
ABRAHAM'S GRACE COVENANT



Thank you, Brother Sullivan. Good evening friends. Happy to be here again tonight in the service of our great King and Saviour, Jesus Christ, trusting that He has been real good to you today, and blessed you. And we're expecting tonight the exceedingly, abundantly above all that we could do or think.

² It's kind of good to be up here tonight. My wife tells me down home it's fixing snowing down there, so I think I'll just stay up in Ohio, just, if you'll have me.

³ I've got a few days of, I hope, to rest if I can. I can't stay home. I just get home and leave again, 'cause it's worse at home than it is anywhere, at home. So I really tired. I've been going since Christmas, we started two weeks at the tabernacle on the Seven Church Ages. Left there and went down Shreveport, Louisiana, from there to Arlington, Texas, or, beg your pardon, Beaumont, Texas; Phoenix, Arizona; Tucson, Arizona; Long Beach, Visalia, California; out, Tulare, California; then back; up to Richmond, Virginia; and then over here.

⁴ And I got up, just—just about gone, when it comes physically speaking. But outside, feel strong, but the inside is where I just—just get tired, can't think right, but I believe that God will bless our efforts as we try to serve Him. The Lord bless you.

⁵ I hope it don't freeze you, but I'm glad they turned that off, 'cause it's a little, so noisy. Can you hear me better now? That's good. Somebody get some nails and fix this for us today and . . . I hope so. I was afraid it was going to fall off last night, and I had it kind of propped down here a little bit.

⁶ Now, we're going to approach the Lord tonight, His Word, rather, upon a prophetic subject, one that I have thought of and talked of many times, but I want to kind of approach it in a standpoint tonight, a little different, 'cause . . .

⁷ Many of them calling me today and told me that they couldn't hear back there, it was such a rebound and a rumble; and you—you don't get the Word too well. That's the essential part, is to get the Word, because after all it's the Word that counts. The Word of God is what counts.

⁸ I hope I wasn't misunderstood last night by many of our brethren. You see, if we are approaching God, we have to come upon the . . . His invitation of His Word. We must be loyal to that Word. And if you do anything, or say anything, or preach anything, that's contrary to your real heart's conception, you can't have faith, because you know

that you're doing. . . you're not just exactly right. You've got to do just exactly the way you think is right and say just what you know to be the truth. If you don't do that, you can't have faith, yourself. And your message will never get to the people, because it can't be anointed; because way down in this little buzzer down *here*, you're thinking something different than what you're saying up *here*; that just won't work. You've got to really be honest.

And Hebrews, the 10th chapter, that I was referring to last night. See?

For if we sin wilfully (See?) after . . . we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

⁹ And what I was trying to place (If you can hear me better tonight, see?): Those people had a promise of God, Israel did. Can you all hear me now? Raise up your hands, all that can hear me. Good. Those people was promised of God, the promised land, but when they got to the place to take over the promise, they doubted. And then they went back and died in the wilderness, every one that disbelieved that promise. Is that true? Raise your hand so I can see. Every one died. There's only two that believed it, Joshua, Caleb. And the only two of that entire two-and-a-half million people, they got to go in the land, because they believed it.

¹⁰ Now, the Old Testament is a type of the New, while I was typing it together. Today, spiritual Israel done the very same mistake that natural Israel did. And when they come up to the real place, it's you're past the school of theology out there, just exactly like they did in Exodus 19.

¹¹ They can't accept it, if it does, the organization puts them out. I had ministers before me today, fine men: The Assemblies of God is one of my great supporters; the Church of God, a supporter; the Foursquare, a supporter; the Oneness, a supporter; the Twoness, a supporter; the United Pentecostal, a supporter; Pentecostal Holiness, a supporter. And some of the finest Christian ministers there is on the face of the earth is in them organizations. I don't pull any punches with those brothers. They're my brothers and they're men of God.

¹² But the system, not the men, not the people, but the system, winds them around and separates them from other brothers. They cannot do this when the system that they're under won't permit them to do it. That's what I'm against, brethren. I wouldn't want you to misunderstand. I know that that's God's truth, and I know the thing has to die. Every type, shadow, and even the Scripture Itself proves it.

¹³ Therefore, I love my brethren in the Assemblies and in all the other churches: the Oneness, and Twoness. I've never made any difference amongst the people what organization they belong to. As long as they

are borned again and filled with the Holy Ghost they are my brothers. And I've tried to stand right in the breach and say, "You are my brothers."

14 Tonight, a meeting like this in the city, where I've got one man sponsor me: Brother Sullivan. As far as I know, that's true. When we all ought to be together, all the churches. That goes to show: I'm just as much your brother, here in the pulpit tonight, as I was your brother out at Chautauqua. I'm the same person. I haven't changed. I just got the same Message. Right. I love you just as much, no matter what you'd ever do to me, that doesn't make me feel bad towards you. If it does, then I'm wrong too.

15 And if I get up here and rant, really lay sin to the . . . and unbelief and things to the hewing line just to be different, brethren, I'm an unfit subject for this sacred place. I'm worse off than a man that's in Scriptural error, because I'm in error myself by trying to show off or do something that's different. If I don't do it from a Godly conviction, with brotherly love in my heart, I'm wrong. And that's the way I do it, my brethren.

16 I've got to face sick people, demon powers. How can I have faith when I'm up against something and . . . that—that I really do not believe, and trying to say, "Yes, it's all right. Just go ahead." I can't do that. That's just not my make-up. I—I—I wasn't made that way. The Holy Spirit won't let me be that way. I've got to be just what I am, and everybody knows me that way; and that's the way I want to know everybody: just what you are, be just yourself.

17 As Congressman Upshaw said one time, you remember him, was healed in my meetings, been . . . after crippled for seventy . . . sixty-six years, he said, "You can't be nothing that you hain't!" And that's right; quicker Christians learn that, better off you'll be.

18 The boot-leg joint won't hurt the church so much. No, it's the man in the church that professes to be something that he "hain't." That's what it is, that's the person. It's true.

19 Now, so that you'll clearly understand from last evening, when they walked up face to face with the promise of God behind them, that all these things were for them, and failed to believe it, and wanted to go back again and start up their same old things like they was, God let them wander right there in that wilderness till every one of them died.

20 And Hebrews, now watch, Hebrews the 10th chapter said, "If we sin willfully . . ." Now, what is *sin*, brethren? "Unbelief." "He that believeth not is condemned already." You commit adultery. Why? Because you're an unbeliever. You steal, lie, cheat. Why? Because you're an unbeliever. That's right. A real true believer doesn't do that.

See? He doesn't do it, because the Holy Spirit in him, if he happens to even make a mistake, the Bible said also, "And the worshipper, once purged, has no more conscience of sin." "He that's borned of God doth not commit sin." He's not an unbeliever, he's a believer. The Spirit of God remains in you, you cannot sin. You can't be a believer and unbeliever at the same time. You're either a believer or not a believer. Now, listen to Scripture.

²¹ The man or woman that comes to a facts of the Bible, comes up against the Scriptural doctrine, minister, whoever you are, and I say this with Godly love, and you see it, and know that it's the truth, and turn away from it, "there remaineth no more sacrifice for sins, but a fearful looking for the judgment, the fiery indignation which shall devour the adversary. He that despised Moses law . . ."

²² When they offered the little lamb, took the little fellow and plucked its little throat and held its head and feel it quivering, dying, the blood going out in the charger, and that was throwed on the . . . as a prayer, went up on the brazen altar of sacrifice and judgment, altar of judgment, brass speaks of Divine judgment. And that little lamb, after it finally quit kicking, the worshipper standing there, realized that it was his sins that did that. That ought to have been him, but the lamb took his place.

²³ Now the lamb, sacrifice of the animal, could never save the man. Because the life that was in that blood was animal life. It could not come back upon the worshipper. So sin was just covered. It was a . . . just a . . . to wait till the real Lamb come. It was a act of faith, showing that a real Lamb was coming.

²⁴ But then, then if he committed that same crime again, before that cleansing in the sanctuary, and he was recorded of committing adultery the second time, under two or three witnesses that proved that they saw him done it, he was stoned without mercy. No matter if he was a preacher, he was the mayor of the city, who he was, he died without mercy. Hebrews, looking at it, Hebrews, 10th chapter:

. . .died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, . . . (Now watch . . .) though worthy . . . (being a minister, whoever you might be, professing the Holy Ghost) . . . who has trod under foot the Son of God, and considered the blood of . . . Jesus Christ . . . as a unholy thing.

²⁵ How much more punishment when you put your hands on the feet of the Lord Jesus, and feel the pains and things that He died for you, and confess Him as your Saviour, it isn't a animal life there; neither

was it a man's life; it was God's Life. And that Spirit that was in Him, comes back upon you, and makes you a son of God.

26 And if you walk up to face these facts, see, "For if we disbelieve willfully, any Scriptural thing or whatever it might be, if we disbelieve willfully . . ."

27 Say, what did they say? "We can't take it. They're too big for us. We can't. . . ." "If I have to step out my organization, if I accept that, they'll turn me out. I won't have any place to go, nobody to back me up."

28 Who wrote the Bible, your organization? Who's responsible for the Word, your organization? God's responsible for His Word. God will take care of His Own. God will back you up. Any man that ever amounted to very much in this life, were men who stood alone with God. That's the way, if you ever stand, you'll have to stand.

29 Now, you walk up and say . . . Like here, like you'd be a Methodist, and you walk up and It said, "The baptism of the Holy Spirit on the day of Pentecost," and you see that that's true: how the power of God fell upon those people and you say, "It—it . . . I—I know that's the truth, but if I accept it, they will turn me out the organization." They will. They sure will.

30 Now, you've got to make a choice. You know it's the truth. Now see, "he that disbelieves willfully, after he's received the knowledge of the truth, disbelieves, turns away from that, there remaineth no more sacrifice for unbelief." You're finished and washed up forever. That's right.

31 And a Pentecostal that'll walk up to that same place . . . They were pre-Pentecostals, and they had the promise to take the land, and every blessing God promised. God gave it to them, but because the opposition was so great, they turned back and lived in the wilderness for forty years, instead of facing the facts.

32 That's the same thing that Paul's speaking about here in Hebrews 10. Do you understand now? Now, that's Scripture, my brethren. And when a man turns his back upon truth, and walks away from it willfully, after he sees it's the truth, then he's a finished product with God. That's right, "for there remaineth no more sacrifice for sin, but a fearful looking for the judgment and the fiery indignation, which shall devour the adversary." Because if they died under two or three witnesses, under Moses' law, on that kind of a lamb, how much more will Eternal separation come to that guy that walks away from truth, because of his organization, or his mother, his daddy, or anything else that would keep him from going on with God.

33 I hope you understand it. If—if I hurt you, I don't mean to. I'm just presenting a truth that I know is the truth. I had to face that, brethren, and I know what it means. And I—I faced it. And the devil told me I'd starve to death, and everything else, and I'd be a outcast, and my pastor said, "You'll be a holy-roller and you'll lose your mind and be in the insane institution." But it was God's Word! And I faced it and received it, and I've never regretted it, but thank God for the Holy Spirit that led me to it ever since, and I've stood alone since then. Let us pray.

34 Our Heavenly Father, we thank Thee for every gracious Word that's written in this Bible. Seeing that we are compassed about with such a great cloud of witnesses. Two-and-a-half million people died, yeah, perishing in the wilderness of unbelief, and only two that believed was permitted to go over. Father God, I pray You to help us to see that and—and look to what it means. Let us not be disbelievers in Thy Word, but may we be not only hearers but doers of the Word. Grant it, Lord.

35 May out of this little meeting that I felt led to come here to my brother, and to these fine people that's here in this city. . . . And I come with the Message that You put on my heart.

36 Now, I can only sow the seed, Lord. You have to be the One to give the increase. And I pray that the Holy Spirit will water those seeds until it'll bring forth a union among brethren, and among organizations in this city and this community, until they. . . . it'll send the Gospel light across the world. Grant it, Father. Help us tonight now, as we further go, advancing forward in faith into Thy Word, through Jesus Christ our Lord. Amen.

37 I've got a little subject here that I have preached on it. But I wanted to take it in a prophetic way, tonight. It's found in Genesis 22:14. I want to begin:

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

38 *Jehovah-jireh*, "the Lord will provide for Himself a Sacrifice." Now, this is on the life of Abraham, which is the father of us all. Now how many know that we have to be Abraham's seed or we'll never get to Heaven? We have to. Is it possible that we become Abraham's seed? How? Only one way in the world for ever to become Abraham's seed, that's receive the Holy Spirit.

39 Now, we just went through that in California, back and forth and back and forth through the mark of the beast and the Seal of God, the only way we'll ever become Abraham's seed, 'cause that gives us Abraham's faith. And Abraham never received this promise while he was in circumcision, under the law, but when he was under grace, before circumcision was ever issued. Therefore, it's not nothing that

we could do to merit it; it's God's grace that gives it to us. By faith, Abraham believed God, and it was imputed to him for righteous. The law is what man wanted, not what God wanted.

Now, we want to start in Abraham now. And I want you to listen real close, if you can.

⁴⁰ And by the way, was there any . . . anybody give . . . did they give out prayer cards out? I forgot to ask him, is there prayer . . . ? Where's Billy? Was there prayer cards given out? Yeah, there was prayer cards given out, okay. All right, then we'll, perhaps pray for the sick at the end of this little service here.

⁴¹ Now, let's begin with Abraham, and find out what Abraham was, and how do we become his seed. And then if we could really get thoroughly based upon the Word of the Lord, then we . . . it takes all the fear away from us if we know what we are doing.

⁴² How would you go out and pick up . . . ? You gentlemen, young men here, would you walk out on the street and pick up a woman and marry her, just because you walked out and picked her up; she was a woman? I don't have much thoughts of your conception if you would. But see, first you got to know something about her, where she come from, her character. That's the way with a woman to her husband, the same way. You must think of those things, because it's your lifetime companionship.

⁴³ And this is our Eternal Life with God, or be totally separated and annihilated in hell. See? It's one or the other. So we want to approach this upon the basis of Scripture, and know where we are, then you'll have faith to know. If you can see where you're going, then you have faith to go. But if you can't see where you're going, just stumbling through the dark, you don't know what you're doing.

⁴⁴ So Abraham, where we first read of him . . . You marking Scriptures, I see many of you. And I say this reverently, I've watched last night and tonight too, a certain lady here, I appreciate her. She reads that Bible; everywhere I quote a Scripture she goes right to it. I like that. That's the way. Back it up. Then you know you've got **THUS SAITH THE LORD**.

⁴⁵ Someone called me, said, "Brother Branham, of everything that you've preached, you haven't preached one thing I've ever heard you in the last ten years, but what I've found written on the pages of my Bible." That, I like that, see. That's right. And said, "I've listened at your tapes, some of them that's been criticized," but said, "I've walked right to the critics and said, 'Let me show it to you in the Bible.'" See? That's right. That's good. See? That's the Holy Spirit: It's in the Bible, then it's right.

46 Now, we pick up Abraham in the 12th chapter. Now, you follow me with the chapter. God met Abraham; he's just an ordinary man. An elderly man to begin with, the age of seventy-five years old. So brethren, if you think you're too old to start out for God when you're fifty, sixty, seventy years old, why, you're not. Abraham was seventy-five years old. His half sister, who he married, Sarah, was at that time sixty-five years old. And they were barren, had no children. And God told Abraham, "I'm going to make of you a great nation and make you a father of nations," and give him a covenant.

47 Now, first place I want you to notice, the covenant was not only made to Abraham, but to Abraham and his seed after him. Now, let's say that together. Now, we're getting ready for a healing service. See? "To Abraham, and his seed, after him."

See? Now, what God did for Abraham, He does for his seed after him.

Now, I'm going to prove that to you tonight by the Bible. And surely that'll settle last night for you. See? Notice!

48 To his . . . Abraham, on my right side, and to his seed after him, over *here*. I'm going to take two books, and I'm going to lay them up like *this* so you'll see: *this* is Abraham, *this* is the seed after him; Abraham, and the seed after him. God, what He did to Abraham, He swore to Abraham and his seed after him. Now, listen close; don't miss this.

49 "Whose seed you are . . ." if you are dead to the things of the world, and been made alive in Christ, by the Holy Spirit. "For we which are dead in Christ, take on Abraham's seed, and are heirs with him, according to the Promise": The Bible.

50 Now, did you notice the covenant that He made with Abraham in the 12th chapter of Genesis? The covenant was not, "Abraham if you'll do a certain thing, I'll do a certain thing." It, the covenant, was altogether grace. No, "if you will . . ." God said to Abraham, "I have . . ." not, ". . . if you'll do a certain thing."

51 God made a covenant with Adam. Adam broke it. Every time He makes a covenant with man . . . Exodus 19, He made a covenant; broke it.

52 But God, in His determination, not by laws, or covenants with man, but by covenants with Himself, He was determined to save man, 'cause it's His son.

53 So He . . . not only did He make this covenant, but He swore by it. And a man taking an oath takes by somebody, an oath, greater than he is. And there was no one greater than He was, so the Bible said He took an oath by Himself, to keep it.

54 Think of it now. You say, "Well, if I just had the blessings of Abraham, if I just had the same promise that Abraham had. . ." You have, if you are Christ's seed. If you are dead in Christ, you receive the Holy Spirit; you are Abraham's seed, because Christ is Abraham's Seed. You see it? That puts the inside of us working, faith in God.

55 Now, to be Abraham's seed you would never back up at a promise of God. You'd always keep God's promises. You'd let that be truth, no matter what anything else was. That's what Abraham did. No matter what *Anybody* said, *Anybody* said, that's nothing. God said so, and that settles it. That's the way Abraham's seed look. Now are you Abraham's seed? Let God's Word be true and everybody else's a lie. God's Word!

56 So therefore, you see, if you come to it, professing to be Abraham's seed and turn away, it's impossible. You turn yourself from God, and there's no more sacrifice left for your unbelief. You're finished. See?

57 Now, He made it to Abraham. Not, "Abraham, if you will do a certain a thing, I'll make a great nation of you and make you a father of nations." He said, "I have done it." Remember, the promise was altogether grace and no law mixed in it at all. Not any *ifs* at all, it's absolutely God's choosing of Abraham.

58 Now, even if you don't agree with some of this, just—just give it prayerful consideration. Now you see, it isn't what you done, what your desires are, it wasn't Abraham's desire; he was a heathen. It wa- . . . He come down from the tower of Babel, down in the valleys of the Shinar and the land of the Chaldeans and the city of Ur. And he was—he was just an ordinary man and nothing Abraham done, not even his desires, but God, by grace and election, chose Abraham. That's the way He chose you: Not nothing you done, what He done. Now remember, "To Abraham and his seed."

59 If you think that you'll become a minister, or a Christian, because people talk good about you, or you join church to stay in the society, or, "this is the biggest church in the city," you're just fooling yourself, that's all. You're a miserable person when it comes to Christianity.

60 God chooses by election. Romans the 9th chapter, 8th chapter, said that the election of God might stand sure. Esau and Jacob, before either child was born, had a way to even make a decision what they were going to do, God said, "I hate Esau and love Jacob," because God knew what they were before the world was ever formed. God chose you in Christ before the world ever come into existence, the Bible said so, put your name on the Lamb's Book of Life. Not when you come to the altar, but before the foundation of the world He did it. The Bible said so.

The antichrist in the last days, so religious, even Pentecostal, till it would deceive the very elected if it were possible.

Billy Graham said the other night in his message, he said, "The devil is so roaring about till he's absolutely deceived the elected."

I thought, "Oh, oh, Billy, you made a mistake there." Uh-uh, you can't deceive the elected, 'cause they're secure with Christ.

⁶¹ The Bible said that this antichrist would be so close that he would deceive the elected if it was possible, and that what he would do in the last days, he would be so close now, that he would do that. And He said, "he would deceive all upon the face of the earth. . . ." Revelation, I'm quoting. ". . . whose names were not written in the Lamb's Book of Life from the foundation of the world." That's Abraham's seed. God's choosing, not yours, God's. God chose you. You never chose God; God chose you, and put your name in the Lamb's Book of Life.

⁶² When was the Lamb slain? Two thousand years ago on Calvary? Not in God's sight. He was the Lamb slain from the foundation of the world. When God saw the . . . what Satan had done, His program was laid out, and He knewed that He would send His Son, and He would be a Propitiation for our sins. And in the mind of Jehovah, to conquer, and . . . ? . . . His people, He slayed the Lamb in His Own mind, before the foundation of the world and put your name on the Book as redeemed. Glory! That's what He done. God did that. Then what are we scared about? Not, "If you will . . ."; "I have."

⁶³ Then you say in Divine healing, "Brother Branham, will God heal me?" You're Abraham's seed, He *has* healed you. "Will you lay your hands on me the way Brother Roberts does?" That don't have nothing to do with it, just a point of contact.

⁶⁴ Once, the man's own sermon said, "Put your hand upon the back of the seat behind you." Now, the seat ain't got no healing in it. See? It's your faith in a finished work, that you're already redeemed. "He *was* wounded for our transgressions; with His stripes we *were* healed."

⁶⁵ "Brother Branham, will I get healed tonight?" You're already healed. God sent the Holy Spirit. He sent your pastors, and they preach the Word; you listen. And He sends gifts of tongues, interpretation, sends prophets and prophetic gifts, and everything, trying to draw you to the place. The pastor can't heal you. The speaking in tongues doesn't heal you. The interpretation doesn't heal you. The prophet doesn't heal you. The other gifts doesn't heal you, it only points you, if it's a true gift, it only points you to where you were healed, for you're the seed of Abraham, and you were already healed and saved. And that's why the Holy Spirit knocking at your heart.

⁶⁶ "All the Father has give Me will come to Me." That's right. Now, that's why we preach the Gospel. That's what I put forth these efforts. That's what other ministers put forth their efforts, is to try to swing out

that big net, draw it in, and see what is what. I don't know; the other ministers doesn't know; we're just seining.

67 "The Kingdom of God is like a fisherman, went to the net. . . took a net and went to the sea and cast it in. When he pulled in he had frogs, turtles, serpents, spiders, and fish." Watch what happen. The influence of the Gospel catches many.

68 And just about the first week after, the old serpent said, "Now look, if I'm going to have to do all this other stuff, give up my cards, my tobacco, hmm"; right back to the water he goes.

69 Mrs. Water Spider sets there, and she looks around, she says, "Huh! You mean I can't have my clubs, and do these things there, and I have to take off my make-up, let my hair grow out, and take off my shorts, things? Huh!" Plop! Plop! Plop! "Just a hog to his wallow and a dog to its vomit."

70 Now, what was she? She was caught in the net, brought up to the altar, he was too, but he was a snake to begin with. It's a spider to begin with. The net had nothing to do with it; it only pulled him up here. And the fish was a fish to start with. See? It's exactly right.

71 My sheep hear My Voice. See? Oh, some of them are smart and educated and shrewd as they can be. That has nothing to do with it. It's humility and the Holy Spirit, guiding, leading. And He will never lead you one word from that Bible. He will keep you right in line with that Bible. Yes, sir, right with the Bible.

72 When you see a Scripture, and you see here, and here, and here, and here, and you ask your pastor about it, he says, "Aw, that was for another day." If you're a child of God you won't believe that, no, sir.

73 When It said, "Jesus Christ the same yesterday, today, and forever; works that I do shall you do also"; you see what He was, see the promise here, the pastor say, "Aw, that's nonsense, there's nothing to that." You won't believe it, 'cause you're not a spider nor a snake, you're a fish. See? There it is. You're not a goat, or a pig, you're a lamb.

74 And the dove cannot light on nothing but a lamb. It's the same nature. The greatest thing. . . I believe I preached that message up here one time: *The Lamb and Dove*. It's the greatest message I ever was given to me of the Lord. When God represented Himself, He represented Himself from Heaven, a bird, the meekest of all the birds, the dove. And God and the Holy Ghost is the same-self Person. If it didn't, Jesus had two fathers, in Matthew 1:18 said, "That which is conceived in thee is of the Holy Ghost." He wasn't a bastard child. He was wholly borned of God, so He—He was—He was the Son of God. That's right.

75 So, when He came descending from Heaven, not another three people way up yonder talking, but they saw the Spirit of God like a dove. That's Who the Spirit was, not the third person talking. It's not three Gods, there's three offices of the same God: God the Father, in the Pillar of Fire; God the Son, in human flesh; God the Holy Ghost in you, the same God. Jesus said, "That day you'll know that I'm in the Father, Father in Me, and I in you, and you in Me." God, trying to get back to fellowship with His creature that He created in the garden of Eden.

76 He can't disobey His Own laws. Men were sinful. When He settled on Mount Sinai, if anyone touched the mountain, must be thrust through with a dart. But when He was made flesh, we could touch Him. Now He becomes part of us, see, to lead us and guide us, fellowship with us again.

Oh, my, my, how scrupled and uncouth that people takes God's Word and make It.

77 And then, somebody get a little bit of light on It, and run over here and organize and make a organization and fuss with the next fellow. Why don't you just say there's room for us all? Let's all march toward Zion. We're not divided! We are Christians: Methodists, Baptists, Presbyterians, Lutheran, Pentecostal, Oneness, Twoness, Threeness, Assemblies, Church of God, all. We are not divided. We are Christians. When we receive Christ as our personal Saviour, and be filled with the Holy Ghost, we are God's sealed product.

78 Ephesians 4:30, says, "Grieve not the Holy Ghost whereby you're sealed until somebody makes you mad; well, or for two or three years; until you disobey God once." No. You might find that in the old Ladies Birthday Almanac, but you don't find it in God's Word. "Grieve not the Holy Spirit of God whereby you're sealed until the Day of your redemption."

79 Your Eternal destination is decided by God, and then you're sealed in there. That's the way He did Abraham. Abraham believed Him and he was . . . imputed to him for righteousness, then He give him the seal of circumcision as a confirmation, "That I have done it! You're My property!" Amen. That's it.

Now, Genesis the 12th chapter: not, "If you will . . ."; "I have."

80 Now, let's go to Genesis the 15th chapter, that's where He confirmed the covenant to Abraham. Now listen close. He confirmed the covenant, or signed the contract with Abraham, in the 15th chapter of Genesis.

81 Now, we find out that Abraham said, "Lord, what will You give me, seeing that I go barren . . ." He's getting to be an old man; this was

many years later. He said, “. . . seeing that I go barren and the heir of my house is this Eliezer of Damascus. What will You give me?”

⁸² And God told him to take a she goat of three years old, a heifer of three years old, and his sacrifices, and a sheep three years old, ram, and to go up; and he split those sacrifices open, and took a pigeon and a turtledove.

Can you hear me? Say, “Amen.” [Congregation says, “Amen.”—Ed.] All right, I’ll be. . . I want you to get this now.

⁸³ Now, He’s going to confirm this covenant to Abraham, or sign the contract with him. He’s already told him, “I’ll give it to you.” That’s a promise. Now, He’s going to sign it and prove how He’s going to do it. So Abraham done all these things, and he watched the sacrifices, kept the birds off of them until the sun went down. They’re not. . . The sacrifice is not to be contaminated, you know. So, he kept the birds off till the sun went down. And when the sun went down (now listen) a deep, horrible darkness of sleep come upon Abraham. You remember that? That’s represents death to every man. And before him was a smoking furnace. Every sinner deserves to go to hell; but beyond that went a little, white Light. See?

⁸⁴ Every man dies the death of separation, and hell is his doom. But beyond the reach of that went a little, white Light. Watch them. They went in between those sacrifices; in between the—the she goat, the heifer, the ram. He—He took and went in between them, confirming to Abraham what He was going to do.

⁸⁵ Now, every clergyman, here or anywhere, will admit, Dr. Scofield, here, admits it, all the rest of the great clergymen knows that that’s when God confirmed the covenant with Abraham.

⁸⁶ “Now, what was He doing, Brother Branham? You call this the confirmation of the covenant. What was He doing?” Here’s what He did: He was proving to him what He was going to do with him.

⁸⁷ Now, what do we do when we make a covenant with one another or sign a contract with one another? Usually, we may go out and have a sandwich together, a cup of coffee, or something, and then, after it’s all over, we walk up, and take hold of one another’s hand, say, “Shake, boy!”

“All right. I’ll agree. I’ll agree I’ll do a *certain* thing.”

⁸⁸ If I made a covenant with—with some brother with, like Brother Gene Goad setting here, I’ll say, “Brother Gene, Tuesday I’ll go with you down in Kentucky on a *certain* errand.”

“Okay, Brother Branham, put her here.” See? That’s a covenant.

89 If these two Arkansas brothers setting here, if I say, “I . . .” Been begging me for the last few years to come to Arkansas again. If I called you up here and said, “Brother . . .” I don’t even know your names. But if I say, “I’ll make a covenant with you, a promise that next week I’ll come down to Arkansas . . .”

“Thank you, Brother Branham.” It’s an agreement, a covenant. That’s the way we would sign it, with a handshake. Isn’t that right?

90 Now, in Japan, you know how they make a covenant, one another? They talk things over, and then take a little cruse of salt and throw salt on one another. That’s, salt’s got life. You see, it contacts, holds: salt keeps. And that’s the way they throw salt on one another.

91 Jesus said, “Ye are the salt of the earth.” See? And when they make a covenant, one another, they throw salt on one another. That means that their covenant must keep. Salt holds them together, keeps it from spoiling. Nothing can spoil our contract. It’s a covenant; our handshake is fellowship. “We agree upon the basis of fellowship, that we’ll keep our covenant one to another. Salt will keep our covenant, because it will not mar or spoil. Our covenant will always be kept.”

92 But in the days of Abraham it was different. Now, when they made a—a covenant in them days, what they done, was kill a sacrifice, split it open, walk in between it, and then they didn’t have paper. Paper was just recently, few years ago, found by the—the hornets that was building their nests out of the pulp out of the tree. But they didn’t have paper, but they had . . . they put all their parchments and so forth on skins, lamb skin. They would tan it, and then draw these letters and—and make . . . and write out their writings. All the old ancient writings was either on rock or on skin.

93 So they taken it either on rock or skin, and they made this covenant with one another. Then they walked in between these sacrifices, these two pieces of the dead animal, and then they broke this in two, or tore it in two. One took one, and one, another; and took an oath: “If we break this covenant between us, let our bodies be like this sacrifice that stands for it.” You see what I mean?

94 Now, what was God doing? He was showing to Abraham what He was going to do in the future through the seed of Abraham, as which he had not yet. Oh, brother, he didn’t have it yet, but he had the promise, and that was as good as done. Amen.

Say, “Well, my hand’s crippled.”

95 “I’m a seed of Abraham. I don’t see my hand like that no more. It’s as good as done; God promised it to me. It’s over. No matter what my hand is, it’s what God said.” That’s real seed of Abraham.

The doctor says, "There's no chance for you to get well."

"Lord, what about that?"

Father speaks back in your heart, "I'm the Lord that heals all thy diseases."

⁹⁶ "Oh, doctor, you're a fine man, but it's finished. I'm healed. God said so." That's true. That's Abraham's seed. "God said so. I'm healed." Yes, sir.

"Can you eat yet?"

"Don't make any difference, I'm healed anyhow." See? Abraham waited twenty-five years for that promise to come, got stronger all the time.

⁹⁷ We come in the prayer line, get prayed for. Say, "Well, I still got them cramps. I—I still feel bad. I can't walk anymore." Abraham's seed! Abraham's seed denies anything that's contrary to it, if it's revealed to you.

⁹⁸ Now, I never healed a man in my life; neither did Oral Roberts, or Tommy Hicks, or anybody else, or any other person in the world ever heal a man. It . . . You see you try to make man somebody great. "Oh, Brother *So-and-so* laid their hands on me. Whew! Chills run through me." That was just a sensation, that's all. You're not healed by sensations; you're healed by faith. You don't have to feel nothing. You don't feel nothing, 'less it's a sensation. You believe.

⁹⁹ Jesus never said, "Did you feel it? Did you feel it? Did you feel that?" Find me one Scripture for that. He said, "Did you believe it?" Faith, God said so.

"I'm his . . . Abraham's seed. I believe God. That settles it."

¹⁰⁰ So, see, it isn't some great big healer comes to town. Your pastor has the same authority of any other man, your neighbor, your Christian sister, your Christian brother, all of . . . anybody. Anybody has the right to pray for you. The Bible said, "Confess your faults one to another and pray one for the other." That's right, all of us. See?

¹⁰¹ But we try to make some man great big, and cost us a million dollars, nearly, to sponsor a program. Don't get you healed. It's your own faith in God that does the healing. If you just believe what He said here, He just wrote out a covenant with you. He give you the Holy Ghost for confirmation. Oh my, that's it. See?

¹⁰² That's the reason I don't like to put hands on people: somebody say, "Brother Branham, laid hands on me. Glory to God." Brother Branham had nothing to do with that. Don't put your hands on me, or me on you. Put your hands on Him by faith and believe it. That's where it's at. Hmm?

103 Ask your pastor to pray for you. Prayer changes things. What does it do? It doesn't heal you, it gives you faith to accept what's already been done: your healing. You understand it?

104 Now, what was He saying to Abraham? "I'm going to take the covenant like this, Abraham." And He took Abraham and showed him what He was going to do with Jesus Christ, the Seed of Abraham. Cause through Abraham come Isaac, though Isaac come Christ. Through Christ, the supreme Sacrifice was made. All these others was natural seed, Israel, Israel, Israel, Israel. But through Christ opened the veil to either Jew or Gentile, Greek, bond or free, male or female, that we all might enter into the Shekinah Glory, which was only for Jews alone, but now it's for whosoever will, let him come, let him come.

105 That was the Seed that God was talking about. What did He do with that Seed? He took Him to Calvary. He tore Him apart. He died under the judgments, the Divine judgments of God. We all know that, as Christians. What did He do? He raised; He tore His soul from His body. His Spirit, His Life, went out of His body. Water, Blood, and Spirit came from His body. And on the third day, God raised up His body and set it on His right hand in Heaven, and sent the Spirit out of that body back to us.

106 Then you see what He was doing? A denomination? If you're depending on that, you're lost. There's only one thing that'll ever . . . When them contracts come together, them letters, the way they was tore, they had to dovetail, every letter and every piece of tored, teared, sheepskin or rock had to dovetail right together. Nothing could substitute it. It had to be just exactly the same in the confirmation of this. If they brought another piece and tried to make it, uh-uh, it wouldn't blend in with it. It had to blend just exactly the way *that* was.

107 And when the church is redeemed and rises in the resurrection . . . We are the Bride of Christ. I say that reverently, hoping we are, believing we are: by faith we are. The Bride of Jesus Christ will have to have the same Spirit in *it*, that the other part of the contract had when It was here on earth. You see what I mean? God confirmed it.

108 Then the same Life that was in Jesus will be in His Church, and the Church will be doing the same things that Jesus did. "He that believeth in Me the works that I do shall he do also." Then how could a unbeliever see the works of God and calls it "Beelzebub, mental telepathy, or . . ."? See the works of our Lord. How . . . it's—it's . . . Oh, smart, educated, sure, but a million miles away from the things of God. See?

109 He confirmed the covenant in Genesis the 15th chapter. You get that out there, each one of you now? Genesis the 15th chapter, He confirmed the Word. And remember, listen now, He never confirmed

it to him until he completely obeyed God. And He won't confirm it to you, till you'll completely surrender everything.

Now, I want you to keep these in mind. Our little Amish sister, or Dunkard, Mennonite, whatever it is there, you're getting it, I hope.

Now, He confirmed the Word. Now, let's go again . . . Oh, we could just stay on here for hours, but we haven't got the time.

¹¹⁰ Now, let's go to Genesis the 17th chapter, all right, when He gave him strength. Now in Genesis, 17th chapter, the 1st verse, God appeared to Abraham as the Almighty God. Abraham was ninety and nine years old. Sarah was eighty-nine years old. And since he was seventy-five, and Sarah, sixty-five, they had been waiting for this promise; getting stronger all the time that God was going to do it. Never moved from what they believed. That's the way.

¹¹¹ Now, he seen God saw that he was determined to hold on. Oh, blessed be the Name of the Lord. When God sees your heart, when He shows you something, and regardless of what anybody else says about It, It's His Word and you stay with It, not turn away willfully, ignoring truth, but walk in It. "God said so!"

¹¹² God is a Spirit. He leads His people in Spirit and Truth, and His Word is the truth, and Jesus was His Word. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelled among us."

¹¹³ Now, He appears to him there as "Almighty God." From the Hebrew word is *El Shaddai*, which means, *Shadd* means "breast" in the Hebrew. Now, He wasn't the "breast God," but *Shaddai*, which the plural, "breasted God." "I am the breasted God, the strength Giver, the sufficient One, the Life Giver."

¹¹⁴ In other words, He appeared to Abraham at ninety and nine. And Abraham was no more man, speaking in terms of human terms, than a little, bitty nursing baby would have been, that was sick: his manhood was gone. And Sarah's womb was dead. But He said, "I am *El Shaddai*. I am the breasted, mother God."

¹¹⁵ Like the little baby, he's sick and fretting, his strength's gone, he's lost, he's laid out there, he's so sick; and his hide's all stretched in, like them little babies in India, I seen.

¹¹⁶ It's the most pitiful sight: Their little belly swelled up from hunger; the little mother laying there, dying. The little baby's gums, just gleam-like, you see his gums through its lips, all the meat's gone. Their little skull, where it goes together, you can see it laying there. It can't cry no more, it's so hungry. Mother, reaching to you, the baby, "Take it." Well, if you take this one, look at the thousands of more laying here.

And we Pentecostals build millions of dollars of buildings, and, “Oh, sure, see, we’re real Christians.”

¹¹⁷ I don’t see it myself. No. Raking out enough to feed them. Now, that’s not what somebody else told me. That’s what I know myself. I—I been there. That’s what the—the money that the people gives me in love offerings: What do I do with it? I go there to feed them and give them food, and tell them about Jesus. That’s exactly. Nothing. . . . We ain’t got nothing here. Jesus, I believe is coming soon; I ain’t got no time for great big things and these kind of things here.

¹¹⁸ Let’s get the message to the dying. That’s what He’s waiting on us to do. That’s what the message is, “Go. Go ye into all the world and preach the Gospel.”

¹¹⁹ Not, “Go make organizations, build denominations, and build big buildings, and things.” That’s all right. I ain’t got nothing against it, but it ain’t what Jesus said. He never said, “Go make organizations. Go build big churches, big buildings.”

¹²⁰ He said, “Preach the Gospel. . . .” What is the *Gospel*? “The power and demonstrations of the Holy Ghost.” Now, watch the conjunction. “. . . and . . .” The conjunction ties the sentence together. “. . . these signs shall follow them that believe.”

¹²¹ You just can’t take the Word alone. You got to have the thing to back it up, to make them signs follow it. Don’t go educate the heathens. Go preach the Gospel, demonstrate the power of God before them. But we’ve done other things. See what I mean?

¹²² Now, the little baby, he . . . Abraham was like that little baby, belly swelled. All hopes was gone. But, “I am El Shaddai, just lean up here on My bosom, and nurse yourself back to strength again.” Oh, seed of Abraham! That’s what He’s doing to you. This is His promise. Don’t take something bogus to it; take the promise. Don’t take what anybody else has got anything to say about it. Let every man’s word be a lie, no matter how true and scientifically proved that it is, let God’s Word be true. Get right up on the breast of God.

¹²³ Breasted: New and Old Testament, “. . . wounded for our transgressions, with His stripes we were healed.” If you’ve got a—a outlet to that breast, that He healed you, then take a hold of it. What is the outlet? “By His stripes we were healed.” That’s to the seed of Abraham.

¹²⁴ You say, “I haven’t got the Holy Ghost.” He was wounded for our transgressions. “Repentance, baptism, and you shall receive the Holy Ghost. The promise is to you and to your children, them that’s far off, as many as the Lord our God shall call.” The breast is open to whosoever will believe it.

125 If you're sick and needy, not, "I will if you'll do *so-and-so*." It's already paid for, the supply of nourishment. The nourishment's already paid for. Jesus paid for it.

126 "I'm the breasted God. Come whosoever will: Methodist, Baptist, Presbyterian, and all. Lean upon My bosom, I am the breasted God for My children, Abraham's seed." See what I mean?

127 And the little baby. . . Not only is He a breasted God, He's a Satisfier. The little baby take hold of its mother's breast. . . I hope that's not too plain for a mixed audience. But the little baby take a hold of its mother's breast, it's not only drawing its strength out of the mother, but it's satisfied while it's doing it. He knows that's his mama. Hallelujah!

128 And a man or a woman that can lean upon God's bosom: "That's my Father Who created heavens and earth. He made me. He made me a new creature after He made me a creature of time. Now He makes me a creature of Eternity. He was the One Who gave the promise. I'm satisfied. I don't care if my stomach's hurting, my head's hurting, my hands is this way or that way; I am satisfied, I'm nursing from the promise of Almighty God. That's His promise. Amen." Amen! Strength Giver. [Blank spot on tape—Ed.]

" . . . die. You're going to die."

"Oh, I don't want to die. I don't want to die. Oh, I don't want to die," crying.

129 The first thing you know, a still, small Voice through a sermon, through reading the Word, through in prayer somewhere, "I am your Healer. I am El Shaddai."

"Oh, is—is that . . .?"

"I was wounded for your transgressions, with My stripes you were healed."

"Well, what will I have . . .?"

"Nothing. Nothing, it's already over, only thing you have to do is accept it."

130 "Well, if I'll—if I'll rejoin . . . if I'll leave the Oneness and join the Assemblies, or join the . . . leave the Assemblies and join the Oneness, will You . . . will You . . .?"

131 Not nothing to do with that. That has nothing to do with it. You don't have to join nothing. He's already witnessed you're His child. "Lean on My bosom. Just keep nursing."

Oh . . . Doctor comes, say, "Well . . ."

132 "Doctor, you know, I want to tell you something. I want to pay you for your scientific service. You sure did help a lot and give me a lot of

consolation, but when you got to the end of your rope, you—you . . . that's all you could do."

"Yeah. I . . . you . . . you're going—you're going to die. You might as well make . . ."

"Well, doctor, I'm signing this check and give it to you, but I want to say something, doctor: I'm not going to die."

"You're what?"

"I'm not going to die."

"How do you know you're not?"

"I'm nursing my strength back from El Shaddai." Uh-huh. "I'm . . ."

¹³³ "Oh," they go out and say, "let them alone. It—it won't hurt them. Just let them alone. They'll—they'll not . . . It's all . . . They're going to die anyhow." But you know what you're talking about. Lay right there!

"How do you know?"

"It's a promise."

"Abraham, how do you know you're going to have that baby?"

"It's a promise." See? El Shaddai.

"Well, what did you do . . .?" after you get well. "What did you . . .?"

"Nothing, nothing."

"Did you pay the preacher?" If you did, you did wrong. "Did you a . . . What'd you do . . .?"

"I didn't have to do nothing."

"Why?"

¹³⁴ "It's already done. I just believed it. He spoke to me, called me, and I received the bosom, and now I'm well." How many's experienced that? Oh, Brother, sure.

¹³⁵ Now, we just don't have enough time to—to—to preach the way I like to preach. I'm not much of a preacher, but I like to talk about what I know. See? Look, now, let's take this.

¹³⁶ Now, what did he do? Now, to you that's keeping your Scriptures. Now, what was the covenant made? Now we're going to change the position here just a minute to the next chapter.

¹³⁷ Now, what did He do? Make the covenant with Abraham, say it with me, "Abraham and his seed." What is the seed of Abraham? The borned-again man that's . . . and woman that's filled with the Holy Ghost.

¹³⁸ “Oh now, Brother Branham . . .” All right, we’ll see if He kept His promise. Abraham, in Genesis 12, was justified, called out by justification, and believed God’s Word. Is that right? So was the church in Martin Luther. That right? Genesis the 15th chapter, He separated him when he completely obeyed and confirmed the covenant to him by blood. Hebrews 13:12 and 13: “Jesus suffered without the gate that He might sanctify the people with His Own Blood.” That right? What did He send? A message to the earth, a messenger. Who was it in the Philadelphian Church Age? John Wesley preaching sanctification. That’s when He confirmed it, separated him from sin.

¹³⁹ He believed through justification, Genesis 12. He confirmed the covenant by blood, spilling the blood of a ram and so forth on the 15th chapter and sanctified the church.

¹⁴⁰ Now, the 17th chapter, He gave the Holy Spirit. Notice: “I am El Shaddai.” Remember, he’s going to receive something into him now from God: strength. Some of . . . Like the baby draws the mother’s own strength from the body of the mother through nursing, the church was given the Holy Ghost, drawing the strength of the Spirit into them, nursing it back. He gave the church the Holy Ghost, the strength Giver, His Own strength. God, giving an outlet to His weak child, that’s confessed his faith, to give him strength for something. He’s ready to do something for him now.

¹⁴¹ Justification, Abraham. Justification, Genesis 12: Martin Luther to the seed of Abraham. Sanctification, Genesis 15: confirmation of the covenant. His seed of Abraham, John Wesley: sanctification. Abraham had an outlet to draw from his weak condition, strength, God’s Own strength. Do you see it? How many sees it, say, “Amen.” [Congregation says, “Amen.”—Ed.] God’s Own strength nursed through a promise, He give it to the Pentecostals: the Holy Ghost, drawing God’s Own Life right out into them. As He did it natural there, He does the spiritual here, see, to Abraham and his seed after him. You get what I mean now? Now remember, the church is still advancing.

¹⁴² Now, also, in the 18th chapter . . . Now, here’s a little bit. This . . . You may disagree with this, brethren. Now, you, many of you . . . Now, you think Luther would believe anything else but justification? No, sir. That was his age. I believe he’ll come in the resurrection, sure. All right.

¹⁴³ Sanctification. Could you tell a good square-backed Methodist that sanctification isn’t the baptism of the Holy Ghost? You sure couldn’t. “Entire sanctification is the Holy Ghost! Yes sir.” You Nazarenes, and Pilgrim Holiness, and so forth, how you believe that: “Yes sir, sanctification is the Holy Ghost.” It’s not. It’s the works of the Holy Ghost, not the filling of the Holy Ghost. No, sir.

¹⁴⁴ Along come Pentecost with the baptism of the Holy Ghost. It's exactly right. But now, we want to stop, the Pentecostal church, just a minute. Each of those organized and died in their tracks. Now, I want you to look, you who's putting down the Scripture, the 4th and 5th verse: After He had called him by justification, sanctified him through Blood of the covenant, give him His Own Life, in 17th chapter, the baptism of the Holy Ghost, now, what comes next in Israel? some of you Bible scholars? The placing of a son.

¹⁴⁵ In the Old Testament when a son was born into the family, he was a son, but he was not heir yet. See, the father didn't know what that boy would be (Is that right?), so he had a tutor over him to raise him to a certain age and then (to you ministers), the placing of a son.

¹⁴⁶ God did the same thing in Revela- . . . in Matthew the 17th chapter: He took Peter, James, and John, went up on a high mountain (I preached on that once here.), upon a mountain and was transfigured before them. What was He doing? He was showing the placing of a son.

¹⁴⁷ Now notice, in the Old Testament they had . . . the son was born. He was a son, but he had a tutor to watch him, to see how he come along. And he, the father, always put the best teacher he could to his son, any father would. And so the—the tutor watched the son. And if the son was just a renegade, he didn't pay no attention, he wouldn't listen, he was still a son, 'cause he was born, he's a son, but he never had any inheritance.

¹⁴⁸ Please brethren, put on the spiritual thinking now, and sister. He never had any inheritance, yet he was a son, father taken care of him. That's that group back there in the wilderness. See? He had . . . He was a son, truly, but he never had any inheritance.

¹⁴⁹ And then the tutor would come up before the father and he'd say, "How's my son doing?"

¹⁵⁰ How he must have blushed and said, "He—he—he . . . uh . . . he isn't doing too good." See. He hired a man that was just and honest that, not a straw in his hat, or a feather as we call it, but he was telling the truth. "Your son's not doing too good. He won't listen. I can't teach him nothing."

"All right." He never got any inheritance.

¹⁵¹ Well, what if he come and said . . . I wonder today, that when God did the same thing to Abraham's seed, his children here, when the tutor . . . Who is our Tutor? the bishop? the district presbyter? Who is It? The Holy Ghost. He don't pull no punches; He tells the Father exactly what's going on.

152 He comes up and said, "How's My children getting along down there?"

153 "Oh, Father, all Your daughters have cut their hair. They're wearing make-up. Hmm! They're acting like the world. They put on immoral clothes, clothes that look like men; they call them 'pedal-pushers' and 'slacks.' And Your women, Your daughters, are just climbing right into that. And Father, the bad thing: Your sons, Your preachers, permit it. Oh yes, sure, they permit it. All the things that You taught, because they're afraid."

How the Father must feel! He can't take them any farther, they're His children, He has to take care of them, but what a—a burden-child that is.

"Well, why don't they do it?"

"Well they made themselves an organization to kind of cover themselves together like they did to build the tower of Babel."

"Yes," Father says, "it'll come to the same kind of an end, too." See?

154 "And they built themselves a tower that they thought through their organization they could draw the whole world to them, but just look what they're doing."

155 Oh, it discourages the Father. How He must feel embarrassed! How the Holy Spirit must feel to take that Word to Glory, say how the church is getting along. How that they're accepting man-made doctrine instead of the Bible; the truth presented right to them, and they turn their back and walk away from it, there you are, because their organization don't believe it. And yet they know it's the Word of God and no other Scripture in the Bible but that! If it's truly the Word of God it'll be from Genesis to Revelation: It'll be the same thing.

156 They accept sprinkling instead of baptism. They do all these other things; all kinds of creeds and everything else. How Father must feel. Hmm. He can't give that son nothing.

157 But what if He comes up and says, "But there's certain ones, I'm telling You, they are really Your sons. I don't care what takes place; they stand for what You say. They—they just act like You. That man just exactly acts like You. He—he—he says the same thing You do. If the hired servants is doing a certain thing; he don't care. It's his Father's business. 'I must be about it.' He just tears it up, and says, 'You shall not do that to my Father. My Father said *so-and-so* and you've took the commandments of God and made them a tradition of men. No such a Scripture in the Bible for such stuff as that.'"

“Oh, so that’s My son. Yeah, then he really believes My Word just like Abraham, so he’s Abraham’s seed, truly.”

¹⁵⁸ So, now, what did the father do? Then he took a certain day, after this son was proved. Now, Pentecost thought, as soon as you was borned again, got the Holy Ghost, that’s all it was. You just got started then! Watch what He did to Abraham. Then what did he do? The father taken the child out, and he made a feast (Now all you Bible students know this.), made a feast, set his son up in a public place, put him on a nice robe, and set him up there, and performed the duties of adoption, or, placing. How many knows that’s true? Say “Amen.” Um-hum. The Bible.

¹⁵⁹ Go back in Galatians the 4th chapter and pick it up there, um-hum, um-hum, Paul talking now. He placed that son. What did he do? He had a ceremony of adoption, placing that son. And then after he seen that son was going to do it, he’s going to keep the promise, nobody’s going to keep him from it, he’s just like his daddy, he’s going to stay right with it, cut and let the chips fall wherever they want to, he pulls no punches, and he say, “I can put trust in that boy,” so he performs adoption. And what does he do? After he’s performed the adoption, that child is a placed son then in the—the father’s kingdom and has co-equal rights to it. In otherwise, if they wrote a check, his name is just as good on the check as his daddy’s was. Then he’s adopted, or, placed.

¹⁶⁰ God did the same thing to Jesus upon Mount Transfiguration when He. . . What did He do? He overshadowed Him, taken Him up in a public place, taken three witness: Peter, James, and John. Brought two witnesses from Heaven to show. . . Three is a witness. And when He overshadowed Him and His raiment, His pretty robe He put on Him, the glorified condition, shining like the sun in its strength. Is that right? And a Voice came from Heaven, said, “This is My beloved Son, hear ye Him.” Amen. “I’ve placed Him positionally. That’s My Son. What He says, I’ll back up. He’s kept My Words. He’s fought through all these denominations and everything else and has kept the faith. He—He’s pulled no punches. He—He’s been true. He’s always about My work. When people look at Him, they see Me. This is My Son, hear ye Him.”

¹⁶¹ Did He just promise that to Him? No. Through Him come the seed of Abraham by the same thing: 4th and 5th chapter, God took Abraham out, and placed the adoption upon him, and changed his name (Glory!) from Abram to Abraham. *Abraham* comes from the word of “Elohim,” God’s Own Name. He associated his name with God’s Name. God is Elohim. How many knows that? The great Jehovah, Elohim, the All Sufficient One, the Self-existing One, Elohim.

¹⁶² And what did He do? He took the h-e-m off of His Name and placed

it onto Abraham's name, because he was A-bra-ham. God is the Father of all, and Abraham is father of nations. Glory! Elohim, Father of all; Abraham, father of nations: placing positionally. Glory! That's after His Church received the Holy Ghost. After they'd went through the testings.

¹⁶³ See, Pentecost missed that. They organized themselves, they couldn't get any farther, then when God does a certain thing, say, "Ah, ha. Pssst! Stay away from it. See. Our church don't teach that down there." Go ahead.

But here's what He done to Abraham, to Abraham and his seed after him.

¹⁶⁴ Now, we're in Genesis 18, still in the 18th verse. Now, let's watch. Then He taken him, after He did that, Now, that's the second thing He done. First thing He give him justification, 12th; 15th, He give him sanctification; 18th, He give him the Holy Ghost. At the end of it. . . Watch it quickly now; all these others took years. Are you listening? Do you love it? All these years from justification to sanctification was a lap of years; from sanctification till the confirmation, the Holy Ghost, was years. But in the same chapter He placed him after the Holy Ghost. Pentecost is just forty-something years old, you know.

¹⁶⁵ He begin to place His sons. Martin Luther preached justification. Years and years and years come sanctification. Years and years and years come the baptism of the Holy Ghost, but right quick after the Pentecost did the same thing the rest of them did, then He begin to pull His sons that stood for His truth. And He give him something special, magnified him before the people with a certain thing that he stood out, see, placed him.

¹⁶⁶ Now, then in the same chapter He gives him a sign, gives the Pentecostal church a sign of the end time. After Abraham had had his name changed a few days, been placed then as Elohim, associated with God. . . Oh! Oh, you know, isn't it good to be a holy-roller? Yeah. Hmm. See?

¹⁶⁷ Placed him, associated him with God, give him part of His Name. And what kind of a Name does His Church have? His Name. Is that right? "I come in My Father's Name and you received Me not": Jesus' Name. "If another will come in their name, his name, organization name, him you'll receive." Uh-huh, uh-huh, uh-huh. But He associated Abraham with His Name, and His Church has His Name.

Many fine women in this world, tonight, but there's one Mrs. William Branham; she's the one goes with me. Um-hum.

¹⁶⁸ There's one Church that lives in the Name of Jesus: "Whatsoever you do in word and deed, do it in the Name of Jesus." Could you smoke

a cigarette in the Name of Jesus? Could you tell a lie in the Name of Jesus? Could you steal in the Name of Jesus? Could you turn away from God's truth in the Name of Jesus? Certainly not. Well, whatever they do in word and deed, they do it all in the Name of the Jesus. That's right. There you are. Associated name after the adoption, after the adoption.

Now, He says there's going to be a destruction; Sodom's going to burn, and . . .

¹⁶⁹ I know I'm getting late, but I've just got to stay with this just a few minutes longer, see, 'cause tomorrow night I want to say something else. Just bear with me a few minutes longer, will you?

¹⁷⁰ Notice, He changed his name, and then give him a sign that the end was at hand. Abraham then went out, set one hot morning in the tent door, got up around noontime, and he looked and he saw three Men coming. And Abraham knew that there was something strange about Them, so he run out.

¹⁷¹ Somebody said the other day, a converted Jew, said that showed that Them three Men was Father, Son, and Holy Ghost. Nonsense! He didn't say, "My Lords," as a heathen, he said, "My Lord." Lot was the one called the two Angels, "lords." The backslider down there, shows exactly where that same class lives today, makes God four or five different people. God is one God. Uh-huh!

"My Lord," said Abraham.

Lot said, "My lords," for two of them, but there's three of Them there.

¹⁷² And Abraham recognized that there's one God in Them: "My Lord." Look at it. And remember, it wasn't little "lord," here; it was Elohim, "My Lord," Elohim, Jehovah, walked up to the tent. Oh, listen to this. Everybody was trembling. The first thing you know, they set there and carried a conversation. Wish I had time to just stress it. You just read it in the 18th chapter.

¹⁷³ How they set there. Now, wait. What's He doing? He's showing to Abraham this: what He's going to do to the Abraham's seed. Now, what was He on the road? After Abraham . . . after that he'd been justified, sanctified, filled with the Holy Ghost, in types and shadows, and had been placed; then He came and He was giving a sign that the end was at hand. He come down to destroy the wicked sinful world of Sodom. Is that right? Now remember, Jesus said . . . Do you believe Him? Jesus said, "As it was in the days of Sodom, so shall it be at the coming of the Son of man."

¹⁷⁴ Now, there was . . . they stood and talked. Watch! Two Angels, two Angels went down into Sodom to preach the Gospel. Is that right? Two Angels went down in Sodom to preach the Gospel: a modern Billy Graham preaching to them sinners and so forth. No miracles were done, one miracle, smiting blind. Preaching the Gospel just blinds the unbeliever. And so, they went down there to preach the Gospel. And that was their sign: preaching the Gospel. "Come out of this place! God's going to burn it." Is that right? "It's going to burn; get out of here." That's the evangelist, Billy Graham and them fellows, preaching.

Well, watch this One that stayed back to the Church elected, Abraham; the seed of Abraham. See?

That was Lot down there and his group.

¹⁷⁵ Now, there's always three classes of people: the unbeliever, the make-believer, and the believer. See? Now, the unbeliever and the make-believer stays together. But the real believer separates himself: what makes him the Church. You follow me? Now, all those big organizations down there and all of them cooperating; had great time.

¹⁷⁶ And some people laugh at Billy Graham. Let me stop here just a minute. Say, "A man that's influenced, like Billy Graham, so many people, why isn't he Pentecostal?"

¹⁷⁷ He can't be. Has Billy Graham got a part in it? Yes! You spiritual people, wake up now, just a minute. Put your thinking on. What is his name? G-r-a-h-a-m; now, I know you think that's crazy. You just wait awhile: h-a-m, Abraham. See? He's got a message of repentance. And there's nobody you can get, can smear one thing on that man's message. He's got repentance down to the tee. That's right. He preaches it like a house on fire. See? That's right. God called him to do that. He's going where? Not to the Pentecostals, but to that denominational groups out in that mess out there with Sodom: make-up, and all kinds of women, and going around in shorts, and choir singers, and—and deacons married three or four times, and pastors the same way, and all that kind of nonsense out there. Go on out, preach it, Billy! Stay with it! He can't do nothing else.

¹⁷⁸ But now remember, there was One of Them Who stayed behind and brought a—a sign to Abraham (Is that right?), the elected Church. Not the big bright lights, the big nerve centers, and the great flowery things, the great programs and so forth. It was One Who stayed behind with Abraham. That right? And He gave him a sign that the time was at hand. Watch what He done. Now remember, as He did to Abraham, He does to his seeds also. Watch Jesus confirm it, saying it'll be that way.

¹⁷⁹ Now watch. The Angel was setting, not Angel, it was God. He was setting with His back turned to the tent. And He said, (Now, isn't it strange?) "A-bra-ham. . ." Just a few days before that his name was changed, and here was a Stranger, how did He know his name was Abraham instead of Abram? "Where is your wife Sarah?" Not S-a-r-r-i, Sarri, but S-a-r-r-a-h, S-a-r-a-h, Sarah, her princess name. "Abraham, where is your wife, Sarah?" How did He know he was married? How did He know his name was Abraham? How did He know he had a wife? And how did He know his name was Sarah? Now watch.

¹⁸⁰ The Bible said, "Abraham said, 'She's in the tent behind You.'" She wasn't like the modern women: have to take the husband's place, and be a policeman on the street, and every little place and . . . No wonder there ain't no work for men, um-hum, that's right, woman took his place. This is a woman's nation, you know. She got a woman's number, woman's name, everything else and she is a woman, and a woman will control her. That's right.

She stayed in the tent. She kept herself away, strange Man was around.

¹⁸¹ And He . . . Listen! Here's the reason He called him Abraham: He said, "I (a personal pronoun), I'm going to visit you according to the promise that I give you. I give you that." That's the reason He knowed his name was Abraham.

¹⁸² And Abraham had just fed Him the meat of a calf, give Him some milk to drink from the cow, had Him some corn cakes made and buttered. Eat butter, corn bread, or bread, and cakes, and drunk milk, and eat a flesh of a calf, and was God in flesh. Right. Now, if you want to argue with the Bible, see if it ain't capital L-o-r-d, Elohim. Abraham was the one talked to Him. Abraham called Him, "Lord, God." So I guess he ought to know; he was the one talking.

Someone said, "You don't believe that!" I sure do believe it, every Word of it. You just watch how it comes out to the seed of Abraham now.

Said, "Where is your wife, Sarah?"

Abraham said, "She's in the tent behind You."

¹⁸³ He said, "I'm going to visit you according to the promise that I give you, the time of life. Twenty-five years ago I called you under justification. I give you the confirmation of the covenant. I filled you with My Own Life in you, nourished you up to this place now to give you strength to receive this that I promised you. And now, I'm going to give you a sign that I'm going to burn this earth. And the time is at hand, because you've got some seed is going to follow you. See?" He said, "I'm going to do this for you, Abraham."

184 And Sarah, back in the tent, said . . . kind of laughed within herself, saying in her heart . . . Listen church! Don't fail to see it! The Scripture is speaking Itself. Sarah laughed within herself, saying, "How could I, an old woman here, nearly a hundred years old, and my husband . . . (forgive me, sisters) be a wife and live in pleasure like a young man and woman with my husband. Why he's . . . his . . ." in other words, the part of a man, he's—he . . . that had ceased many years ago, and her; they were old. Said, "How can I ever have pleasure again with my husband?" called him, "lord." Said, "He's old too, his strength's gone. It isn't with us as young people anymore to live like that. How could we ever do it?"

185 And the Man, God dwelling in flesh, the Man with His back turned to the tent, said, "Why did Sarah laugh, saying in her heart that this can't be so?" Told what Sarah was doing and what Sarah thought in her heart when she laughed to herself. Is that right?

186 What was it? Just a little bit before destruction. He's doing the same thing to the seed of Abraham, and they don't recognize it, brethren. See what I mean? Justification, sanctification, baptism of the Holy Ghost, placing of the son, and God dwelling in His Church, human flesh, eating, drinking like man: the Holy Spirit, God Himself, dwelling in the sons of Abraham, manifesting the same thing that Jesus said, "As it was in the days of Sodom, so shall it be at the coming of the Son of man." Do you get it?

187 Now, one more thing. Then what happened? To receive the on-coming son, what did He do? He had to do something to Sarah, to Abraham too. Look. He was . . . Now, sisters, we're in a mixed crowd, you forgive me. But it had ceased to be as husband and wife with them, so He had to do something to them.

188 Now Sarah, the Bible said her womb was dead, and Abraham, as a man, was as good as dead. Is that right? Years it'd ceased to be with them, many, many years back, to be husband and wife in the way of sexual order.

189 What did He do? Now, if He . . . We knowed He had to do something to Sarah, 'cause her womb was dead. He'd have to make her womb fertile. Is that right? Well, women didn't smoke cigarettes in them days, so they had to raise their bottle on . . . their baby on cows' milk from the bottle. They had only one way to raise them: from the breast. So her, an old woman like that, God had to make milk veins there, they done dried up.

190 And I want to ask you something as I go on. Forgive me, sisters, in a mixed audience, but you listen to your doctor; I'm your brother. How would an old woman a hundred years old, go in labor and give birth to

a child? If a forty-five-year-old woman went in labor today, the doctors would have respiration, everything else there for her. And here's a woman, a hundred years old, about, with no artificial respiration.

¹⁹¹ He had to do something. What did He do? He just made her new again. Prove it? Yes, sir: They took a trip three hundred miles to Gerar. And when they got down there, this little old grandma, Abimelech fell in love with her, the most beautiful woman he ever saw. Abraham straightened up, hair got black again. Sarah become beautiful. See, He just made a new creature so that they could live together again like young man and woman. What was He doing? He had to get him in condition to receive the promised son.

¹⁹² What's the next thing after this sign goes away? God's going to condition Abraham's children, getting ready to receive the promised Son. How are we going to receive Him? We can't receive Him in these bodies. We're going to meet Him in the air. Praise God forever! The trumpet shall sound. The dead in Christ shall rise and we'll go up to meet Him in the air. What's He doing? The last sign before the transfiguration, the last sign before the Rapture; for most any time the atomic bomb is going to destroy the world; before it screams into this case, Jesus is coming.

¹⁹³ "We which are alive and remain shall not prevent or hinder those that are asleep, dead, for the trumpet of God shall sound, the dead in Christ shall rise. We which are alive shall be changed in a moment, of the twinkling of an eye." An old man will be young. An old woman will be young again. And we'll be conditioned to meet the promised coming Son (Glory! Hallelujah!), the next thing in God's order.

¹⁹⁴ What happened? Just as the Angel had His back turned and showing that sign to Abraham, He brought everything down through justification, sanctification, baptism of the Holy Ghost, placing of son, gifts and orders come out, and then showing His last sign before destruction. And then changed Abraham's seed; it might come before we close the meeting.

¹⁹⁵ Old Brother Kidd, setting here, and Sister Kidd, old veterans of the war, watch, in a moment, be standing there, have become a young man and woman again, changed.

¹⁹⁶ Why we have to be changed? It was total impossible for that old man to have sexual relationship with his wife. It was totally impossible for her to conceive and bear a child 'less the supernatural taken place. And the only way it could be done would be, have to be a transformation of their body. He had lived with her since she was eighteen years old, or sixteen, his half sister, he marry young. And she

was barren and he was sterile. You see it? And so He had to change their physical being to receive the son.

¹⁹⁷ Oh, church, He will have to change this physical being to let us be caught up. We can't go up, this kind of a body. He will change our body in a moment, in a twinkling of an eye; we'll be caught up together in the air, to meet the Lord in the air. We can't go up like this. We see every sign: justification, sanctification, filling of the Holy Ghost, the placing of son, the last sign being give. Amen. Do you believe it? Oh, I—I. . . we're just going to have to cut it off here. I can't go on. Let's bow our heads.

¹⁹⁸ Church of the living God (God be merciful.), don't you want to break away from these old sound barriers here and be ready to meet Him?

¹⁹⁹ If there is people who isn't ready to meet Him, and you know if the trumpet would sound that you'd still be earthbound here, to go through that great, horrible tribulation, like those who was turned out of the ark: they perished in the water; children, teenagers, they're was without mercy; they all drowned and their dead carcasses floated on the waters, and the crows and buzzards eat from them. . .

²⁰⁰ Them that was in the ark was safe. The days of Noah, everything that was sinful, destroyed. In the days of Sodom, everything in Sodom burned. Lot's wife turned to a pillar of salt, miserably degraded. But none of those things touched Noah. None of them touched Abraham. Neither will any touch the seed of Abraham.

²⁰¹ I have brought you the Gospel. I have not called myself this. But you have said that you believe that God called me to be His prophet. What does the word *prophet* mean in Hebrew? "a divine interpreter of the written Word." The Word of the Lord came to the prophet or the seer. I've told you the truth.

²⁰² Now, will you receive Christ as your Saviour, Healer, Baptizer, coming King? If you're not ready to meet Him in the air and if He'd come tonight, and you know you're not ready, would you, with your. . . while your heads are bowed, would you just raise your hands and say, "Brother Branham, pray for me. God be merciful to me; I know I'm not ready"? Now, it's up to you. I'm not. . .

²⁰³ It's not begging time. It's time to wake up and be men or women, or, if your heart has sinned away the day of grace then you'll, no matter what condition in *here*, you don't even know it. But is there anything about you that's woke you up to let you realize that the hour we're living, and you want to be remembered in prayer? Raise up your hand. God bless you, you, you, you, you. To my right, you, you, you, God

bless you. It goes to show the Holy Spirit still is speaking to people. The door is not closed yet.

²⁰⁴ But listen to me as His servant: the hour is coming when you'll no more put up your hand. It's done hit that for many people. There's people setting right here now that I know, in the Name of the Lord, be looking out over them and seeing that blackness over them, I know they should put up their hands and they didn't do it. They sinned their last day of grace away, turned away from the truth, committed. . . "He that sins willfully after received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for the judgment, fiery indignation."

²⁰⁵ Heavenly Father, they raised their hands. I've done my best at the Word. That's all I know. I have said it just as You revealed it. We've waited long, and now there's many put up their hands, a dozen, maybe, in this building, maybe more, maybe less. But I'd say eventually. . . You know them every one. The Holy Spirit has spoke to them through the Word. They realize that they're not ready to go. Heavenly Father, if a person is sincere enough to put up their hands and witness to You that they're not ready, and they desire to be ready, won't You, kind, merciful Father, condition their hearts tonight for the going away pretty soon, to meet the promised Son? He's been promised now for two thousand years. We've waited for Him, and soon He's coming, because we see that everything that He done to Abraham, He has done to His seed. We're have the last sign with us now, that You, God, is manifested in human flesh.

²⁰⁶ They raised their hands, Lord, they. . . the Bible says, Your Own Son, Jesus Christ said, "He that heareth My Words. . ." And God I—I brought it to them. ". . .and will believe on Him that sent Me, has Everlasting Life, and shall not come to the judgment, but's passed from death to life."

²⁰⁷ Great Jehovah, Elohim, through the Name of Jesus Christ, I give them to You, as tokens of Your Word and the Sacrifice of Your loving Son, and by the Presence of the Holy Ghost, Who brings the Word and manifests It through human flesh to the people, they are Yours. Do with them as You see fit, Lord, for they are in Your hands. Your ministers here will lead them on. May they go straight to some good church and have Christian baptism performed. Then may they receive the baptism of the Holy Ghost and be placed in the Body of Christ. Grant it, Lord, in the Name of Jesus Christ, I ask it. Amen.

²⁰⁸ It is five minutes until ten o'clock. I haven't time for a prayer line. I'll catch them tomorrow night; I will, the Lord willing. I'll just finish up this little bitty message and run my prayer line.

209 Are you sick? Are you needy? Raise your hands if you are. God bless you. If you are sick and needy, I told you, in this Bible, that God, what He did to Abraham there, He also promised it to His Son, His sons of Abraham. And the main seed Son of Abraham made the promise, "As it was in the days of Sodom, so shall it be at the coming of the Son of man." Just the same sign that God showed to Abraham, that the end of sinful believers was, or, sinful professors was at hand, so would it be in the days of His coming. Is that right?

210 Now, I am your brother, a man. Now, I'm going to ask you to be real quiet just a minute, if you will. Be real reverent. I am your brother, a man. No matter what God would ever do for me, He has to do for you, too, to make it work. Jesus was God's Son; He came to earth. Do you believe that? And when He come to earth, what did He do? There was times that He got among His people, that didn't believe in Him, their—their churches turned the people away from Him. Is that right? That's what they doing today.

211 We find Him in the Laodicean Church Age outside of the church, knocking, trying to get back in. See? They've done the same thing today. "And many mighty works He could not do because of their unbelief. But as many as believed Him, to them gave He the power to become sons of God." Is that right?

212 Now, I'm going to ask you something. You bow your head, you that's sick. How many knows that—that Jesus Christ is the High Priest setting at the right hand of God, right now, by the Sacrifice, tore apart; sent the Holy Ghost down here? And is . . . And if you believe me to be His servant, His . . . if you want to . . . No, I ain't going to say that. I'm—I'm His servant, not even worthy to be called a minister, let alone a prophet; but if you believe that I've told you the truth, don't believe me, but believe what the Word says.

213 See if God keeps His Word. He's setting at the right hand of God. And is a High Priest that can be touched by the feeling of our infirmities. Is that right? Is that true? The Bible says that? Well, if He's the same, Hebrews 13:8, the same yesterday, today, and forever, if you touched Him with your infirmities, how would He act, if He was the same yesterday, and forever? The way He acted when the woman touched His garment. Could you touch Him? The Bible said so. Well then, He'd act the same.

214 Then remember, He said, "I am the Vine. Ye are the branches." Now, the vine doesn't bear any fruit; the branch bears the fruit but gets its life from the vine. Is that right? Now, He's here. We are the branches.

215 If you got something wrong with you and you need help from God, I'll ask you to pray and say, "Heavenly Father, that little uneducated,

dried-up man, standing up there, baldheaded. How . . . ? He don't know me. And he's just a man. But he tells me that You're the same and made this confirmation that . . . And everything that I see, I see that's true: justification, sanctification, baptism of the Holy Ghost, placing of the son, giving him the Name, the man taking part of the Name of God, Elohim. Now let's see the same sign. We see Billy GraHAM, following down in Sodom. But this man says they'll be one come to the elected Church."

²¹⁶ Now, you see brethren, is that Scriptural? [Congregation says, "Amen."—Ed.] Then believe. And if God says, confirms what I say to be the truth, then it is the truth. You pray. And I'll yield myself; you yield yourself; see what the Holy Spirit will say.

²¹⁷ Now, the Bible said the Angel had His back turned to the tent. Now, anybody here that knows me, please don't pray. If you know me, and know that I know your troubles, don't you pray. Just those who doesn't know me and knows that I don't know nothing about you, you pray. See what He will do. Now, you just be—just be in prayer.

²¹⁸ Now, Lord Jesus, this ministry is soon coming to the end. I believe that soon this will end. I believe the coming of the expected Son to the seed of Abraham will soon arrive. But that Your Word might be fulfilled, Lord, let it be known tonight that You are God and I am Your prophet, or, Your servant, born, sent, ordained to this work, that it might be a sign to the church, to the elected, called-out seed of Abraham, that the end is at hand. Let it be so, Lord. Let some of Abraham's seed there, touch the hem of Your garment. Then speak to me, Father, to say the Words that You'd have me to say.

²¹⁹ Now, you pray. Now, before me, with my back turned to the audience, there is a woman setting back in this way. She's suffering with a stomach trouble. She also has had a car accident. She is not from here. She's from Kentucky. Her name is Ms. Ellison. Stand on your feet, lady, um-hum, and receive your healing. Believe on the Lord Jesus Christ and be healed. Now, the lady, I never seen her in my life; if we're strangers, lady, raise up your hand. The lady that was just healed, raise up your hand. Is He still God?

²²⁰ Now, I ask some of the rest of you to do the same thing. I'll turn my back. Straight behind the woman, is a woman also suffering. She's got a kidney infection, rather heavy-like woman. Mrs. Brown, you stand up and receive your healing. Am I a stranger to you? We're strangers to one another. I didn't know nothing about you. If that's right, raise up your hand. But you were praying. God bless you. Go, be well now. Is God still God? If thou canst believe . . .

221 Back trouble and kidney trouble, down the row there, Ms. Day, you want to receive your healing? You may receive it also. Um-hum, um-hum. I don't know the woman, never seen her in my life. If that's right, lady, wave your hand, we don't know one another. See? What is it? Your faith to believe. If thou canst believe, all things are possible. Is that right?

222 What about in this section, somewhere in here? Have faith. There is a man standing before me, he's had a operation for hemorrhoid; didn't do any good. Mr. Day, I beg your pardon, Mr. Short, stand up and receive your healing. Um-hum, um-hum. With my Bible before me, I never seen the man in my life, we're total strangers one to the other.

223 With the growth in the nose back there, Ms. Bolen. What about you? Will you stand and receive your healing? Um-hum. I don't know her; never seen her in my life. Do you believe with all your heart?

The lady with the leg trouble, fixing for an operation, over there, Ms. Conner, stand up and receive your healing.

224 Fallen bladder setting next, there, fixing for an operation, Ms. Dixon, stand up and receive your healing. Um-hum. I never seen them in my life, and God is my Judge.

225 This is the end time, church. God called Abraham by justification, sanctification, the Spirit, placing of a son, and appeared in human flesh before the end time. You believe it? How many of you that raised your hand, a while ago now, that you want to be remembered in prayer? You never seen anything like it before, now you're glad you received Christ as your Saviour, stand up on your feet. You that's believes that you're glad you received Christ as your Saviour, stand up on your feet, every one of you now. You're not ashamed. Now, God bless you. God bless you. God bless you. That's right. Keep . . . That's right, God bless you. How many wants to be healed now and believes that He's here to heal you?

226 See, I never touched those people. There's ten or twelve more people, whatever it was, went through the building. I never touched a one of them, but they touched Something. This microphone is a mute 'less something's speaking to it. I'm a mute too, on anything like that. How would I know it? God, they touched God. God spoke through me and told them the very thing that they were wanting. Is that right? Does that make Him the same yesterday, today, and forever? Then I ask you, every one of you that need healing in your body, to stand on your feet, in the Name of Jesus Christ. Church, you see these people who want healing.

227 How many near them are believers? Raise up your hands. The Bible said, "These signs shall follow them that believe." You stand up by them

and lay your hands on them. *You lay your hands on them.* Now, lay your hands on each other as you go around through the audience that's in need.

²²⁸ Now, how do you pray at your church? The way you pray at your church, you . . . the way you pray to God in the secret closet, pray for that person you got your hands on, while I pray for all of you.

²²⁹ Our Heavenly Father, it has been a lengthy meeting, but one that no doubt will always be remembered, that we're at the end time and we see it. We're here tonight where we are a people who knows that the time is at hand. There's no nation, no one can keep this . . . no person can keep it from happening. God said so and His Words are true; as we've seen every confirmation that He spoke of.

²³⁰ And now, Your great Spirit is here in the building. Beyond any shadow of doubt, the same God that preached the message, the same Spirit that spoke, is the same One that proved that He is the same One that was in human flesh, eating and drinking like a man, setting before Abraham, before the end time was for that generation. So is it now, Lord. The end time is here. And these people knows that Jesus, the Son of God, said that these things would reappear again, like it was in Sodom before the end time. Lord God, we are without one shadow of doubt it's here.

²³¹ They are praying for one another. They are believers. They rise to confess their belief. They lay their hands on one another to pray for one another.

²³² I condemn the devil of sickness, diseases, affliction, or sin, that's upsetting them, and the unbelief that keeps them from receiving their healing.

²³³ I ask God to move back the shadows of unbelief and let the Holy Spirit pour into these children of Abraham, from El Shaddai, the great strength Giver. And heal each of them as I condemn the devil and set them free, in the Name of Jesus Christ, the Son of God. 

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