, and then stop it up, so it couldn't get out. Yes, sir, so that they could see it. I don't mean to be rude, but I—I'm trying. . . This is not, I didn't say that for a joke, this is no place for jokes, this is the pulpit, this is God's house, it's a place that's dedicated to Him, where the Gospel and manifestations of the Holy Spirit should be made known.

150 Don't stand here to be seen, or yell to be heard, It's the Holy Spirit through the Word. See, that's what we want to do, is to get people back to God again, see the people off the streets and out of the world, into the house of the Lord, sweetly and mellowly in the Holy Spirit, worshipping in the Spirit, the Holy Spirit moving through the Church with signs and wonders and gifts.

151 Oh, every Word is belief. If you're the, if you're a son and daughter of God, there's not one Word in this Bible, what you'd hang your soul on It. [Blank spot on tape—Ed.]

“ . . . prayed for last night, but you know my crippled hand ain’t any better, I must have missed it.” That’s not a child of Abraham. No.

¹⁵² When Sarah, didn’t make any difference, when she was sixty-five years old, she was no more like women should be that was going to have children, and the first month, second month, third month, instead of Abraham getting weaker and weaker, he got stronger and stronger, amen, kept moving up, “Oh, hallelujah, it will be greater than it ever was!” See? Till twenty-five years passed by, twenty-five years, and he was stronger at the end of twenty-five years than he was back there when he first started. Just waxed strong all the time, saying, “Praise God, just keep the booties ready, it’s coming. Yes, sir, going, the baby is going to be born.”

“How do you know, old fellow?” Hundred years old, “How do you know?”

“God said so.” That’s it. That’s right.

¹⁵³ Now, if we’re Abraham’s Seed, then we say, “Well, I was prayed for yesterday, but I’m no better,” oh, Abraham’s Seed, Abraham’s Seed! Take God at His Word. God made a promise, God keeps His promise, or He’s not God.

¹⁵⁴ God made a promise He would show these signs in the last days. What does He do it for? So people will criticize it, like they did last night. When they do that, they seal themselves off forever from God, Jesus said so, “One word against It will never be forgiven in this world, or the world to come.” See?

¹⁵⁵ And something like that has to go forward, so that God . . . A just God could not pour out His wrath upon a just people, it has to come upon a unbelieving, rejecting people. It’s exactly. The world has to see that thing before they can reject it, and reject it, then God is just to pour out His wrath. That’s exactly right.

¹⁵⁶ That’s the reason He did upon Israel, and they all died in there. When—when Titus come in, taken the wall, why, the blood flowed out up to the horses bits, almost, they said. Women killed their own children and eat them, eat the bark off the tree, the grass off the ground, Israelites, church members, loyal, holy men, knowed the Word real well. But what did they do? They failed to believe the true Sign that God give them, the Messiah, and they paid for it. God was just in doing it, His holiness requires it. There’s no justice without punishment.

¹⁵⁷ Well, you say, if there’s a red light out there, run the red light, “You ought not to have done that,” that’s not just. There’s a penalty for running that red light, a penalty, you’re fined for it. Law without justice is not law, you’ve got to have justice, and God’s holiness requires justice.

158 And His Son paid the price to redeem you, and if you refuse to take it, and take some churchianity, or *something another*, little formal outside, like that, you cannot blame God. The red light is swung before you, it's swinging right now. Yes, sir. Don't step over that, you're in a danger line.

159 You're children of God, come back to your covenant, come back into the promised land. What is the promise? Peter said on the Day of Pentecost, "The promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." The promise is to them. Yes, sir.

160 Now, we find out when Abraham separated himself, God come to him, said, "Abraham, all *this* is yours." Now, He never had said that before that. But, you see, he was still tied down with his hanging on, little thread *here*, too many loose ends, he had Lot still with him, and the fussers, and so forth.

161 So then when he separated himself, got really where God told him to, Abraham, then God appeared to him, said, "Now, Abraham, get up and walk through the land, look at it, it's all yours. I give you Divine healing, I give you salvation, I give you the baptism of the Holy Ghost, I give you all of these promises, every one of them is yours, Abraham. Look through them, see what all you got." See? "Just see what's yours. Now, they're all yours, Abraham."

162 I can see father Abraham just looking, saying, "Praise God! I own *that* mountain, I own *this* mountain, I own *that*, I own *this*, I own *that*, it's all mine." Amen. That's the way it is. Everything in the Bible belongs to me, I'm Abraham's son, I'm Abraham's Seed, you're Abraham's Seed.

163 But, you see, you have to come to the clearinghouse first. Get right, get back over into the promised land, where the Holy Spirit is just melody in your heart every day, and you're living a life, oh, my, the glory of God pouring upon you the sweetness of the Lord Jesus. Oh, that's real. Then it just, *something* in your heart holds you, "My anchor holds," you got *something* out here pulling you, you know you're stirring right.

164 Watch the Bible, see how you . . . what they did in that day, look back and see if the same things are with you, see if the same experience that they had back there is your experience. If it is, then all right, just ask anything you will, stay right in the Word, ask what you will, it will be given you.

165 Now, I want to go to one more verse. I don't think we'll have time to get to the other one, I'll get it, maybe, tomorrow night. Here's one more place I want to go to, after the separation, in the 14th chapter, we

find a great, outstanding thing before the confirmation of the covenant. Maybe I'll get it tomorrow night.

¹⁶⁶ But the confirmation of the covenant, now, Abraham come out of the land, sure, crossed over the river Euphrates, many of you did, was baptized, come over into the land. Now, don't take right back down to Egypt, stay right here in the land, obey, stay right in the promise of this Father, see. Stay right under the Holy Spirit, no matter . . .

¹⁶⁷ Don't pattern yourself after somebody of the world, you pattern yourself after Him. See? Watch Him, watch His life. Don't act like *So-and-so* does, Sister Susie, or Brother Jackson, or whoever it might be, don't—don't look like, don't act like them, you just walk with Him. "Fill my way every day with love, as I walk with the Heavenly Dove." Just stay right with Him, watch how it sweetens you, and cuts all the world away. Oh, my, you don't care what the people says, you're walking with God.

¹⁶⁸ Here not long ago, wife and I went over to the grocery, and we were in my country. I . . . Oh, course, they wouldn't do that in California, but over in my country . . . We . . . I come in from somewhere I had been, I believe, out in the islands, the Caribbean Islands. I come back, and she said, "Well, Honey, I'm glad you're in," said, "we got to go at the store," said, "to get some groceries."

¹⁶⁹ I said, "All right, we'll take off." And I went out and cranked up the ol' car, and—and so we got started, went down. Well, I went along, and I'd notice, and I'm . . . I—I—I looked, and after while, we seen one of the most mysterious sights that we had seen, it was along July, August, something like that, in our country, I seen a lady had a dress on. And I thought, "Isn't that strange?" See? She had a dress on. All of them had, wore little shorts, whether they were to be mothers or not, they went with them on. And—and some of them . . .

¹⁷⁰ She said . . . I said, "Looky, doesn't that—that . . . ? Doesn't she look like a lady? She's got a skirt on." I said, "Isn't that strange? I haven't seen one since I come back, I don't think." See? And I said, "Isn't it re- . . . ?"

¹⁷¹ She said, "Bill, I want to ask you something." She said, "Now, you know that girl standing right there on the corner, you know where she's, goes to a church, you know."

I said, "Um-hum."

"Well," said, "why is it that—that we . . . ? They—they are—they are people like we are."

I said, "Sure, just like we are, exactly."

172 She said, “Well, why—why is it that they don’t . . . ? They’re—they—they’re religious, they go to church, and things like that.” Said, “Why is it something in us won’t let us do it?”

I said, “Well, we’re—we’re . . .”

She said, “Why, they’re just Americans, the same as we are.”

I said, “That’s what it is, they’re Americans, we’re not.”

She said, “What?”

I said, “No, we’re not Americans, no.”

173 If you go to Germany, you get a German spirit. See? Germany has a national spirit. You go to Sweden, you get a Swedish spirit.

174 Now, when I was in Germany we was having, Brother Arganbright is here somewhere, and we had a great meeting, we was averaging about ten thousand converts a night, and fifty thousand in five nights they registered of Germans, communists, and so forth, coming to Christ. And then I’d go down the street, and here was these saints with a great big schooner of beer in their hands, hollering, “Glory! Hallelujah! Praise the Lord.”

175 And I went over there to set down at a table, a saintly, godly home, and they was all poured that beer around, I thought, “My goodness!” around like that.

176 And they, so I was eating, all of them started talking in German one to another, they looked at me, and Doctor Guggenbuhl said, “They’re wondering why you don’t drink your beer.”

177 And I thought, “Uh-oh.” I said, “You say what I say.” He said . . . I said, “I guess it’s all right,” I said, “but, you see, I was born under a Nazarite birth, I wasn’t supposed to smoke, chew, or drink anything.”

Oh, that was all right, “Praise God,” just went right ahead drinking. That’s Germany.

178 Went to Italy, they won’t set you out water, it’s wine. And I went out at the drugstore and got me some of this here distilled water, it was in a jug, it had one of these like vines, wrapped around. I guess everybody thought I carried my own brand. So I just went around drinking out of this jug all the time, you see, but it was distilled water. I didn’t want their wine, no. But, you see, that’s—that’s a Italian spirit.

179 And you go over into Finland, I was in there, and they took us over to give, they said, “We’re going down to the YMCA and—and have a sauna.” That’s a Finnish bath.

180 When I got down there, I thought something felt awful funny, I said, “I don’t believe I want, take one.” And *somehow another* when all the brethren went in there, here come a little blond-headed woman out

with a big bunch of towels, going around where them men was stripped, I said, "Hey, hey, don't do that!"

¹⁸¹ And she looked at me, kind of laughed, went on in. And here they was out there with them women scrubbing those men out there, I said to Doctor Manninen, I said, "That's not right."

"Oh," he said, "they're just scrub women, like your American nurses, something like that."

I said, "I don't care what it is, God never intended it to be that way." That's right, but that's Finland. See?

¹⁸² And you come to America. . . . When I. . . . Was ever anybody ever in—in Europe in Rome, and went down to Sant'Angelo? A disgrace to our nation, even in Italy, it's got a sign, right there by the side of Sant'Angelo catacomb, said, "American women, please put on clothes to honor the dead when you come in here." Oh, my!

¹⁸³ Brother Arganbright and I was setting there eating, doing pretty well with a good steak, till Miss United States happened to rise up with enough jewelry on her hands for this ten-cent store, a cigarette out about *that* far, and a pair of glasses out like *this*, with a poodle dog, and set it on the table. Oh, it makes you ashamed, a nation that's supposed to be a Christian nation!

¹⁸⁴ That don't make it Christianity. No, sir. We're not Americans, we live here, as nationally, human beings, we are living under this, it's the greatest nation in the world, as far as that's concerned, but I'm telling you, just like Joan of Arc in the time of the French revolution, France needed a revolution, but then it needed a counter-revolution, that's what America needs, it needs a revival and a counter-revival, that's right, to straighten up some of the things that's in the churches and the lives of the people. Democracy is right, but then we need a revival in democracy to straighten it up, that's exactly true. Oh, if we're Americans, if. . . . we're born free Americans, what we're thankful of.

I said to my wife, "But, you see, we are from another Land, Honey."

She said, "What other Land?"

¹⁸⁵ I said, "From Heaven, we are born from Above. Therefore, up there. . . ." I said, "Americans? Sure, everybody does that. They get out, smoke cigarettes, wear immoral clothes, men whistle and carry on at them, and gawk at them, and have wrecks, and everything else," I said, "that's Americans." That's right. That's Americans, buzzards. See? That's right.

¹⁸⁶ Come out gawking, looking dirty, filthy, ungodly, indecent, go to church, deacons, even preachers. Yes, that's right. Go into the church,

and act- . . . call themselves Christians, and acting like that? What happens? They're Americans, that's the spirit of America.

187 Why do you stay at home at night, watch jokes on that television that oughtn't to be told at a bunch of drunken sailors, uncensored programs, and all this kind of dirty tommyrot? Some of the old mothers and daddies almost ready to die, and give them a television to stay home from church. What they need is back in the prayer meeting, back to God. Right. No wonder we're ready to have an atomic bomb with our name on it, we justly deserve it. That's exactly right. We've wronged, and we sinned against God. God can send His Holy Spirit along through the country . . .

188 Here not long ago in our city there was a woman going around, she had a—a little boy, she was going around, and she was in a ten-cent store, and she'd shake little things, said, "See it, Honey? See it, Honey?" Little kid just set and stared, stared. Said, "See it, Honey? Look here, ain't this pretty? See it?" The little boy just stared. Finally, she got so hysterically she fell across the counter.

189 Some of the people in the store went to see what was wrong with her. Said, she said, "Oh, no, it can't be right." Said, "My little boy," she said, "he just taken, something went wrong with him about a year ago, and he just sets and stares. And anything that ought to attract the attention of a little boy his age, it don't attract him, anymore." Said, "He just sets and stares."

190 And said, "Now, the doctor said he was better, but," said, "he isn't, I can show him things that really a little boy ought to be attracted to," said, "he don't notice it," said, "he just stares."

191 That's just what the church has done. God has sent every gift into the church that could be thought of, He's had a Oral Roberts, a Billy Graham, and all kinds of signs and wonders; and the church just sets and say, "Well, I belong to *this*, though, you see," just set and stare. There's something wrong, mentally, spiritually wrong with the church. Yes, sir.

192 You're too—you're too earthbound, like a chicken, not an eagle, a chicken down on the earth, a earthbound brood, scratching in the barnyard, not eating eagle's food of the skies, a heavenly bird. See? But the church has become down like chickens, become to a place where it's just the world, and the things of the world, gulping on such stuff as that, bringing it into the church, and socialized religion, and every . . . Oh, it's terrible!

193 You might not love me after this, but, brother, at the Day of the Judgment your blood won't drip from my hands, and that's one thing,

that's right, you'll know the truth. You do with it whatever you want to, it's to you. But you . . . that's . . .

¹⁹⁴ I said, "Citizens of the Kingdom of Heaven is born from the Spirit that's up *there*, not from down *here*."

¹⁹⁵ Whether it's Jewish, French, or American, or what it is, they're not of this world, they are natives of that Kingdom. For we who profess to be Christians, we clearly declare that we're seeking a City, whose Builder and Maker is God. We're looking for a Kingdom that's to come. And we profess to be pilgrims and strangers in this world, wandering about, watching for that Kingdom to come in earth as it is in Heaven, watching for the promises of God to be fulfilled, Abraham's Seed.

¹⁹⁶ Abraham separated himself from all the things of the world, and walked in a strange country, professing that he was a pilgrim, a stranger. He didn't belong to this place, he was looking for that City, and he wandered about through the deserts and things, watching for the City. And every Seed of Abraham is doing the same thing, laying aside every weight, and professing that we're pilgrims. We're not church members, we're pilgrims. We don't act like the world, we're pilgrims and strangers, we act odd to the things of the world. We're seeking a City, whose Builder and Maker is God.

¹⁹⁷ I ask you, Christian friend, ask you, sinner friend, what if you was dying tonight, could America save you? Where will you be ten thousand years from tonight? Where will you be, maybe, you be in the morning? Your destination might be sealed tonight, you don't know. Let me warn you, get right with God. Get a spirit . . . Get acquainted with the Heavenly things of that Spirit comes down from Heaven where holiness stands, where Angels of God stands, where Jesus Christ stands at the right hand of God in majesty, and glory, holiness, and power of God, then you walk as a stranger here, because you're an alien here, you are not of this world.

¹⁹⁸ "Ye are not of this world, little children, neither am I of this world. I pray for you." See, Jesus praying for His Church, that they would not be of the world. They are not of the world, I don't care, you're not American, you're not Swedish, you're not European, you're a Christian. And if you're a Christian, your spirit is from up There, so it makes you live holy, want to be holy, want to act like Christ, act like God. Your whole desire is on Heaven, and not of the world.

One more comment, if you will, just a moment. We got exactly ten minutes to get out in time.

¹⁹⁹ Then what happened to Lot when he took his choice? What happened? Chaos set in right away. What was it? Some kings come

down and took Lot, and took him, Sodom, and took their wives, and took everything, and left with it.

²⁰⁰ Watch Abraham in the 14th chapter now, the blessed Spirit of Christ upon him, he went after his fallen brother. The Spirit of Christ on Abraham, he went after his fallen brother, and brought him back. Abraham, the preacher of righteousness, went after his fallen brother, the denominational brother, and brought him back. Brought him back so he'd have another chance, after Satan had took him out, brought him back to have fellowship again.

²⁰¹ And what—what great regards did Lot give to it? Did he go on out with Abraham saying, “Father Abraham, I been wrong. I know now, I’ve missed the blessings, I got carried away out there, went out in the world. Now, I’ve . . . I know—I know you—you’ve brought me back, I appreciate it. I’ll go and take the way with the Lord’s despised few.” No, he went right back down in Sodom again, and there, polluted, into Sodom. Is that right?

²⁰² But watch Abraham, just in closing now, what a beautiful thing it was! When Abraham returned from the slaughter of the kings, watch what happened: Melchisedec come out to meet him. Melchisedec, which was the King of Salem, the King of peace, the King of righteousness.

²⁰³ Who was He? He had no father, He had no mother. He wasn’t Jesus, ’cause Jesus had both father and mother. But this Man had no father, had no mother. If you want to run that down, take Hebrews, 7th chapter. He had no father, no mother, never did begin Life, and never did end Life. He was the King of Salem, which was the King of Jerusalem, which is King of peace, which is King of righteousness. Without mother, without father, without descent, with neither beginning of years, or ending of Life.

²⁰⁴ He was God, sure It was. He came down in the form of Melchisedec, and He met Abraham (Watch, this is a beautiful part.) after the battle was over.

²⁰⁵ Abraham, the preacher of righteousness, had went into the formals, and—and out in the ungodly thing, and snatching for his brother, to bring him back, “Come back, Brother, come back!” Did it do Abraham’s revival any good? No, Lot fell right back over in Sodom again, there he perished in disgrace with his daughters, and so forth, he perished there.

²⁰⁶ But after Abraham, the true, righteous one of God, when he had had the revival, and after the battle was over, Melchisedec met him, and Abraham give Him a tenth of the spoils. And what did Melchisedec serve him? Wine and bread, the Communion, after the battle was over.

207 Jesus said, "I'll not eat it any more with you, until I eat this anew with you in My Father's Kingdom." When the battle is over, servant of God, someday Melchisedec, the great King of peace, the great King of Heaven, without father, without mother, without beginning of Life, or ending of Life, or, without beginning of days, or ending of Life, He will meet us after the battle is over, and serve us Communion.

208 Oh, Seed of Abraham, bless your heart. Aren't you happy that you can be a Seed of Abraham, a servant of God battling against the things of the world? And, oh, how it makes your heart feel to see the very church that you love falling out into the world! And you reach for it, and pull for it, like *that*, and try to shake it, and show it, it'll drift right straight back out in the same thing. See? But remember:

When the battle's over, we shall wear the crown!
 We shall wear the crown! Yes, we shall wear the crown!
 And when the battle's over, we shall wear the crown
 In the new Jerusalem.
 Wear the crown, wear the crown,
 Wear a bright and shining crown.
 And when the battle's over, we shall wear the crown
 In the new Jerusalem.

209 Back down in Kentucky, where I come from, the ol' Missionary Baptist Church, the only difference I seen between them and Pentecost was the initial evidence, speaking in tongues. I'd see those ol' mothers, them ol' bonnets on, like that, and ol' hairpins up in their hair, and like that. They'd stand there, and stand up and sing that, swing them ol' bonnets, the tears running down their cheeks, and scream and cry and see visions of God. "When the battle's over, we shall wear the crown!" They're waiting there in that ol' sod tonight, somewhere down there for the resurrection, for:

On that bright and cloudless morning when the dead
 in Christ shall rise,
 And the glory of his resurrection share;
 When the saved of earth shall gather over on the
 other Side,
 When the roll is called up yonder . . .

210 I want to show some battle marks. I want to . . . Don't you want to help get somebody saved?

211 One time Caesar was going to make a great feast and a great parade, and he said, "I want to get a man of honor to set by my side to ride." All of the officers polished their—their shields, and trimmed their plumes, and made their swords real glittery, and they marched by Caesar like

this, with their great, denominational garments on, walking by like that, “Caesar, you see who I am?” Caesar set and looked at them, looked at them.

²¹² Directly a little ol’ footman come by all battered and scarred, kind of bowed his head. Caesar said, “Wait a minute. Come here.” Said, “What are you doing all scarred up like that.” Said, “Where did you get them scars?”

Said, “Out on the battlefield, fighting for you.”

Said, “Climb up here, you’re the one will ride by me.” That’s right.

²¹³ Paul said, “I bear in my body the marks of Jesus Christ.” When the battle is over, when our . . . one day we will preach the last sermon, close the Book for Its last time, sing the last hymn, pray the last prayer, and when it is, the battle will end for me someday, the battle will end for you, don’t have no worry, because then we will meet Melchisedec, the great High Priest, the great High Priest of God, our Lord Jesus Christ, Who will serve us Communion, set down after the battle is over. While it is time, let’s grab them Lots, and things, that we can, and try to pull them out of Sodom, because we—we’ve got to do it.

²¹⁴ May the Lord bless you when we bow our heads just a moment for prayer. While you have your heads bowed and your eyes closed, I’d like to ask you one sincere question, just ask you one thing: Are you a Christian? If you’re not, would you raise up your hand? Say, “Brother Branham, I’ve fallen by the wayside, I would like to come back to God. I would like to—I would like to renew my fellowship. I’ve went down in Egypt, I—I’m . . . I want to be renewed, I want to come back in the promised land. Pray for me, Brother Branham, tonight, as you’re closing.” Would you raise your hands? God bless you. God bless you. God bless you. In the balcony? God . . .

²¹⁵ Is somebody up in the balcony would say, “Brother Branham, I once had the victory, I once was a godly person, but *somehow another* the weeds, and the thorns, and things has choked me down, I’m not where I ought to be, I know I’m not, pray for me, Brother Branham”? All right. God bless you, sir. God bless you. Would there be another?

²¹⁶ Is there one here that’s never made a stand for Christ, don’t know nothing about being borned again, never received the Holy Spirit, you’re not a child of God, and you know if God would come tonight, send Jesus to the earth, that you certainly would not go with Him in the Rapture, and you want to be remembered in prayer as a sinner? Would you raise your hands, and say, “Pray for me, Brother”? God bless you, young fellow. God bless you. That’s good, that’s fine. God bless you. There be another would raise your hand, say, “Pray for me, Brother Branham, I—I don’t want to leave this world like this”?

217 Now, look, no matter what you ever do in life, you've got to leave it right here on earth, it's only what you send ahead of you, in Glory, that counts. And if you're not a Christian, why not just do as much as raise your hand?

218 I seen a teenage boy, right at this time, where the crossroads of life, raise their hand, "I want to know Jesus as my Saviour." Pray God will make a preacher out of the boy.

See a young lady back there raise her hand, just a teenage girl.

219 Right when everything, right here in the mess of this conglomeration of sin and folly of the world, and yet a young man and a young woman raising their hands, "I want to know Jesus as my Saviour." Hmm! The Holy Spirit knows His Own. Now, you couldn't do that, Brother, neither could you do it, Sister, without God spoke to you, there's *something* there.

220 Now, remember, when you raised your hand, you broke every scientific rule that science ever had. Science says that your hands has to hang down, gravitation holds your hands down, like it holds you down on the earth. So when you raised your hand, that showed that there was a spirit in you that could defy gravitation, there's a spirit in you that made a decision, "I want to know Christ," and up went your hand towards your Maker.

221 You could not do that without Him standing by you, "No man can come to Me, except My Father draws him first. And all that the Father has given Me will come to Me; and he that comes to Me I will in no wise cast out. I'll give him everlasting Life, and raise him up at the last day." What a promise! What you did when you raised your hand, it was for God.

222 Now, while we bow our heads for prayer, if you feel led to come a little closer to God, if you'd like for us to pray with you, if you watch, and you'll see in the healing services, while He knows the hearts of the people, makes the blind to see, the deaf to hear, the lame to walk, gives salvation, He's the same God, tonight. Will you walk up here at the altar? Could you walk up here, and say, "Brother Branham, I now accept Him, the greatest thing that could be done, I want to accept Christ as my Saviour," while we pray?

223 Our Heavenly Father, the Word is sharp, truly, Lord, and It cuts, but the people has sat just as patiently and sweetly. And, Father God, laying this foundation back to let these Christians know that they have not lost their covenant, it was give to them unconditionally, but they'll lose their reward if they don't come back into the promised land.

224 Lost the joy, the world begin to creep into the church, we see how it's getting. And it's according to Thy Word, there's no way we can stop

it, Father. But we're trying to get those who are willing to come, for we believe this is the eleventh-hour call, the midnight cry is fixing to be given. Science says it's less than three minutes till midnight, when the whole world will be blown to pieces. What if some fanatic would let one of them bombs loose tonight, and it'd come into one of the radar screens? Every nation in the world would turn loose bombs. The world can't survive it, Father.

²²⁵ But before this happens, You made a promise that we'd be gone. So if it could happen before morning, the Sputniks, and the world could come to a end, just in a moment, and we see it scientifically, then if it's that close, how close is the Coming? when it'll come before that, the Rapture of the Church. We won't have to stand the judgments, You paid for that for us. We're in You, free from judgment, "When I see the Blood, I'll pass over you."

²²⁶ Father God, bless your Church, and let them know that—that we're trying with all of our heart to see a real Pentecostal Church, filled with your Spirit, working miracles and signs. Many of them raised up their hands tonight, in witness that they had fallen away from the ol' pathway. I pray, Father, that You'll bring them back, tonight, out of Egypt, out of the garlics and leek of Egypt, to eat Angel's Food out here in the desert with God. Grant it, Father. We're on our journey to Glory.

²²⁷ I pray, Father, for this young man and young woman that held up their hands tonight, this teenage boy and teenage girl. O God, them tender hearts, I pray that You'll snatch them from the fires of Eternity. Grant it, Lord. May they come sweetly to You, and offer their lives to You. Grant it, Lord, they are yours. *Somehow another* the harsh and hard words that was preached out tonight, believing that I was led to do and say what I do and say for . . . by your Spirit, I pray, Father, that You will bless them now, and may they come sweetly to You. Grant it, through Jesus Christ.

²²⁸ While we remain with our heads bowed, I want to sing one chorus, *I Can Hear My Saviour Calling*. And now if you want to walk up here, and let us pray personally with you, we'll be glad to do it. Just keep your heads down, all Christians who know how to pray, pray.

I can hear my Saviour calling,
I can hear my Saviour calling,
I can hear my Saviour calling,
"Take thy cross, and follow, follow Me."

Where He leads me I . . .

Will you do it? Will you come up here with this aged man?

Where He leads me I will follow,

. . . He leads me I will follow,
Sinner friend, will you come?

. . . He leads me I will follow,
I'll go with Him, with Him all the way.

Where He leads . . .

²²⁹ Will you come? Just kneel down, bow . . . You children, Seed of Abraham, who has took a little, worldly journey, and went down into Egypt, we're not asking you to join this church, now, we're asking you to come back to the promise. Will you? Come back.

²³⁰ You young women out here, your own mothers used to have that experience that she talked about, you've heard her when she cried and begged to God, maybe you followed her to the grave, that mother will be surprised if you're not There, come now, will you? Sinner friend, make your way up to the altar, tonight.

. . . with Him, with Him all the way.

I'll go with Him through the garden,
I'll go with Him . . .

If you'll go with Him through the garden, why not come to the altar with Him?

. . . garden,

I'll go with Him through the garden,
I'll go with Him, with Him all the way.

²³¹ While you're, got your heads bowed, now this young man, and them has come up to the altar, knelt down. Now, I wonder how many in here, if some of you Christians still have a burden for lost souls. Now, if there's any more sinners, or any more seeking God, would you come?

²³² And you that are interested in the souls of these people now, that the Holy Spirit has brought to the altar, will you come up? Some of you mothers and fathers, put your arms around these children, and show them that you love them, and you want them to be citizens of the Kingdom of God. Will you come, while we sing again, "I'll go with Him all the way"? Will you come kneel around the altar?

Sinner, come with them now; backslider, you come with them, also. Just come, kneel around the altar, if you will.

I'll go with Him through the judgment,
I'll go with Him through the judgment,
I'll go with Him through the judgment,
I'll go with Him, with Him all the way.

²³³ Now, not to speak back to the church, but I just want to show you Christians what I mean: With sinners on the altar, with at least three

hundred people here raising up their hands that they were Christians, and me begging for people to come to the altar, and about two or three responded. Don't you see the church is dead? There's no more ambition in the church for lost souls.

²³⁴ If that would be in the ol' Missionary Baptist Church down in Kentucky, when that woman raised back there to come to the altar, there would be fifteen or twenty of them ol' mothers around her, screaming and crying and thanking God for her. See, we've lost our interest, we got cold and faded away, just waiting for the judgment, that's all, that'll be poured out.

. . . through the judgment,
I'll go with Him, with Him all the way.
And . . . He leads me I will follow,
Where He leads me I . . . (. . . ? . . .)
Where He leads me I will follow,
I'll go with Him, with Him all the way.

While the music continues to play, let's bow our heads then for prayer.

Now, around the altar, lay your hands upon those children, upon those people. Let's bow our heads.

²³⁵ Lord Jesus, come, merciful God, come quickly, Lord. I believe that the hours is about finished, the revival in America is over, we're only gleaning in the fields of a burnt-over revival.

²³⁶ Lord Jesus, I pray that these children that come around the altar tonight, that the Holy Spirit could find a honest heart, and pull them to the altar. It's written in your Word, "He that comes to me I will in no wise cast out." Send your Holy Spirit upon them, Lord. Bless them, I pray, Father. Give them the baptism of the Holy Ghost, forgive their sins.

²³⁷ Forgive the transgressions of the church and the people, that we might become a on-fire church, Lord. Not just a denominational half-breed, but a—a real borned again son and daughter of God. Grant it, Lord. Send us a revival, or wipe us from the earth, Lord, that's our prayer. Let the revival come, or take us away, Father, our hearts can't stand it.

²³⁸ Send us to the mission fields afire, where tens of thousands are waiting to hear one word of Jesus, that would blacken the altar, screaming and crying for mercy; and, tonight, in our own homeland, dead, starched, gone, gleaned over, burnt out, down in Egypt, carried away by divers lusts, never able to learn, or come to the knowledge of the truth.

239 Father God, save those who are savable, I pray, as I go down to lay hands on them. May the Holy Ghost come, Lord, waken these young folks, in the Name of Jesus Christ, while we pray.

240 Continue to pray, Pastor. I'm going down to pray for them. [Brother Branham prays for those at the altar. The pastor leads the service—Ed.]

. . . with Him all the way.

Where He leads me I will follow,
Where He leads me I will follow,
Where He . . .

That's right, young man, raise up your hands, and believe Him, accept Him. That's the Holy Spirit there with you.

I'll go with Him, with Him all the way.

241 What made you come to the altar? God brought you to the altar. What can you do but confess your sins? He that will confess his sins, God is just to forgive them. Believe on the Lord Jesus Christ now, accept Him as your personal Saviour, know that He forgives your sins.

Young man, the Lord Jesus forgives you your sins, if you'll accept Him as your Saviour. You could not come to the altar by yourself.

Lady with your hand up, you could not come on your own power.

242 Sir, you come repenting there, first man to come to the altar, do you accept Jesus as your Saviour, and believe He can take your habit away from you, and make you a new creature in Him? Do you accept Him now as your Saviour? Do you who has put up your hand, do you accept Him as your Saviour, believing He will give you the baptism of the Holy Spirit?

243 Do you, young man, do the same thing? You accept Him as your personal Saviour? Raise up your hand, say, "He's mine. I now believe on the Lord Jesus Christ." That's it. That's the way. That's it, that's the way to do it.

244 The rest of you here around the altar, can you believe on Him, believe that He takes you at His Word? He takes you . . . Whatever you confess to Him, believe that He will do it, He is just and honest and ready to do it.

245 Do you believe it? If you believe it, stand up on your feet. "He that will confess me before men, him I'll confess before My Father and the holy Angels." That's right. God bless you. Amen. There's your confession. Praise be to God. ("When the battle's over, we shall wear the crown." "When the battle's over, we shall wear the crown.")

And when the battle's over, we . . .

Now come around the altar, shake hands with these people. Come around, shake hands with them.

. . . we shall wear a crown,
 And when the battle's over, we shall wear the crown
 In the New Jerusalem.
 Wear a crown, wear a crown,
 Wear a bright and shining crown.
 And when the battle's over, we shall wear a crown,
 In the new Jerusalem.

²⁴⁶ Want to ask you something. As long as you see people coming to the altar, getting right with God, there's hopes for us yet. Now, look, what could these people do? "What can wash away my sins? Nothing but the Blood of Jesus." What brought them to the altar? "No man can come to me, except My Father draws him first." God drew them. What can they do? Come and confess, "I'm a sinner. God forgive me for Christ's sake. I'll be Yours, You be mine." Then turn to the public, and say, "I accept Jesus as my personal Saviour, He's mine."

"He that will confess me before men, him will I confess before My Father and the holy Angels."

²⁴⁷ You, tonight, that come to the altar that wants to accept Him and believe, and have accepted Him, and from this hour on pledge that you'll live for Him, turn around to the audience and raise your hands. Each one of you come to the altar, this young man, the young lady, down in here, and the elderly man, raise up your hand, say, "I now believe, I accept Him."

²⁴⁸ Now, I want the church to come around, shake hands with them and tell them that you are happy that they are Christians. Come around, you can do that much, it won't take you but just a second. Shake hands and tell them you're happy, you'll be praying for them.

Take your church of choice.

And when the battle's over, we shall wear . . .

You'll get Communion, too, when the battle's over.

. . . the crown, yes, we shall wear . . .

Now I turn the service to your pastor.

. . . battle's over . . .

God bless you. 

61-0209 Jehovah-Jireh
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ENGLISH

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