
THE UNCONDITIONAL COVENANT THAT GOD MADE WITH THE PEOPLE



Heavenly Father, we thank Thee tonight for Thy mercies and goodness to us. And now, may Thy Spirit dwell with us, deeply, tonight. Pour us out a rich blessing out of Heaven, that when we leave here, may we go with a joyful heart. Tomorrow's the Sabbath. The schools will be open around the land, if daylight dawns, in the morning; pastors will be taking their places, teachers at their places. God give this California a real shaking of old-fashion, Holy Ghost meeting tomorrow, all over, everywhere. Get glory, Father, heal the sick tonight and the afflicted. Bless us together. Save all the sinners and call back the backsliders, for we ask it in Jesus' Name. Amen.

May be seated if you will and the Lord bless you.

² I wish to read just a portion of Scripture. I'm going to ask my dear Brother Ekberg if he will sing for me after I read this portion of Scripture found in the book of Romans the 4th chapter, beginning with the 16th verse:

Therefore it is of faith, that . . . might be by grace; to the end that the promise might be sure to all the seed; not to only that which is of the law, but . . . that which also is of . . . faith of Abraham; who is the father of us all,

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither . . . the deadness of Sara's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he would promised, he was also able to perform.

And therefore it was imputed unto him for righteousness.

Now it was not written for his sake alone, that it was imputed to him;

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Who was delivered for our offence, and was raised again for our justification.

May the Lord add His blessings to the reading of the Word.

3 And Brother . . . [Blank spot on tape—Ed.] There's many men that has voice like that, sings out in hillbillies, and things, but not that voice, it's dedicated to God. And I'm thanking God for it, for that wonderful man of God.

To you, who know the secret of what I know: Did you watch him, how he walked here, and walked back? That was different from Chicago, wasn't it?

4 Well, we thank the good Lord, tonight, for all He has done for us, for His mercies endures forever and ever, His praises is unto all ages. And now, tomorrow is our closing service, tomorrow afternoon, two-thirty. And now, I believe, Brother Wood, if you'll see Billy Paul, if he hasn't already seen you.

5 And by the way, tonight is the last, of books and of the pictures. We do not sell on Sunday, we don't believe in it. So, we . . . they'll be . . . Brother Wood will be leaving tonight, immediately after the service. If you care for our books, for the Christmas present from someone, or something, pick them up at the stand.

6 And then, tomorrow, each one of you, you visitors here now, there's several fine Full Gospel churches cooperating here in this meeting. And we trust that you will find you a place to go tomorrow, some of them good churches that's helped with us in the meeting; and you go to that church and rejoice. We're closing up, we don't have a morning service or a night service, we're just having an afternoon service so we won't interfere with any of the churches. That's the way we like to do that, to cooperate with every move of God that we can. We can have it in the afternoon just as well as any other time. That—that's everybody that wants to come, to come tomorrow afternoon, two-thirty, the Lord willing. We want to, if God will give me strength, I'll stay here all night, and pray for everybody that comes, that wants to be prayed for. That's right. I want to start early, so I can have a chance to pray for every person that wants to be prayed for.

7 Hold your cards that you've got this week they are good. And we give you a card, we're obligated to pray for you; and we're going to

do it, God helping us, tomorrow afternoon. Bring in all the sick and afflicted that you can. Get on the telephone tomorrow, and get your neighbors, the sinners that doesn't know God, and bring them out.

8 And now, be ready for the Holy Spirit: Usually on the last day, there's just about twice as much healing, that's went on all through the whole campaign, 'cause it's that—that strain; and people know that if they're going to have faith, they got to have it right now. And that's when you see the miracles take place, is usually, at the last service. We hope it'll be even tonight, that it will be; don't have to wait till tomorrow, it's all ready right now, if you'll just believe it, right now.

9 Now, for just a portion of Scripture here, the Lord willing, it's . . . I wouldn't take the time to even speak, and it late as what it is, but I thought maybe, for a few moments, if you would just give me the opportunity.

10 Next time coming back to California, God willing, I want to take a little more time, so I can stay a little longer. And you, maybe, if you can put up with it, I'll preach just a little bit, when I come back. And so I'll . . . [The congregation applauds—Ed.] Well, thank you . . . That's, either you love me a whole lot, or got a lot of grace, one. Thank you.

11 I wish to read just a little portion out of Genesis. I like Genesis. In the 12th chapter of Genesis, we read the first three verses like this:

Now the LORD had said unto Abraham, Get thee out of thy country, and from thy kindred, . . . from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and . . . multiply thee and thy name . . . and thou shalt be . . . blessed:

And I will bless them that bless thee, I will . . . curse him that curse thee: and in thee shall all the families of the earth be blessed.

12 What a promise. Now, in dealing with the Pentecostal people, and if God willing, when coming back, I have found the weak spot of Pentecostal people, by God's help. That is, you're scared. That's right. That's true. You're just scared to take God at His Word; and you don't know who you are. See? If you only realize what position you are in Heaven tonight, there'd be something take place, here. Uh-huh, uh-huh. See?

13 The thing of it is, many of the people are trying to put these blessings off in the Millennium, somewhere. The Bible said, "Now you are the sons of God," (not, "you *will* be . . ."), "you *are*, right now.

Right now, we are sons of God, right now we are seated together in Heavenly places in Christ Jesus.” Not tomorrow, this night, tonight.

¹⁴ When you can think, now, that you are sitting by a son of God, or a daughter of God, and you are the same as they are, and Christ Jesus is tabernacled in you here on the earth, showing His great manifestations of His blessings and power, willing that every one should be saved, every one should be healed, none should perish. I tell you, if you could really fathom that in your mind, I tell you, you wouldn’t have to have any prayer for the sick, it’d just all be over. But if you—you have to—you have to see it first. If you can’t see it, you certainly can’t understand it.

¹⁵ Now, the word *see* doesn’t mean, “to look at.” The word *see* means “to understand.” That’s right. Like Jesus said to Nicodemus, “Except a man be born again, he cannot *see* the Kingdom of Heaven.” Now, he didn’t mean . . . You’ve looked at a lot of things, say, “I just don’t see it.” That means, “understand it.” You can’t understand it until you’re born again. When you’re born again, you realize what makes these people act like this, then, see. You—you—you have to accept it yourself, and have a personal experience.

¹⁶ Now, I want to speak for a few moments upon who we are, why we are, what we are. Who we are, and why we are, what we are; and I would title it, for, if I’d call it a text (I haven’t got time to use it in that way.), but if I would call it that, would be, *The Unconditional Covenant That God Made With The People*.

¹⁷ Now, if you’ll give me your undivided attention, just for a few moments, and I will see what the Holy Spirit will pick out of this text for me, as I turned to it coming down the road, just a while ago. And I—I want to speak of the unconditional covenant God gave to man. Man has always tried to find a way to save himself. He’s tried to make himself a religion, work out his own salvation, and try to save himself. It’s the nature of a man to do that.

¹⁸ And in the garden of Eden, as soon as the man realized that he had sinned (and instead of him running up and down the—the street, or the paradise there, saying, “Father, Father, where are You?”) he was hiding. And it was God, running up and down the way, hollering, “Adam, Adam, where art thou?” See the nature of man? Instead of coming out, and confessing in the open, and being sincere about it, and saying, “God, I’ve sinned,” and, “forgive me,” he’ll run and hide behind something. And the one thing Adam did, which is a great strain on man, he made himself a homemade religion.

¹⁹ Now, we know the word *religion* means “a covering.” And Adam (instead of saying, “God cover me”), he made himself some aprons

out of fig leaves, he and Eve. And they worked all right as long as God wasn't around. But when they come in the Presence of God, they realized that their fig-leaf religion wouldn't work. And brother, there's so much of that today, to, I'm afraid that you're going to find the same thing when God comes again: that homemade, fig-leaf religion won't stand in the Presence of God. God had to make a covering for them.

²⁰ Now, if you'll notice what caused this great thing in the beginning, God took man for a partner, and He made a covenant with a man, equal, and told a man, "If thou shall do this and not do this," and the man broke his covenant, and he always breaks his covenant. Man just can't keep his promise, that's all. There's only One can keep His promise, that's God. Man cannot, he breaks his covenant every time with God. But right in Eden, watch God: He said, "I . . ." (I, the personal pronoun.) "I will put enmity . . ." (not, "If you'll do a certain thing, I'll send a Redeemer.") but, "I will put enmity between her seed and the serpent's seed," and so forth. "I will do that." Not on any conditions that Adam had to do, but He said He would do it sovereignly.

²¹ And now, how God has always made His covenant, and when He made it with a man . . . The greatest mistake that Israel ever made, was in Exodus the 19th chapter, when grace had already provided a saviour, it had already provided a deliverer, it had already provided an atonement, a shed blood, and Israel said, "Don't let God speak, let Moses speak." They wanted a law, or commandments, or something that they could do themselves. You see the nature of man? Trying to find something to do, himself, towards, merit salvation. Now, see what the grace of God had already done? Sent Moses, a deliverer, and sent an atonement, a shed-blood sacrifice, a medium between God and man; and after His grace had did all this, then, still, the children of Israel wanted something to do, to merit their salvation.

²² Isn't that just like the people today? You want to keep Sabbath days, quit eating meat, and doing something another, you want to do something to merit your salvation, when it's just as free as free can be. That's right.

I hear people say, "Oh, praise God, I sought God day and night."

No, you never. There never was a man, sought God. God seeks man, not man seeking God.

"Oh," you say, "Preacher, I did."

²³ No, you never. Jesus said, "No man can come to Me, except My Father draws him first." See? You don't seek God, God seeks you. It's always the Seeker, God seeking the lost, not the lost seeking God. You couldn't have nothing to do with it. You're not saved tonight on any

merits of your own, or anything; you're saved because God's sovereign grace called you to Jesus Christ, and the only way. It ain't whether you keep Sabbath days, or new moons, or whether you eat meat, or don't eat meat, whether you do *this*, or do *that*; you're saved by grace, and grace alone, the only thing.

²⁴ Now, when you can get that in your mind, settle down, that it's nothing you can do about it, you'll find out the same thing works by healing. If God will help me, in a few moments, I'll show you that healing is on the same basis. That's right. It's just God's unconditional covenant, not what you can do for Him.

Someone said, "Brother Branham, when you was off, those eight months, that time, almost to a breakdown, did you keep your religion?"

I said, "No, sir. My religion kept me."

²⁵ That's it. I can't. . . It isn't whether I hang on, or not, it isn't whether I hold out, it's whether He holds out, or not, whether He held out. There's nothing I can do, it's what He has done for me, what Christ done for me, in God. That's the reason I'm saved, tonight. Yes, sir. Not what I could do, not by good works are we saved, but by His mercies, God has saved us in Christ, unconditionally.

²⁶ We were Gentiles, alienated from God, cut off without hope, without mercy. Christ, in His sovereign grace, died in our stead, taking our place. So it's not nothing we done, nothing we could boast in. Paul said, "God forbid that he'd boast, save the cross of Jesus Christ." That's right, in Christ, he boasted.

Now, after the antediluvian destruction, the wiping off of the world, God started the people out again.

²⁷ And in Genesis, we find a man by the name of Abraham, the son of—of (I forget what his father's name. . .) Hiram, that came down, probably from Babylon, a idol worshipper, came down in the valleys in the. . . of Shinar, dwelled in the land of Chaldea, the city of Ur. He was married to his half sister, Sarah.

²⁸ And as they came down in this land, and all the peoples there was, everywhere, Abraham wasn't any better than anyone else. But God, by sovereign grace and election, called Abraham, according to election. That's it. No thing said that Abraham was any better. Don't even say he was a believer, in the beginning, but God with un- . . . with His unmerited grace, Abraham was saved. And not only was he saved. . . But when God called Abraham, He saved him, and give him His covenant, unconditionally.

²⁹ Never. . . He didn't say, "Abraham, now, if you'll do a certain thing." He said, "I have, I, ye shall, I have." Notice it, "You will come to

me in an old age, in peace, right now,” seventy-something years before it happened, God said, “I’ve already saved you, and not only you, but your seed, after you.” When you get to thinking of that, without any merits, without anything, God’s covenant was unconditional to Abraham. God told him He saved him, and not only Abraham, but his seed, also.

³⁰ And Abraham being seventy-five years old, and Sarah, sixty-five years old (forty, fifty, sixty), twenty-five years past menopause, lived with her since she was a young lady; they were married, and they was not fertile. And God told Abraham that, “you’re going to have a child by Sarah”: the impossibles. And Abraham believed God, no matter how impossible it seemed, “he believed God, and it was imputed unto him for righteousness.”

³¹ Could you imagine an old man going around here (seventy-five years old, his wife, sixty-five) saying, “Glory to God, we’re going to have a baby.” Why the—why the doctors of the day would have said, “The old man’s just a little bit off at his head.” Truly, any man that will believe God is considered a little off at his head. You are, according to the world, but you’re gloriously saved in Jesus Christ.

Now, I can see Abraham get up a few mornings later, after God give him promise, said, “How you feel, Sarah?”

“No different, just the same.”

³² But, “Praise God, we’re going to have it anyhow.” Went out and bought up the pins and the birdeye, everything, getting ready for it. He made ready. Are you making ready, tonight, to get out of them wheelchairs, cots, stretchers, and everything, get out of here? God has promised it, if you believe it.

Now, months passed, every day I could see him say, “Sarah, how you feel?”

“No different.”

³³ But, “Glory to God, we’re going to have it anyhow.” Why? God said so. Twenty-five years passed, and Abraham was still giving God praise for the baby. More impossible, instead of growing weak, he grew strong, for it was a greater miracle all the time, longer it waited, more of a miracle it was. What a marvelous faith.

³⁴ Now, you’re the seed of Abraham, if you be dead in Christ. Oh, I just love that, nothing you can do. My, how God has made that plain, not by anything that you can do, only what God has did for you in Christ. “Abraham believed God, and it was imputed unto him for righteousness,” the law of redemption, anyone knows that, what, the law of redemption.

35 I hear so many . . . Now, my Arminian brethren, I don't aim to rub this in, but this may pinch just a little bit, but I love you, see. All right. Notice, not nothing you can do, you might live good all your life, and you go to hell. It's by the grace of God that you're saved, that's right; what God has did for you. Notice, the law of redemption, the innocent for the guilty. What if a little . . .

36 Back under the laws of redemption: What if a little old colt was born some night, a little mule, and that little mule was born with both ears hanging down (Now, if anybody knows anything about mules, that's an awful mule, the mule with his ears hanging down: he's no good.) and he's cross-eyed, he's knock-kneed, his tail sticks right up, what a horrible looking creature. Well, that poor little old mule would . . . could look in a mirror, and had intelligence, he'd say, "Oh, my! Wait till they come out and see me, I haven't even got a chance. Look what a horrible looking thing I am."

37 But if his mammy knowed anything about redemption, she'd say, "Wait a minute, honey, you fail to understand: They're not going to kill you. They're not going to even look at you. But you are born with a birthright. You're my first, you have a birthright. But the priest is never going to see you. He's not going to have to examine you. But a perfect lamb has to die in your place."

38 My, then the little mule could get out there and kick up his heels, and have a big time. Why? He ain't going to die. He ain't going to have to be looked at. A perfect lamb has to die in his place. That's it.

39 It's not what I am, who I am, it's the perfection of Jesus Christ in God, that died in my place, to make me what I am. It isn't whether I can stand. I can't. It's whether He stood in my place. Amen. Brother, that would make a Baptist shout. Yes, sir. There's something about it that's real. I believe in shouting. Amen. I believe in old-fashion religion. That's what's the matter today. I . . . They say your religion is too much emotion. I can prove to you, scientific, anything that hasn't got emotion, is dead. So, if your religion hasn't got a little emotion, you better bury it (That's right.), for it's dead. That's right. Yes, sir.

40 If a baby's born and it doesn't cry or do something, the baby's dead. We got too many dead-born babies in the church tonight. That's what's the matter with the church, it just doesn't understand, it hasn't never come to life. You know what they do with a little baby when it's born? I been, watch them born. The doctor picks him up, and gives him a little posterior protoplasmic stimulation, and it wakes him up right quick, and he goes to squalling. If there's anything the Pentecostal church needs, tonight, is a good old-fashion Gospel spanking, to wake them up to the whole thing. Get some of the starch out of them. Amen.

Someone said, "Brother Branham, are you holding a meeting down where them people are screaming, carrying on?"

I said, "Yes, sir."

Said, "My, don't you think that's fanaticism?"

I said, "No, sir."

⁴¹ Reminds me of a farmer one time, he had a—a great nice farm, nice tractors, everything to farm with, but he was just, actually, too lazy to farm. That's all. Let his place grow up in weeds. There was another fellow, lived over by him, didn't have very much of a place to stay in, his barns wasn't too good. But he was really an industrious, smart worker. He got out and planted alfalfa, and everything, clover.

⁴² Just reminds me, today, some of us has got big churches that hasn't got nothing in it. That's right. Sometimes, you get a little mission, sometimes, got a lot more than you find in some of these big morgues around here. That's exactly right. Talk about holler and carrying on, brother, you don't know the first principle of it.

⁴³ Notice, each. . . In the barn of the farmer with the weeds in his loft, to feed, there was a little calf born. And over on the other side, in the old shaggedy barn, there was a little calf born. Well, they both fed through the winter. Springtime come out, the farmer that had plenty of food to feed his little calf, he turned him out in the corral, and when he did, he was all fat and round, you know. That spring wind blowing, he felt good; he just kicked his little heels up, and away he went. The man in the big, fine, ritzy, polished-up barn, threw his little calf out. Poor little fellow, so weak, he couldn't hardly move. He staggered out, like that, over a fine concrete floor, peeped down through the crack, and watch that little calf, feeling good, kicking up his heels. He said, "Tsk, tsk, tsk, tsk, tsk, such fanaticism." My, what's the matter? He was hungry, he couldn't.

⁴⁴ Brother, I tell you, we may be worshipping here in a cow barn, but, brother, we got some spiritual vitamins here. We've had something to eat. Makes. . . That's what makes you kick up the heels, and act the way It does, the Holy Spirit. Right. God promised It, and He gave It to us. He said to Abraham that He was going to give him the promise, and Abraham believed God. And God told him, if you'll notice, went on till a hundred years, he was a hundred years old. Sarah was ninety, a little bitty stoop-shouldered woman.

⁴⁵ I might say this, that God appeared to him in the name of El Shaddai, the bosom, 17th chapter of—of Genesis. And the name *El Shaddai* meant it's "the bosom." In other words, "the breasted one," like the woman. And He said, "Abraham, I am your Bosom. You may be old, your strength is gone, Sarah's womb is dead, but I'm El Shaddai,

I'm the Bosom, the breasted." Not one, two, for our salvation, and for our healing, both. "I am the breasted One. Now, you just lean upon My promise, and nurse, I'll satisfy you, like the baby being satisfied, and I'll bring you back to your strength again."

What a promise for an old man, a hundred years old: "Just lean here now, and nurse from Me, My promise, and I'll bring you back to your strength."

⁴⁶ Now, I want to pass a little something here. This. . . Did you ever read. . . You know, the Bible's wrote and "hid from the eyes of the wise and prudent" (You believe that?), "and be—be revealed to babes, such as will learn." Now, you have to be in love with God, to know His Bible. You know, He writes between line.

⁴⁷ My wife write me a letter, she'll say, "Dear Billy, I'm setting here, tonight. I love you very much. I'm very lonesome." That's what she's writing, but I read between the lines, and I know she means a whole lot more than that. See? Because I love her. And that's the reason, when you read God's Word, if you love Him, He reveals the in-between-the-lines.

⁴⁸ Notice, when Abraham and Lot separated, and God had to destroy Sodom, get rid of Lot, as long as Lot hung around, they had trouble. God told him, "Get thee out from amongst thy kindred, and from amongst thy people, and I'll bless you." And I'm telling you, you can't. . . God calls for a separation. The world wants mixers, but God wants separators. He wants the people to separate themselves from sin and from the world. "Come out from among them, be ye separated, saith God, touch not their unclean things." God calls for separation.

⁴⁹ Now, but Lot, his kinfolks hung along unt-. . . all the time, as long as his dad was hanging around, the old fellow was causing him trouble. God said, "Separate yourself from your people." Well, after, Lot went down in the well-watered plains of Sodom, and become the chief man of the city, thought he was getting along all right. Abraham lived on the barren lands, but Abraham had the promise. I think of that today. The true believer may have to be in a cow barn, or something else, but he's got the promise. What difference does it make? Yes.

A tent or a cottage, why should I care?

They're building a palace for me over There!

⁵⁰ No matter what you have to put up with, miss a few meals, and so forth, for the Kingdom of God's sake, what difference does that make? "We're heir of all things." The Bible said we was. This world belongs to us. "Blessed are the pure in heart: for they shall see God. Blessed are the meek: for they shall inherit the earth." All ours, through Jesus Christ.

51 Notice, I hope you get this now. Notice, that Abraham, setting up there: the meal barrel would get pretty near empty. Lot setting down there: cross-legged, doing good. His wife belonged to all the societies, I guess, in the city, all the stitch-and-sew parties, and everything else; but she become to love it. But Abraham had to do with just a little bit.

52 But one day, while setting under his oak, he seen three Men coming up. He was a spiritual man, and he realized that Them wasn't ordinary Men, though They had dust on Them, said They'd traveled from the far country. Yes, all the way from Heaven. And come up before him, he washed Their feet, slipped in, killed the fatted calf, Sarah made some corn cakes, brought them out, and set down, and eat buttermilk corn cakes. What a dinner They had.

53 And now, I want you to notice Who was eating. After eating, the Angels went on . . . the two Angels went on to Sodom. But the One that stood behind, and talked to Abraham, and vanished in his sight, Abraham said, "I've talked face to face with God." Oh, my.

54 Notice, Sarah, when He said, "Abraham, you been faithful, now, you're a hundred years old, Sarah's a hu- . . . nearly a hundred, but I'm going to visit you according to life," Sarah in the tent listened. And when He said she was going to have a baby, and her a hundred years old, nearly, she put her hand over her mouth, and laughed. The Angel said, "Why'd she laugh?" What would be that estimation here in Los Angeles? That Angel was using . . . ? . . . [Blank spot on tape—Ed.]

55 I want you to notice a little something, here, for . . . a little something for us older people. You remember when you was first married? And you happened to go down to the altar, some of you brethren, with your wife, and you seen her, how pretty she looked, her black wavy hair, or whatever color it was. Your hair was smooth, and—and had her by the arm, and you married her. You thought how pretty she was, and she looked over, how straight you was standing. But today, the hairs has turned gray, slipping out, stooping shoulders, something's happened.

56 I was talking to a doctor, not long ago, and I said, "Doctor, I want to ask you something. You tell me that as I eat food every day, that it turns to blood, blood cells is life, that I renew my life every day."

He said, "That's right."

57 I said, "Why is it? I eat the same kind of food I did when I was eighteen, I eat as . . . That much food when I was eighteen, I become stronger and bigger. And I'm eating the same kind of food and getting weaker all the time." I said, "Why is it?" Because God has said. That's right.

58 Notice, I think then, I was saying, the other day, to my wife . . . I was combing my hair, what I had left. She said, "Say, Billy," said, "you know, you're getting almost completely bald head."

I said, "I know it, but glory to God, there's not one hair perished."

She said, "What?"

I said, "Not one of them perished."

She said, "Where are they?"

59 I said, "Where was they before they come on my head, they's the same place. God knows where they're at, and He'll give them back to me again, in the resurrection." Amen.

60 God, when He brings a little baby in this earth, He lets it grow to maturity. He's painting a picture in His great, infinite mind, He sees that, a young man, a young woman, it's just at its best. And when they're standing there, at their best, then He says, "That's right. That's the way I want them in the resurrection. All right, death, come on."

61 You . . . Mother and you, have a great time, twenty, or twenty-two, twenty-three, about time you get twenty-five, you're not the boy you used to be. One morning you wake up, and mother says, "Dad, you got a gray hair in your head. Dad."

You'll say, "Well, Mother, did you notice some wrinkles are coming under your eyes?"

62 What's the matter? Death set in. That's right. God ordained it so. But the only thing that death can do, it'll pull you into this corner, and that corner, after while it's going to take you, but that's all it can do. In the resurrection, death is destroyed and what you was, at your best, that's what you'll be in the resurrection. God, in His covenant, proved that, through Sarah and Abraham. Amen. Now I do feel religious.

63 Notice, watch what he did. There, this may be a little between the line, so don't get up, and go out, now. Just wait a few minutes. Let's look between the lines. He told Abraham that He'd give him the covenant, and He was going to . . . what He was going to do to Abraham and all his seed. Listen. You are Abraham's seed, tonight, if you have received Christ Jesus, the Holy Spirit. They . . . Not only Abraham, was He going, do this to, but Abraham was the example. What all He was going to do to Abraham, He was going to do to him and his seed: Abraham brought Isaac; through Isaac, come Christ; we, being dead in Christ, take on Abraham's seed, and are heirs according to the promise.

64 What you scared about? Ain't nothing to worry about. It's all done settled in Glory. Quit worrying, trotting around, from one church to

the other one, wonder whether *this* is right, or *that* is right. Christ is right. He's "the Way, the Truth, and the Life."

⁶⁵ Notice, He said (All right.) what He would do to them, save them, unconditionally. Now, Abraham was a hundred, and Sarah was ninety. And God said, "Now, I'm going to show the world" (in other words), "what I'm going to do to you, and to your seed after you." That's you and I. All right. Notice what He done. He turned Abraham and Sarah, from an old man and woman, back to a young man and woman. Set still. All right. Notice what He did.

You say, "Oh, Brother Branham . . ."

⁶⁶ Now, wait a minute. Sarah was around a hundred years old. She'd absolutely . . . Abraham's seed was gone, there was no life in them, but he was still nursing from El Shaddai, for the seed. Sarah's womb had dried up, years ago. She was probably fifty years past the menopause, lived with Abraham, the same man, Abraham, since she was a little girl. And there was no children at all, and her womb was dead. And she, an old woman, nearly a hundred, a little shawl over her shoulders, little dust cap on, holding on a stick, like *this*, an old woman like *that*, an old great-great grandmother; and yet, she believed that God was going to give her a baby.

⁶⁷ Now look, the first thing . . . You scholars will have to remember this: The first thing God had to do, and you'll have to admit it, he had to do something to the womb of Sarah. Is that right? He had to bring a new womb for that one was old and gone. Then in order to do that (I've got a mixed audience, you'd listen to your doctor, I'm your brother; listen.), in order to do that, He'd have to strengthen her heart, 'cause she could not go in labor at a hundred years old. You know that. Now, and another thing He'd have to do, He'd have to put new milk veins, because her milk veins was dried up, at a hundred years old. God don't patch things up; He just made her a brand new woman. That's right. I'll prove it to you, by God's Word.

⁶⁸ Notice, immediately after that promise was given them, Sarah and Abraham, God told Abraham, "Get up here now, walk around, see what you got, look this way, far east, west, north, and south: it's all yours."

⁶⁹ That's what's the trouble, tonight, with the Pentecostal people: You don't look around, see what you got. You're always saying, "Oh, I wonder . . . I—I wonder if I could . . . Oh, . . ." It ain't whether you did, He's done done it for you. Walk around, you're a possessor of all things. Amen. It all is yours, God freely give it to you, through Jesus Christ. Amen. That'd make the devil mad.

Notice, "Walk around, Abraham, look it over."

I can see Abraham, say, "Honey? Do you know that your shoulders are straightening up, your hair is becoming black again!"

Why, she say, "Abraham, my lord, I notice your shoulders are straightening up, your hands are becoming like a young man again."

"Think so?"

"Yes."

⁷⁰ Look, they took a journey. Measure on the map where they was at, and they went down to Gerar, about three hundred miles. Quite a journey for an old couple, don't you think so? Walked down to Gerar.

⁷¹ And not only that, when they got down there, there was a young king down there by the name of Abimelech. He was wanting a sweetheart, and here come this old great-great-great-great-grandmother down, with all those pretty girls around there, and he said, "That's the one who I've waited for." (Nonsense! She was a young, beautiful woman again. Like He'll do to every old grandma setting here tonight, that's in Christ Jesus: in the resurrection, she'll be a new woman again. Hallelujah! That's God's covenant with Abraham, and with His seed.) Here, this old grandma, with her shaking, with a little stick in her hand, like this, you know, walking around; and that young king, Abimelech over there, said, "There's the one I've waited for, she's my sweetheart, I want to marry her." Yes, that's what he did, he fell in love with her, and was going to marry her. Abraham said, "You're a fair woman to look upon." A hundred years old.

⁷² Don't use some of this here manicure you put on your lips, or whatever it is. You don't need that, no, no, you don't need that: you need Jesus Christ. He'll put it there permanently, one of these days. Hallelujah! That's right. Don't fashion after Hollywood out here, fashion after Heaven. That's what you want to do.

⁷³ Oh, my! When I can see Sarah, beautiful young woman, about thirty years old, maybe twenty-five, Abraham, twenty-five or thirty, walking around there. Why it proved it, look: after Sarah died, many, many, many years there later, he married another woman, and had nine boys, besides all of his girls. Amen. We serve a living God, Who cannot lie, and His Promise is forever true.

⁷⁴ Abimelech fell in love with her. Now, I don't want to rub this in, brethren, but let me do it just a little bit, see, talking about holding on. Look, Abimelech, I can imagine him go, taking his bath, and putting on his pajamas, and stretching his big feet out on the bed, and said, "Well, you know . . ." A very good Arminian brother, Holiness, see, so, he stretched out on the bed, and he said, "You know, tomorrow," (after he had said his prayer), "tomorrow, I marry this beautiful Hebrew girl." Hundred years old. "And, I'll marry her tomorrow, and she'll become

my wife, and everything. We'll settle down, now, and the roaming days are over."

And God appeared to him, said, "You're just as good as a dead man." That's right.

"Why," he said, "Lord, why? You know the integrity of my heart."

He said, "You got another man's wife."

"Why," said, "she told me that was . . . why, didn't Abraham tell me that was his sister? I didn't know it was another man's wife."

Said, "That's the reason (I know the integrity of your heart.) I kept you from sinning against Me."

⁷⁵ Now, a righteous man, done nothing, but he wasn't the seed of Abraham, he had no promise, he didn't. Good man, God fearing man, laying there on his bed, and God refused to hear his prayer.

⁷⁶ And there, Abraham (God told him not to leave Palestine; he did, anyhow.), backslidden; any man, does what God tells him not to do, is backslider. Not only that, but, he was setting out there, lying. And any man, would do his wife that way, turn her over to some other man, to take, to save his own neck. . . Uh-huh. Lying, backslidden, and God said, "I won't hear your prayer, but that's My prophet, I'll hear him; go, let him pray for you. If you don't, everything's going to die." Why? God made His promise unconditional to Abraham.

⁷⁷ Don't give you permission to sin, now, remember that, but what I'm trying to get is the fear knocked out of you. You're always scared about something. Don't be scared. God has promised, God has got to do it, if you believe it, if you're the seed of Abraham. Someone said to me, like my Baptist friends used to say, "What difference does it make?" (The one that went off into eternal security.) They said, "Why—why, don't make any differen to me, I'm saved, Glory to God, I can do what I want to." That just shows you're not saved. That's right. That's right. If you're saved, you don't want to do those things. That's right.

⁷⁸ Those things, such as dancing, and card parties, and playing, and bobbing your hair, and painting your lips, and manicuring your face, and all that thing, is the attributes of unbelief. That hurts Pentecost, but that's what's good for you, brother. That's right. Couldn't walk the old, straight, narrow path. Just like a hog going to its wallow, and a dog to its vomit; that's where the Pentecostal church has returned. That's right. Don't hear very many amens, but I tell you, brother, it's the honest-to-goodness truth. You better go back to the path again, do your first works over. Amen.

⁷⁹ What the trouble of it is, the devil landed up here, in Hollywood, and come through television, stripped off our women, and done

everything there was, ungodly to be done. And people call it, “All right.” Brother, if you are born again, the Spirit of God will bear record that them things are wrong. You know that’s true. And here come your latter rain, scatter rain or whatever it was, and call “liberation of women,” and everything like that. It’s a disgrace, it’s the works of the devil. You ain’t going to love me, after tonight, but brother, when I meet you at judgment bar, I’m going to be clean of the thing, that’s one thing, sure. I’m going to tell you the truth about it. Amen. The word *amen* means “so be it.”

⁸⁰ And I can see Abimelech, then, go out, a good man, go to Abraham, take him some offerings. And Abraham prayed, and God opened the womb of everything Abimelech had. God blessed him.

⁸¹ Now, to the covenant. I’m taking too much time, I’m sure. But, just a moment, to the covenant. God said . . . Abraham said, “Lord . . .” Now, listen real close, to you unbelievers. “Lord, how will I know?” I’m going back to the covenant, now. “How will I know that You will do this for me?”

⁸² God told Abraham, said, “Come out here, and bring Me a—a she goat and a—a heifer, of three years old, and some turtle doves, and come out here, and I’ll show you, and give you the covenant, show you what I’m going to do for you.” So, He takes Abraham out, and He took the—the animals, and split them in half, and laid them out, and then He took the turtle doves and throwed them in, whole. Wish we had a little more time to glean on that.

⁸³ Look. Why did He split the tur- . . . everything but the turtle doves? Why did He split everything but the doves, and the young pigeons? Anyone knows, anybody knows, that knows the Bible, that the dove was a offering for sickness. God split His covenant, or, His—His law from grace and divided it. Did He do it? Law was one time; grace is now. You was saved by the law, then; you’re saved by grace, now. So, God split the heifer and the—the sheep, and so forth, He split that open. But the turtle doves, and pigeons, He throwed in whole, showing that this: never has God’s covenant changed, about healing. He was a Healer of the Old Testament; He’s a Healer of the New Testament. All the same, He did not separate them, they’re inseparable. “I’m the Lord that healeth thee.” Notice, we had a little more time, to dwell on it, maybe can, when I come back.

⁸⁴ Notice this, then He told Abraham, He said . . . Now, He caused a deep sleep to come upon Abraham. In other words, “Abraham, you haven’t got nothing to do with this. I am going to do it.” So, Abraham went to sleep, out of the picture. And then, while Abraham was asleep, he looked, and there come a smoking furnace before him. Every sinner,

do, and should, go to hell. And then, first thing, was a horrible darkness, death; then, a smoking furnace, hell; but beyond that, went a little, white Light. I want you to notice. God was showing Abraham Calvary, what He was going to confirm, this covenant between Abraham and Abraham's seed, forever. Oh, this very night, it's just as good, now, as it was, then.

⁸⁵ And this little, white Light, which was God, went before Abraham, through death, through hell, and come up between these sacrifices, went right between each split place. God showing Abraham Calvary. Abraham . . . He didn't say, "If you'll do *this*, or if you'll do *that*." He showed him what He was going to do for him and his seed after him. And we are Abraham's seed. The turtle doves was laying there for the healing, salvation.

⁸⁶ Now, in the Old Testament . . . First, men make covenants. So, the covenant, in Japan, the way they make a covenant: they make a covenant with each other, then they get a little bit of salt, and sprinkle it on one, the other one throws it back on the other one, that's a covenant.

We, in America, when we make a covenant, we reach out and shake one another's hand, say, "Shake on it." That's a covenant.

⁸⁷ But in the Testament times, in Abraham's time, the way that men made a covenant, he killed a beast, and split it open, and taken the covenant, and walked up, and wrote the covenant out, what it was, then tore it in two, one, taking one piece, and one, another. When they come together, those pieces had to dovetail, just like that. And they took a oath: if they broke that covenant, may their body be like the dead body of this beast, that was laying under them.

⁸⁸ What a beautiful picture of God making His covenant with the church. When Jesus Christ went to Calvary (Who was God, Emmanuel), God ripped Him apart at Calvary, tore the covenant in two, took the body up to His right hand, and sent the Holy Ghost back on the Church. And the same Spirit (was on Jesus Christ) is in the church today, and the same Holy Ghost that was back there, has to be the same Holy Ghost when we come together, making Jesus Christ the same yesterday, today, and forever. And today, we have the same baptism that they had on Pentecost, when our part of the covenant was thrown back. You believe that?

⁸⁹ We speak with tongues, like they did; we prophesy, like they did; we shout, like they did; we praise God, like they did; we have signs and wonders and miracles, just like they did: God's unconditional covenant with the Pentecostal church. Amen. There you are. What you scared about, then? Every Divine promise in the Book belongs to you, and you

are a heir to it. Amen. There you are. See, the covenant was tore in two; God tore Christ in two. You believe that?

⁹⁰ He took His Body up, and set Him on His right-hand side, and sent the Spirit back to direct the Church in the resurrection power. And as Jesus said, "The same things that I do shall you also," for the same Spirit, was in Him, was on the Church. And that Church has come down through the age, and here it is, tonight. Jesus was made fun of, criticized; He saw a vision, told the people the secrets of their heart, criticized. That same Spirit is on His Church tonight. It was on Peter, on Paul, on all the Pentecostal brethren, they did signs and wonders. Jesus Christ spoke in tongues, the Church spoke in tongues; Jesus Christ saw a vision, the Church saw a vision. And tonight, they're criticized and made fun of. But what is it? It's Abraham's seed; God's unconditional covenant, give to the people. Hallelujah.

⁹¹ I'm so glad that I can say, "I'm one of them." Amen. By God's grace, I am one of them. I'm so happy that He let me see these things, my brethren, that I see, that God. . . Now the only thing it is, that Abraham's seed, here, not because of your choice, but because of God's election: God chose you before the foundation of the world, and knew that this meeting would be setting right here, tonight. Before there ever was a star in heaven, God knew this meeting would be here, tonight. That's exactly right.

⁹² That's my Father, I'm His son, you're His sons and daughters, that's our Father. The devil has put these afflictions on you. Deny it. He has no legal rights to do that; he's only doing it because that our unbelief permits him to do it. We have all things in Christ Jesus and now we own it: Right *now*, we're sons and daughters of God, and the seeds of Abraham, with an unconditional covenant, with the power of the Holy Ghost, with the resurrection of Christ, with signs and wonders and miracles working in the Church. Hallelujah! Brother, I'm telling you, he's a liar, and he's afraid of the Word of God, and he's afraid of the power of God. Amen. I used to sing *The Old-Time Religion*, I'd say:

It's the old-time Holy Spirit,
The devil won't go near It,
That's the reason people fear It;
But It's good enough for me.

⁹³ Amen. That's right. People say, "The people are crazy." The reason they are, they haven't got the mind of the world anymore, they got the mind of Christ. "Christ in you, the hope of glory," you're secured, anchored away. "He that heareth My Words, believeth on Him that sent Me, hath Everlasting Life." When? Right now. "And shall not come

into condemnation; but is passed from death to Life.” Believe this? Do you believe with all your heart? Shall we pray.

⁹⁴ Father, hours are passing. I ask Thee to be merciful, now, unto this audience. Bless those who are to be prayed for. With all the simplicity of heart, I ask you, Lord, to heal the sick, tonight. Forgive us of our sins. And take all this fear the devil is putting upon the people, trying to make them think, “it’s some other age, or some other time, or—or tomorrow, or—or so- . . .” It’s now, Lord, now Thou has did this for Thy people. And may the cripple walk, may the blind see, may the deaf hear, may demons be cast out. May the Church become a illuminated ball of fire of the Holy Ghost, that covenant Church, with God. The Holy Spirit that was in Jesus Christ, upon His Church, doing signs and wonders, the same thing He did, said, we would do also; and we see it, tonight. And I pray that You’ll send Your blessings, now, and heal us. In Jesus’ Name, we pray. Amen.

⁹⁵ If you will, to the piano. And where is Billy? What—what card? F? How many for tonight? All right. We’re going to pray for the sick now. And it’s a . . . I’m a little late, but I—I want you to get this in your mind now. What are you? Seed of Abraham. Is that right? The faith that Abraham seed is in his . . . Abraham *had*, is in his children, his seed. Is that right? How are you Abraham’s seed? By being dead in Christ, you take on Abraham’s seed, and are heirs according to the promise. How many is dead in Christ, tonight, let’s see your hand? Dead in Christ? You’re Abraham’s seed, then. Now, if you got Abraham’s faith . . . if you haven’t, then you’re not Abraham’s seed. Abraham’s seed produces Abraham’s faith. And Abraham, no matter what the conditions was, Abraham was strong in God, giving praise to Him. He staggered not at the promise of God through unbelief. We’re not, tonight, are we? For our righteousness come through Jesus Christ.

⁹⁶ If He comes tonight, Christian friend, to you newcomers, I’m not a Divine healer, I’m your brother. There is no Divine healers, God is the Healer. Jesus Christ never even promised to be the Healer. He said, “It’s not Me that doeth the works, it’s My Father that dwelleth in Me, He doeth the works.” Is that right? Now, He doesn’t claim to be the Healer. He said His Father was the Healer.

⁹⁷ Now, and He said, when He went to the people, He knew what was in their hearts, He called them out of the audience, said what was wrong with them: “Thy faith has saved thee from the blood issue.” And, “Thy faith has saved thee from the blind eyes.” And He knew, perceived their thoughts. Talked to a woman at the well, He said, a little while till He caught her spirit, said, “Go get your husband.”

She said, “I have none.”

Said, "You got five."

She said, "I perceive that You are a—a prophet. We know that Messiah is coming; tell us all things."

When Philip got converted, went and got Nathanael; and Nathanael said, "Could anything good come out of Nazareth?"

And Philip found him praying under a tree, so he said, "Come see."

⁹⁸ So, he come around the hillside and down through the city and up on the other hill, there was Jesus. Jesus, perhaps, standing, praying for the sick, His custom was. When Philip walked up, and Nathanael, Jesus looked over, seen Nathanael, said, "Behold an Israelite, in whom there is no guile!" In other words, "a believer, a righteous man." And that astonished . . .

He said, "Well, how'd You know me, Rabbi?"

He said, "Before Philip called you, when you was under the tree, I saw you."

He said, "Thou art the Son of God; You're the King of Israel."

⁹⁹ But the Pharisees, the religious people of that day, said, "He's Beelzebub, the chief of the fortunetellers." Well, they still think the same thing, but He's still the Son of God.

Jesus said, "These things that I do shall you also; even more than this; for I go to My Father."

You believe that, tonight, to be the truth? May the Lord bless you.

¹⁰⁰ Was that G or F? F. Let's take one to twenty-five, then, or fifty, or I don't care how many stand. Who's got F, prayer card F-one, where's? Raise your hand. Prayer card F-one? Did you say F? Yeah? All right. That one? All right. One, two, three, four, five, six, seven, eight, nine, ten, fifteen, twenty, twenty-five. It doesn't make any difference how many of that ca- . . . stands in. The rest of you with numbers now, if you're . . . you'll be called, maybe, a little later on, maybe tomorrow. Everybody will be prayed for. F-one to F-twenty-five, if you will. All right. Now, we'll stand them first. We get so many in the line that we—we cannot pray for all of them. And . . .

¹⁰¹ Just a minute. That's your father, young man. You believe me to be God's servant? There's a Light hanging there, now. I see a water, flying. That man's a—a returned missionary. He's been in some . . . it's Greece, he returned from Greece. He had lipoma of the eyes. Didn't he? Lay your hand over on him, and let's pray. Lord God, Creator of heavens and earth, open the eyes of that blind man. May he go out of here, tonight, seeing. Through Jesus Christ's Name, I ask it. Amen.

102 God bless you, Dad. Turn around and put your arms around your son there. God bless you. Now, don't fear, your sight's coming to you. You can see even now. I see in the vision, you can see the lights. Put your hands up towards the light. Raise your hands up and point up there. Point—point show us around where the lights are. If you can see the lights, wave your hands like that, back and forth, wave your hands to . . . look up towards the light. God has given you your sight. Can you see around now? Say, "Praise the Lord." Walk on up here, that's all right. Just go ahead, walk around the place, God is with you. There you are. There he is. Let's say, "Praise be to God, Who gives us the victory through our Lord Jesus Christ." The Holy Spirit of God is here to give sight to the blind. Your sight will come all right, my brother, don't you fear or worry. Let's bow our heads.

103 Heavenly Father, we thank Thee for Thy loving grace and kindness and mercy. Send Thy care upon this man who was staggering through the darkness, and now, by the grace of God, is walking around in the building. We thank Thee, Father, for all these kind things that Thou has done. And now, may Your Spirit ever remain, and bless them and keep them. And may everyone in here see, and take heed, and believe with all their hearts, in Jesus' Name. Amen.

104 Let's sing, "Praise the Lord." Everybody. All right. God bless you, Dad. Your eyes will come all right, don't worry. It just takes that disease that's broke forth; the devil's left him. He can see you now, brother. See? He's all right. God bless you. There it is. Jesus Christ the same yesterday, today and forever. There he goes back to his seat. Let's praise the Lord, everybody, just give praise and glory.

105 Now, you say, "Brother Branham, did you do that?" No, sir, I had nothing to do with it. Jesus Christ showed what He was. All right. Let's be seated, everybody, and bring your patients, if you will. Have faith in God, now, don't doubt, believe with all your heart.

Isn't that strange? The Holy Spirit come here be- . . . even before we got started in the prayer line.

106 Got arthritis, haven't you, lady? Arthritis of the spine. You're Catholic by faith. But Jesus Christ make you well, if you'll only believe Him, have faith in Him. Believe, and you shall receive what you've asked for.

107 What you praying about there, lady? You got a unsaved husband setting there, haven't you? You want God to . . . That's right. God bless you. Uh-hum. You'll have your request, sister. Uh-hum. You won't have to be Catholic no more, now, you go confess, and praise God, and give Him all praise and glory, and get the baptism of the Holy Ghost. Amen. Uh-hum.

¹⁰⁸ How do you do? Now, in the Name of Jesus Christ, the Son of God, I take every spirit in this building, and every person, under my control for His glory. Be reverent, don't move, set still. I suppose we're strangers to each other, lady. I do not know you, do I? But God knows both of us, doesn't He? Do you believe that the Lord Jesus Christ can reveal to me what you're here for? And if He will, will you believe that I have told the truth? That He is risen from the dead. And we're standing, talking, just like Jesus and the woman at the well. And He talked to her a little while; I believe it was to catch her spirit. And then He told her where her trouble was. If God (knowing that we don't know each other), and if God will tell me what your trouble is, will you believe for (or whatever you're here for, I do not know, God knows), but you'll accept Jesus, won't you? Yeah.

¹⁰⁹ You are a Christian, 'cause your spirit feels welcome. And you're conscious that something's going on. It's the Angel of the Lord standing near you. I see something happen, it's an accident, and the person drove away from you. It was a automobile: struck you, hurt your wrist, and wrenched your back. That's right. Backed up and hit you, and run away from you. Go home. You're going to be well, in the Name of the Lord Jesus Christ. Go, believing now, and be ma- . . . Have faith in God. Don't doubt.

¹¹⁰ You're conscious, young man, that something's going on. We're strangers to each other, I suppose, 'cause you're Mexican or Spanish, but Jesus Christ knows us both. What if He was standing here tonight with the clothes on that He gave me? His . . . If you're sick, He couldn't heal you, because He's already done it. But He might do something that would 'cause you to have more faith in Him . . . I say now, that you're not from this country, you're from somewhere else. You're suffering with something in your side, it's a pleurisy, and you also have TB. And you just come from a clinic. And you're from a place where it's got a great, big hotel that said "Westward Ho," Adams Street's and . . . Oh, it's from Phoenix, Arizona. And you're a minister of the Gospel. You're over here to be healed; you're going back home to be well, your faith has healed you. In the Name of Jesus Christ, may my brother believe. God bless you, brother. Go now, don't fear, have faith. Uh-hum. Have faith in God. Believe.

¹¹¹ Now, our Lord Jesus Christ has risen from the dead. You believe that? And He said, "The things that I do shall you also." And He's here to do that tonight, and is doing it. You can call it what you want to, that's up to you and God. See. But I know Who I have believed, and persuaded He's able to keep that which has been committed to Him against the day.

¹¹² How do you do, sir? I suppose we're strangers to each other. I see

that you're an usher by your badge, you're an usher in this meeting. Do you believe me to be His servant? What do you think about these things that's been going on? You believe they come from God with all your heart? You're—you're from a place called Compton, or something like that. And you got a growth in your left side; you're nervous. You're the son of a minister. You got a wife that's got a bad ear. You're going to get well. Come here. Almighty God, we give Thee praise and bless this man in the Name of Thy Son, Jesus Christ, for his healing. Amen. Sir, those things are right. And if Almighty God . . . I kn . . . realize how you feel, but the God of Heaven, Who knows what was in your life, will know what will be. Is that right? You go, being happy. Everything will be all right for you, everything.

Please don't move around. You realize, evil spirits is moving in the building when they go out of these people? And they go from one to another.

113 How do you do, lady? Come just a little closer, if you will. Are we strangers to each other? I do not know you, do I? Never have seen you in my life, know nothing about you. We're just strangers that's met here. But Almighty God knows both of us, doesn't He? Now, to the audience, here's a woman, perfect stranger, never seen her in my life, know nothing of her. She . . . But the woman, right now, is aware that something has taken place. Isn't that right, lady? Now, if the Holy Spirit . . . If Jesus Christ was standing here, talking to her, He'd speak to her a minute, and what the Father showed Him, He'd tell her. Is that right?

114 Lady, do you believe that God heals you of that rheumatism, then? Setting right there, on the end of the row. Yes. You believe it? Something . . . It's left you. God bless you. Uh-hum. Huh. Uh-hum.

115 There's a evil spirit, black wings flashing around, he knows his time . . . it's epilepsy. It's that lady setting right there. It's hanging right over you. Yes, lady, stand up on your feet.

Satan, in the Name of Jesus Christ, you're exposed. Come out of the woman, in the Name of the Lord Jesus.

God bless you.

116 You believe? Your trouble's in your throat. You're got something like a—a bronchial trouble, only it's the . . . I see you're vomiting up so . . . it's blood, you're vomiting blood. You been to a doctor. He's wanted to operate on you, but he don't know what it is. It'd be best for me not to tell you. But if you'll believe Jesus Christ, you won't even need the operation. You believe it? Come here.

117 Kind Heavenly Father, to this woman, who could hemorrhage to death in any minute, I pray Thee to be merciful unto her. And I rebuke

this demon that's did this evil to her. And Thou has said, "These signs shall follow them that believe." And while the anointing of the Holy Spirit is on Your servant, I'll lay my unprofitable hands upon her in the Name of Jesus Christ, and condemn this disease. Come out of her, through Jesus Christ, the Son of God. Amen.

Go ahead, now, rejoicing, happy, and be well.

¹¹⁸ You believe, lady? It's in your back, a kidney trouble. You got someone else you're thinking about, it's a child, a little grandchild. And it's got impediment of speech, something wrong with his speech. You're not from here, New Mexico, where you come from. You want to go back well? Believe that the Lord Jesus Christ is standing here, to make you well. Do you believe it? Heavenly Father, I lay hands upon the woman in the Name of Jesus Christ, the Son of God, and condemn this disease. May she go and be made whole. Amen. God bless you. Yes, go rejoicing. Sure. Amen.

¹¹⁹ Do you believe with all your heart? What do you think that is now? You're aware that it's there. You believe it to be the Lord Jesus Christ, not your brother? Then, you can be helped. I do not know you, lady, you know that; I'm a total stranger to you and you are to me. But Jesus Christ has knowed us both through our . . . as long as we've lived, He's knowed us. Isn't that right? You're suffering with a stomach trouble, and that's a ulcer in the stomach. There's a table standing before us and you're moving back. Certain things you can't eat because of the ulcer. You've got a son, he's got the same thing. You've got a sister that's got a stroke. And your son and your sister are in West Virginia. That's right. You believe that God is going to make them well, now, and heal you, and make you well? Bow your head. Heavenly Father, I pray that in Jesus Christ's Name, the Son of God, may the demon leave, and may she go out of here happy, rejoicing, and being made well. Amen. Go, rejoice now, saying, "Thank you, Lord Jesus," and get well.

¹²⁰ Lady, setting there with the white hat on, looking at me, you got a liver trouble, haven't you? Yes, ma'am. He heard your prayer then. You're going home to be well, it's left you. It's starting sclerosis of the liver, but you're healed now. Your faith's made you whole. God bless you.

¹²¹ While you're setting down, mother, just being healed, the lady setting next to you, there, suffering with a nervous trouble: she wants to be healed, too. Lay your hands over on her. Father, in Jesus' Name, I pray that You'll heal her and make her well, for Your glory. Amen. God bless you, sister. Satan's been dealing with you, making you nervous, telling you've crossed the separating line, and everything like that. He's

lied. You're going home to be well, the darkness has all left you now; you can go home, and be made well. God bless you.

¹²² Right out, over, through here, there's a woman and a man setting there, they're husband and wife. And one of them has eye trouble, and the other one has arthritis. Jesus Christ heals you both. Stand up on your feet. God has made you well, your faith has saved you. Amen. Only have faith, and believe. The Lord Jesus Christ heals all manner of sickness, all manner of diseases.

¹²³ Little lady, there, with your handkerchief up to your face, setting there, praying; you have back trouble, don't you? Setting right out here on the end, that's right, you, with your handkerchief: He healed you then, you can go home, now, and be made well. Uh-hum, uh-hum. God bless you.

¹²⁴ A little lady, setting next to you, has a asthmatic condition she wants to get over, too. Isn't that right, lady? If you'll believe it with all your heart, you can be made well. God bless you. Yes, go on. God bless you.

¹²⁵ There, setting right behind there, is a mother and her son. That is right. They're praying, also, to God. God hears your prayer: gallbladder trouble; and asthmatic, for the child. Stand up on your feet, accept your healing, Jesus Christ makes you both well. You can go home, God be with you, and help you. Have faith in God.

¹²⁶ Are you the patient, lady? You believe with all your heart? You believe He'd make you well if I'd ask Him? You've had a trouble, haven't you? An accident, uh-huh, automobile accident: it's caused a bag of water, it's on the knee, isn't it? Uh-huh, uh-huh. Your husband's got something wrong with his blood. He's anemia, isn't he? Uh-huh. Now, you believe you're standing in His Presence? Go and be made well, through Jesus Christ's Name, I pray. Amen. God bless you.

You believe? You believe that Jesus of Nazareth heals you, setting there? He did it. Amen. Now, go off rejoicing, be made happy.

¹²⁷ [A brother asks Brother Branham to pray over a handkerchief for a person that is dying—Ed.] Uh-hum. Lord, in Jesus' Name, I pray that You'll heal the person this handkerchief represents. Send it, in Jesus' Name, for the purpose. Amen.

¹²⁸ Do you believe our Heavenly Father could heal you of heart trouble, and make you well, and make you a new man? Stand here just a minute, sir. How many has got heart trouble in the building? Stand up on your feet right now. You had the same, so stand right here, just a minute.

¹²⁹ Come lady. You believe? Diabetes is a bad thing, but our Lord Jesus Christ can heal it, do you believe that? With all your heart? Stand right here just a minute. Everybody with diabetes stand up.

¹³⁰ Bring the man. You believe? You'll never go blind if you believe. Every person that's bothered with your eyes, stand up, and stand right here, just a minute. I show you the Glory of God. Stand right here with them just a minute, mother.

¹³¹ Come lady. You believe, ma'am? You do? You believe God, He can let me know what's wrong with you? You accept your healing? You're Spanish. You accept your healing if I tell you? You got stomach trouble. Now stand right here just a minute. Everybody with stomach trouble stand up just a minute.

¹³² Arthritis and things is nothing for God to heal. He can make them well. Do you believe that? Stand right here just a minute. Now, arthritis cases, hold your peace just a minute.

Lady, that stretcher, you know you've got to believe, or die. Cancer, it's eating you up, but Jesus Christ can heal you. You believe it?

¹³³ You, sir, laying there, you have, also, malignant growth in the leg; but you believe, and God will make you well, you won't have to go in that stretcher tonight, you can go home well. You believe it?

¹³⁴ Almighty God, to these people that's standing here, now: demons are exposed, this audience is standing in awe, You're now ready to heal. I pray that every demon in here will be subject to Thy power, and I cast every one of them away, in the Name of Jesus Christ. Grant it, Father. May these people know that You are here to make well.

Now, lady, you in the cot, get on your feet; Jesus Christ makes you well.

¹³⁵ You do the same thing, young man, come out of that stretcher, in the Name of Jesus Christ. Every one of you raise your hands and give God praise. Hallelujah! Lord Jesus, the Son of God, cast out every evil power; and may Jesus Christ rule supremely, in here, through Jesus Christ. 

54-0814 The Unconditional Covenant
That God Made With The People
Shriner Auditorium
Los Angeles, California U.S.A.

ENGLISH

©2020 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
(812) 256-1177 • www.branham.org

Copyright Notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS

P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org