

POSSESSING THE ENEMY'S GATES

¹ Good morning, everybody. And happy to be back again this morning at the Tabernacle to pray for the sick people today. It's usually . . . We try to get in every so often and—and pray for the people who come in from the different places for prayer.

And now, we'll be leaving pretty soon now for the California and West Coast meetings. And we sure solicit your prayers that God of heaven will be merciful to us there and give us a great services.

Just got in yesterday, or last night rather, late. And yesterday was one of the . . . Well, day before yesterday and yesterday was one of the great red letter days of my life. There . . . I knows at least two people or three in the building who is witness of the coming down of the Lord yesterday. And a great wonderful thing taken place, which I haven't got the time this morning to tell you, but maybe next Sunday morning before we leave I may be—have time in the message to—to tell you.

If the Lord is willing I'll be down at least to pray for the sick Sunday morning. We may want to leave about noon if possible for the San Jose meeting in San Jose, California.

^{1a} And if you have any people around on the West Coast there that's . . . We believe is going to be maybe the hour that I have looked for so long, the change in my ministry coming. And it's so close. I thought it was going to happen yesterday. And I believe that it will be right away now. And it'll be far beyond anything that we've ever seen or heard yet. Now, you remember that's **THUS SAITH THE LORD**, friend.

And so, we're just expecting it any time. And we're . . . They have the meeting now at the fairgrounds. I believe that's right, isn't it, Gene? At the fairgrounds at the San Jose, California. And it'll be a ten days meeting beginning the 20th through the 29th at San Jose.

Now, just be remembering us and praying for us. Now, we have about, if we get out in time, about one and a half hours, now that we're going to start our services for praying for the sick and bringing the Word. And I have chosen this morning a small passage of Scripture, two places in the Bible, to speak on. But before we speak, let us bow our heads just a moment for prayer.

² Most gracious God, we humbly approach Thy throne of grace this morning, as unworthy children, but coming with an unadulterated faith in God, that was given to us by the Holy Spirit

and His ever Presence with us. And through a promise by the Lord Jesus, that if we would come humbly and would ask anything in His Name, we would be granted our petition. Therefore, we do not look back upon our merits, because we do not have any such, but we look back to the merits of Calvary, where our grace was given to us freely by the Son of God. And we can hardly choke back the tears that would run down our throats when we think of we, the unworthy people, and how that by His grace there at Calvary He did that for us, that we might be brought so close to God, even to relationship. And now we are sons and daughters to Him.

And we come this morning, Lord, under this little roof to dedicate ourselves, and for service, confessing our sins, and—and in Divine worship. We trust that You will be with us and give us a spiritual insight of Thy close coming, that we might prepare our hearts daily for that great event that's been looked for for thousands of years. Truly all nature is groaning, crying to be released. And our spirits within us, Lord, are constantly confessing that we are pilgrims and strangers, and this is not our home, but we seek a City whose Builder and Maker is God. We look for that great time to come.

⁴ Lord, we would be mindful that these meetings; when we gather here we pray for Your children that are sick and afflicted. And we ask that You'll meet with us today in a very special way to heal all the sickness and diseases among us. And it may be, Lord, that this promise that I've just been previously speaking of in the meeting with You there yesterday, right after daylight, and how that You confirmed it over and over again. And we feel that the hour is very close. And may this be the day, Lord, that it'll happen, that You will change the ministry, Lord, into something that'll be more gracious to Thy people.

And now, Father God, we would not only pray for these here, but for those stretched out across the world that are needy, both spiritually and physically. Give to them, O Lord, the desires of their hearts, because Thy children are struggling in these days. The oppression of the enemy is so strong, but Thou art stronger. For it is written, "Greater is He that's in you than he that's in the world." And by this we overcome. Speak to us through Thy written Word. And when we leave this morning, may we say like those that went from Emmaus, "Did not our hearts burn within us as He talked to us along the way?" We ask it in Jesus' Name, Who gave the promise. Amen.

⁶ I am reading now from two places in the Book of Genesis, one of them is found in the 24th chapter, beginning with the 56th verse, reads like this.

And he said unto them, Hinder me not, seeing the LORD has prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and enquire at her mouth.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent Rebekah away with her sis—their sister, and her nurse, and Abraham's servant, . . .

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

⁷ And in Genesis 22, 15th verse, we read:

And the angel of the LORD called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the LORD, for because thou has done this thing, . . . thou hast not withheld thy son, thy only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of . . . heaven, and as the sand . . . upon the sea shore; and thy seed shall possess the gate of his enemy;

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Now may the Lord add His blessings to the reading of His Words. Now I would like to take, if it should be called a text, my subject this morning first is testing before promised gates, and the subject is: "Possessing The Enemy's Gates."

⁹ God had been testing the patriarch because He had given him a promise. And when God makes a promise, He wants to be sure that this person is worthy of the promise before He fulfills what He said or what He promises. So Abraham had been promised that through his seed the whole world would be blessed, that he'd have a son, and this son, out of him should come forth a Seed that would bless the whole earth. And Abraham, when the promise was given to him, was seventy-five years old, and Sarah, his wife, was sixty-five years old. But the Bible tells us that Abraham staggered not at the promise

of God through unbelief, but was strong, giving praise to God. And God time after time tested him, but he'd come to that final test before the blessing was going to happen.

And that's the way it is with all the Seed of Abraham. God gives us that final test just before He gives the promise. And if it was possible, I'd like to say something here, personally, but I'll withhold that. That final test to see how you'll react upon it. . . And when He had gave Abraham this test, He found Abraham just as true as he was when he started. What a blessing it would be this morning if we who take His promise of healing would stand just as true as we did when we stood here and accepted it, no matter what the doctor said, stand just as true.

¹¹ And when he did this and never withheld his only son, but was about to plunge the knife into Isaac's bosom to destroy his testimony. . . He had testified all over the known earth that he was acquainted with, that he was going to have this son. And then when the son came, he was asked to double back and to destroy the only hope that he had for his testimony to be fulfilled. And when God seen that he was loyal to that faith that he had in God, God looked out of the heavens and He said, "I've sworn by Myself that I'll bless you and multiply you, and your seed shall possess the gate of his enemy." What a promise.

¹² And Rebekah, which was to be the mother of this noted, promised, waited son, when she was called to the final test of a strange man that she had never seen before, only she seen the working of the Holy Spirit. . . And when her parents could not fully decide whether she should go with this stranger or not to be the wife of a man that she had never seen, she was brought to the final test. "We'll get the damsel and let her speak. We'll hear from her mouth whether she will go, yes or no."

That's the way it's brought to all the seed of God. It's got to be your mouth. God wants to hear from you.

So when she was put to the test, she never hesitated a minute. She said, "I will go." I like that. Not, "Let me make up my mind, let me study it over." She was fully persuaded. That's the people that God can use, when you're fully persuaded that God will keep His promise. Said, "I'll go."

¹⁵ And her people then so anointed, maybe did not know it, but they prophesied as they laid their hands upon their sister, and their daughter, this beautiful young Jewish girl, as they placed her upon the camel and sent her to a strange land, among strange

people. . . But there was Something on them; they said, "Let thy seed possess the gate of their enemy. Be thou the mother of thousands of millions."

And today that race of people and the people of God is strowed from sea to sea around the world. In that resurrection they'll be like the stars of heaven, as them bright lights take their position, as they go through the sky. And when they come they'll be like the seas by the—or the sands by the seashore. There will be thousands of millions of them.

¹⁷ "Thy seed shall possess the gate of its enemy." That's God's sworn promise. The seed of Abraham. . . And then by His Holy Spirit, seeing that the mother was to be part of the son also, because they are part of the flesh, then the Holy Spirit working through these people, said, "He. . . Let your seed possess the gate of the enemy." Then God swearing He'd possess the gate of the enemy, then what position does that put the Church of the living God?

We are Abraham's seed, for we being dead in Christ, we are—take on Abraham's seed and are heir with him under the same sworn promise. We are Abraham's seed and are heirs of every promise that was given him. But when the testings come, that's where we fail. But I don't believe that the true seed of Abraham will fail, they'll stand just as gallant and loyal as Abraham did.

¹⁹ Now, we see that God cannot say anything or—or make any promise unless He will fulfill it. He has to do that in order to be God. Years later, when this same people, the promised people, the seed of Abraham was on their journey going into a—a promised land, there was a gate who stood, and up against him, and it was his own brother, Moab, who said, "You'll not cross my land. I'll see to it that you'll not cross my land."

He said, "If our cows lick up any of your grass or if they drink any of your water, we'll pay you for it."

But he said, "You'll not cross this land."

But God's promise held true. So they went and got their prophet Balaam and brought him down to curse the people. And here's what he said. They tried to show him the worst part of the blessed seed, but God showed him the best part of it. He said, "Ever who curses Israel will be cursed, and whoever blesses him will be blessed." And the bars was let down and Israel crossed the plains. God promised he will possess the gate of his enemy.

²² Later on in the years, there came one by the name of Daniel, who was in the line of this loyal Seed, and in the line of the promises,

because he was the seed of Abraham. And God had chosen him before the foundation of the world to be His prophet. And he lived gallant, and he lived loyal, and even in a strange land, he had purposed in his heart, "I'll not defile myself with them." That's the real seed of Abraham: living in a land that's different, living among people who are different, but yet gallant to that promise, "I'll not defile myself with them. I'll stay true."

God put him to a test as He did his father Abraham. And the king said, "You'll either be like one of us and worship the way we worship, or I'll throw you into a den full of hungry lions."

Daniel, like Abraham his father, said, "You may throw me into the lions' den, but I'll not bow to any of your images. I'll not take your formal religion. I'll stay true to Jehovah."

And there came the showdown then. The king kept his promise, and he picked up the prophet, or had him taken up and thrown into the lions' den. And when the lions, the enemy of Daniel, rushed forth to the prophet, God kept His promise. He possessed the gate of his enemy. God stood an Angel there before those lions and took the gate. God keeps His promise: "He shall possess the gate of his enemy." God said so.

²⁶ Then there were three more down there who had pledged theirself loyal to the cause, who were truly Abraham's seed, and that was Shadrach, and Meshach, and Abednego, and they were put to the test. And they said, "If you do not bow when you hear the harps a-playing and the trumpets a-sounding, if you do not bow to our religion, and get away from them things that you are—are standing for. . . And you're all wet anyhow. Your religion's no more than anybody else's." Don't we hear that all the time? But the—the religion of Jesus Christ is different. The power of His resurrection is different. We are a different people, a peculiar people, a royal priesthood. God makes the difference.

²⁷ But when they said, "You'll have to become one of us. . . ." It would've been all right with Shadrach, and Meshach, and Abednego if they wanted to become one of them, but never would they become one of the aliens. Now, they said, "If you don't do it, we've got a door out here to a furnace that we can open up and throw you into it, and you'll wish you would've become one of us."

They remembered the promise. They marched them right down to the fiery furnace, and when they opened the door and threw them into the flames, their enemy that would've consumed them, they possessed the gates of their enemy. God sent His Son into those

flames of fire and cooled the breezes, and talked with them while they were in there. God's promise held true. They possessed the gate of the enemy. Tested first, then they possessed the gate of the enemy.

²⁸ Was it not Jesus Who made the promise, "If you even bring offense to one of these little ones, it was better for you that a millstone was hanged at your neck and you were drowned in the depths of the sea. Don't even bring an offense to these little ones that believe in Me. And these signs shall follow them that believe in Me."

He made a difference. He made a showing of what did believe and what did not believe. There are always the three crowds of people: that is, the unbeliever, the make-believer, and the believer. But God has a way of proving who is a believer. That believer stands firm on what God says to be the truth. Yes.

³⁰ It was Elijah the Tishbite, when it come to a showdown, till he thought he was the only one in the nation who was still living for God. And the king was going to put him under a trial, and they persecuted him. And that little painted-up queen by the name of Jezebel, threatened his life. And when it come to the showdown, Elijah possessed the gates of his enemy; turned the whole nation back to God again. God keeps His promise.

³¹ It was Moses, after being also in the line of this royal seed, the seed of Abraham, that when he was sent down into Egypt to deliver the children of Israel, and God had give him signs and wonders to perform, and to smite the earth, and to bring forth frogs, and fleas, and darkness, and hail, and rain, and fire, and had done all these miracles, yet when he led them out by the hand of Jehovah, there come a time when he met the gate between him and the promised land. There was the Red Sea, a bar across the way. They were hemmed in by Pharaoh's army, mountains and deserts and the Red Sea, but Moses stepped forward and possessed the gate of his enemy, and crossed the Red Sea dry-shod, as he was walking on a dusty road. "Ye shall possess the gate of the enemy." God said so, and that settles it.

³² Was little year, a few years later when the trials come, and the church got all shook up, as is so easy for a congregation of people to do when something just don't seem to happen the way that it's supposed to be. God makes it that way. God brings tensions into the church, "For every son that cometh to God must be tried, and proven, and tested. He lets sickness strikes you. He lets diseases come on you to test you and to prove you, to show the world that you're truly the seed of Abraham. He permits it by His own will.

He permits disasters; He permits the friends to turn against you. He permits all these things, and turns the devil loose to tempt you, and he'll do all but take your life. He could throw you on a bed of affliction; he could turn your neighbors against you; he could turn the church against you; he can do most anything, and it's God's will for him to do it. We are taught that it is more precious than gold to us.

³³ What about Abraham with Isaac, on the mountain, the one the promise was given, and by his loyalty and his knowing, and his faith in Jehovah, it's through that and that alone that God looked down and said, "His seed shall possess the gates. I've sworn by Myself that I'll do these things." There's no one greater He could swear by, but He swore by Himself. Then if He let Abraham be tested to that final point, He's got to test you and me to that final moment, that time of decision when everything's away from you, you have to stand alone there. Hallelujah. That's it.

³⁴ Stand alone. Walk out there and say, "Though He slay me, yet I'll trust Him." That's the seed of Abraham. That's the One that gives the promise. No matter what the rest of them says, and the rest of them do; "For me and my house, we'll serve God," said . . . If the rest of them says there's nothing to the experience, it's a bunch of excitement; "For me and my house, we will serve God." And I like to take up with Paul right here and say, "In the way that's called heresy so worship I the God of our fathers." Though they be tattlers come in the church, though they be twisters, and though they be all kinds of false prophets, and everything come into the church amongst the people, and in the neighborhood and everything, but for me and for my house, we'll serve the Lord. Though all of them quit coming, though the church gets cold, indifferent; me and my house, we'll serve the Lord. Though if someone was prayed for and didn't get well, that has nothing to do with it; for me and my house, we serve the Lord. The testings and the trials . . .

³⁵ Men are not infallible, but God is. Man, you get your mind on a man, he'll make a mistake. Maybe not wilfully, but he'll do it. God permits him to do it so that He can shake your faith away from man. Our faith is not in the wisdom of man, but in the power of the resurrection of Jesus Christ. That's where the true seed of Abraham rests their promise, because they can only be the seed of Abraham when they receive the Holy Spirit. Without the Holy Spirit they're not the seed of Abraham. And that same faith that was in Abraham comes into the believer. No matter what takes place or wh—how contrary, the believer marches right on.

³⁶ The spies returned back and said, "Oh, it's—it's foolishness to try. There's no need of going any further, because them people is such giants over there, and they got great governments, and they—they got spears, and, why, we even look like grasshoppers up the side of them."

I don't know, but I'm persuaded to believe here that Joshua was just a little bitty runt, just a little bitty tiny fellow. I can see him jump up on some kind of a box and said, "Men and brethren," to two million people, "we are more than able to take them." See? Why? There was a seed of Abraham. God gave the promise. That was their possession. God gave the promise. Don't matter what the opposition was, the true seed of Abraham said, "We can take it because God gave it to us."

³⁸ There you stand this morning. There stands the Church of the living God. I don't care what anyone else says, what the doctor says, what anything, what the unbeliever says, we can—more than a match for anything that comes along. We are Abraham's seed, and we shall possess the gate of our enemy. No matter what the enemy is, God gave the promise. That was theirs, their possession.

Healing's your possession; salvation's your possession. The Holy Ghost is your possession. And there's great thousands of preachers and so forth in the land today that says that's not so. But the seed of Abraham knows it's so. They wade right in and possess the gates of the enemy. God said they would. They believe it because it's a promise. "His seed shall possess the gate of the enemy." Now, you'll go through testings, trials.

⁴⁰ And Joshua stood there loyal. The little fellow said, "I don't care how big they are; I don't care what kind of a spear they got, how high their cities is walled, and how great it is, our promise is that the gate will be possessed by the seed of God's children, and we're going over to take them. We're more than a match for them." Oh, that's the true seed.

Lot of them that was born natural seed, said, "We just can't do it. There's no need of trying. They . . . We are outnumbered; we're outclassed; we're everything." No mat—he woul—they were looking at the—what the eye saw, and Joshua was looking what God said.

⁴² The seed of Abraham doesn't look to any of the natural things; they look to what the Lord said. That's the promise. What if Abraham would've looked to the natural, at a woman a hundred years old, ninety she was, and he was a hundred, and had lived with her since she was a little girl and he was a little boy, and no seed? He didn't look at those things. He said he counted those things as if

they were not, for he only looked to what God said. "I'll bless you, Abraham, and I'll give you a seed by Sarah." And he believed it. You don't look to the opposition; we look at what God said. God said it; that settles it.

⁴³ So then when it come down to the Jordan, when Joshua was made the commander in chief of the army, and they come down to the very edge of the water and could look across and see Jericho, but between them, when Joshua had his army ready, there was a gate. And that gate was called Jordan. But the promise of God is good at every gate. No matter what gate it is, God's promise is good. "He shall possess the gates of his enemy." That settles it. When he come down to the Jordan that morning, perhaps, I'm going to believe that the devil had storm clouds hanging everywhere, the big old muddy waters a-rolling down, the fields were swept across by a flood. Oh, what a tempting time. But Joshua said, "Get ready; you're going to see the glory of God." And they sanctified themselves and got ready, making ready when everything seemed to be contrary. But that was the seed of Abraham, who God swore, "I'll give him the gate." He come to the Jordan; that was his gate, and he possessed it.

Some of these mornings I got to come down to that last gate too. You got to come down to the Jordan, but the seed of Abraham shall possess the gate. No matter what it is, he'll possess the gate of every enemy.

⁴⁵ All those men were great men; they died in the line. But finally one day in Bethlehem of Judaea, the Royal Seed was borned, which all the rest of them were just shadows. The Royal Seed was born, not of a man, but He was born by a virgin, with the power in His veins to conquer death and hell. God made a promise. An ordinary man couldn't do it. But if God makes a promise, He's just the same God that He was a few minutes before with Abraham, Jehovah-jireh, the Lord shall provide the way to take the gate. How we going to do it? Joshua died, Moses died, the rest of them died, but God said, "He shall possess the gate of his enemy." How's he going to possess death? He's got a way of doing things. "He shall possess the gate of his enemy."

⁴⁶ The Royal Seed was born. He was tempted in every manner like we are. Just as you have to be tempted, so was He. The devil quickly taken Him when He received the Holy Spirit, into the wilderness for forty days and nights to be tempted. And when He come out . . . And at His death, they drove nails in His hands and spit in His face. He went through every sickness. But when He was here on earth, He proved that He could conquer sickness. When Peter's

wife's mother laid sick of a palsy, He touched her hand and the fever left her. When the leper cried at the gate, "Unclean. Unclean. If You will, You can make me whole."

He said, "I will. Be thou whole." He conquered and took the gate of leprosy. He took the gate of fevers. He made every nature obey Him. He was the Seed of Abraham, the Royal Seed, the One the promise was given to, through Him Abraham and all the seed that followed him up to the Royal Seed and all the seed after Him. God's promise is true.

He conquered sickness. He conquered temptation. When the enemy spit in His face, smote His jaw, He turned the other side. When they jerked beard from His face and spit on Him, He never riled back. He conquered the gate of temptation and took it.

Then you say, "My temper won't let me do it." You seed of Abraham, yes, sir, He conquered it for you.

⁴⁹ When He was riled upon, He riled not back. When He was made fun of, He held His peace. When He was called a devil, He held His peace. He had one business, and that's the Father's business, and He went about doing that. And then finally they took Him to a cross. Death had to face Him. All the rest of them had conquered seas, and they had conquered nature, and they'd conquered lions, and they'd conquered fire, they had conquered everything but death. But here was one beating in His brain, His veins, and they had the conquering power of death. So they took His hands, and stretched Him out, and nailed Him to a cross. They beat Him, and they striped Him till His bones stared at Him. But when He did, and they'd done all that they could do, death struck Him, said, "Now, I'll take you like I did Joshua. I'll take you like I did Daniel. And I'll do all this because I'll make you die."

⁵⁰ And He died till the sun got ashamed of itself. He died until nature got ashamed and it failed to operate. The sun went down in the middle of the day, and the stars wouldn't come out. He died until the elements was so black you couldn't see your hand before you in the middle of the day. I'd imagine nature said, "Let me die with Him."

Brother, then the devil sent His precious soul into the bottomless pits of hell. There the gates opened, but He come out on the third day, conquered it. Amen. "His seed shall possess the gate of the enemy." Conquered death, He conquered hell; on that first Easter morning He conquered the grave. And now we stand more than conquerors, through Him Who loved us.

52 On the Day of Pentecost He sent down the Holy Ghost to continue through the Gentiles, to take out a seed of promise, to give to the Gentiles, the offcasts, to give to them the baptism of the Holy Ghost, to bring them into the promise. Now we have a right to conquer all sickness. We don't have to conquer it; it's already conquered. We just have to claim the promise and go take it. It's already conquered. Death's conquered; hell's conquered; sickness is conquered; temptation's conquered; all devils is conquered. Hell is conquered; death's conquered; the grave's conquered. We stand in the gate, taking it. Don't have to fire a shot. It's already been paid for.

53 His enemy, he'll possess the gate of his enemy. How many? Thousands of millions. He'll possess the gate of his enemy, every enemy. He rose from the dead. We possess it because He gave it to us. It's all a free gift, and besides all that, and everything that He has done, and conquered every gate, He conquered sickness, took the gate. Only thing we have to do is walk up to the gate and say, "In the Name of Jesus Christ, the Conqueror." Amen.

When it comes time to die, and death says, "Watch me make him take back his religion."

"In the Name of Jesus Christ of Nazareth, roll back, Jordan." The seed of Abraham takes the gate.

Why, Paul said, when they was fixing to cut his head off, a seed of Abraham, he said, "Death, where is your sting? Grave, where is your victory? Thanks be to God Who gives us the victory through Jesus Christ."

He shall possess the gate of his enemy, take it. Now, He is not battered at the gate; he will conquer it and take it; he'll possess it. That's in His own power.

58 In the Church of the living God this morning lays the power to heal all sickness. In the Church of the living God lays power to overcome all temptation. In the possession of the Church of the living God this morning lays the power to change sin and throw it away, and receive the baptism of the Holy Ghost. In the Church of Jesus Christ "Whatsoever you desire, ask in My Name and it shall be given to you. A little while and the world (the un...not seed, the unregenerated seed) will see Me no more. Yet you'll see Me, for I'll be with you, even in you, to the end of the world." What? The Royal Seed. "The works that I do, shall you do also. I'll verify Myself that I'm with you, for these signs shall follow them that believe." He shall possess the seed of his enemy. He shall possess...His seed

shall possess the gate of his enemy." No matter what the gate is, if it's sickness, temptations, sin, whatever gate it is, it's conquered. And the seed of Abraham possess it.

⁵⁹ Aren't you happy this morning to know that we stand now more than a conqueror, more than a conqueror. Oh, there's nothing to fight about. The fight's over; the whistle's blowed; the flag's rose; and in the midst of every sin pile, every midst of every sick room, is the old rugged cross planted by the Blood of Jesus Christ, a Conqueror. Only thing we do is believe, look and live. "I'll be with you; I'll prove. People come in the last days, and say, 'Oh, well, that was.' But I'll be with you, and the very things that I did here on earth, I'll be in you doing the very same thing. Then they'll know. They'll see Me. The . . . My people will see Me. The seed of Abraham will see Me. They'll know Me; they'll recognize Me. The others will call Me Beelzebub just like they have done, but you shall know Me, for I'll be with you. You'll see Me, see with your eyes. You'll see Me, for I'll be with you, even to the end of the world. The very same things that I do, he that believeth on Me the works that I do shall he do also." Same kind of work . . .

⁶⁰ And today the Church of the living God has the privilege of standing and seeing the conquering, resurrected Jesus Christ, the Son of the living God, standing present, living in His Church, doing the same thing He did, again. Then we possess the gate of every enemy.

If you've got an enemy this morning, then, my brother, there's only . . . If you are a seed of Abraham, after hearing this, there's not enough devils in hell can keep that gate before you. It'll open. I don't care what it is; you walk up there as a promised seed, say, "I claim this for mine. This is mine, because God swore that He'd raise up Jesus and through Jesus I'd conquer it, and I come in the Name of that Conqueror, Jesus Christ. Step back; I'm passing through." Amen. "He shall possess the gate of the enemy." Then stand up there with your shoulders back and your shield a-shining, covered by the Blood of the Lord Jesus; the enemy will recognize it.

⁶² If you have need, talk to Him now while we pray. You in here this morning, while you have your heads bowed, and if you have a need, will you just raise your hand towards Jesus and just speak it in your heart. In your heart say, "Lord, You know my need. Now, I've heard this morning, and that's the Bible, 'He shall possess the gate of the enemy.' I'm coming to possess the gate. Maybe I have a temper, maybe I need the Holy Spirit, sin has bound me down. I have need, but I'm coming to the gate now. I'm going to take it this morning, my gate. So give away, I'm coming through."

⁶³ Blessed Lord, You seen all these hands, and You know this is Your Word, Lord. I've only quoted It and brought down through the Scriptures, the characters of the Bible, of how they subdued kingdoms and wrought righteousness, and quenched the fire, the violence of fire, and escaped the edge of the sword, and stopped the mouths of lions, and, oh, moreover women received their dead back to life, and many things because You promised it. It's Your promise, "His seed, your seed, Abraham, shall possess the gate of the—the enemy." And You keep Your promise.

Now give to them, Lord, the desire of their heart. May they go from here a different person. May they go, knowing that they are—they are conquerors because that the Royal Seed conquered for them. The Royal King when He come, borned of a virgin, He conquered every enemy, even to death. So death itself cannot scare the seed of Abraham. We have the promise that we'll inherit the earth, and shall return again in a more glorious way, in a glorified body, after the last enemy is placed under foot of the only and last child of God that shall come into the Kingdom.

⁶⁵ If there are those with their hands up, Lord, that's sinners, save them. Those that are backsliding, let them know they don't have to remain a backslider. He can possess that gate of backsliding. Maybe that one with a temper, or a—a vulgar dirty tongue, or a lustful heart, or a greedy one over money or—or some filthy thing, let them know that they can possess that gate. Maybe it's sickness, Lord, afflictions; they can possess that gate: "For He was wounded for our transgressions, bruised for our iniquity; the chastisement of our peace was upon Him, and by His stripes we were healed." We are conquerors this morning. Grant it, Lord. And besides all that, that great work that was did by Him, yet He's with us. Yet He promised He would do it. "A little while and the world won't see Me no more, yet you'll see Me, for I'll be with you, even in you, to the end of the age." I pray, Father, that You'll make Yourself known to each and every one this morning. For we ask it in Jesus' Name. Amen.

⁶⁶ Do you believe that to be truth, solemnly believe it to be the truth, not one waver of doubt in your heart? Now just remember this, the working of the Holy Spirit is so simple that it confuses the intellectual mind. The most simple things that I've every . . . I've seen the Holy Spirit do this; I'd say things that, why, I wouldn't think about it being that way. If I had to use my own mind, I'd say, "Well, that couldn't be right." But it always is right. He does things just so simple. And He does things to make Hissself known to His people. God is with His people. He's in the midst of His people. He loves them, and He wants to do for them, and to help them, and to just let

them know not what He will do, but what He has done. He's already done it; it's yours. It belongs to you. It's a free gift from God our Father to His Church.

⁶⁷ Now, how the intellectual mind will be so twisted up, like in the days of Daniel, and in the days of the Hebrew children, in—in the many that we've talked about this morning. See, the great intellectual world in that day was just as hard to overcome as it is now. It's always been the enemy, to their way of seeing and their modern science and things, was just as complicated and things to the mind then as ours is today. See, it was the same thing. But there were those always, who dared to stay there and say, "God is right. God's Word is true."

And you, you don't have to conquer, because He conquered. The only thing you have to do is just go up and take—stand in the gate, say, "It's mine. This is mine. God gave it to me, my salvation. If I want the Holy Spirit, God gave It to me. Promise is to me, to our children, all that's far off, as many as the Lord shall call." That's why I stand just . . .

⁶⁹ My ministry of this discernment and so forth, it'll soon end now. Oh, it'll always be there, but it'll soon end this 'cause there's going to something greater. See? It's going on up; from taking a hold of the hand, up to the discernment, and now she's fixing to make another one. See? See it? Watch it and know that it's true. See? I know it is the truth, and it'll go greater, higher, better. Sure. Why, He promised it; and what He promises, He does. He can't fail in His promise. And what is it? His ever-living Presence with us, to let it—let you know that He has taken the gate for you.

He was the Royal Seed; no one could take those gates but Him. All those back there were shadows of His coming, but when He come it finished the whole fight. The fight was finished at Gethsemane and at Calvary. And now we just stand as conquerors. See, there's no fighting to do. We, the fight's over, we just own it. Abstract deed to it, a written guarantee by God our Father, Who raised His hand, said, "I'll swear by Myself that his Seed shall possess the gate of the enemy." And there it is; it's already took. "He was wounded for our transgressions; with His stripes we were healed." It's already done. Finished work, we just possess it. "And the works that I do, shall you also." The King is with us this morning. His great blessings, the Holy Spirit moving over us . . . To feel that glorious feeling, to know that it's exactly with the—in line with the Word of God; it gives us such a wonderful consolation to know that—that God is our Father.

⁷¹ Now, I believe. . . Did he—did he give out prayer cards this morning? I told him if—if there wasn't no more than just the—the Tabernacle people, we'll not to give out any prayer cards, but if there—there was as many as ten, fifteen people, or something, the strangers in the gate, why, to give out prayer cards, so we could bring them up and pray for them. How many's a stranger with us this morning, raise your hand? Oh, my, sure, there's fifteen or twenty of those. All right. We'll line up these prayer cards and bring them up to the platform. See, the reason I said about Tabernacle people, they are here.

This discernment, remember, I'm speaking this: the discernment will soon be to the end. There'll be something so much greater and so much better, just in the way. There was, that I know. See, I'm looking at two brothers now was standing with me yesterday when that happened (See?), and day before when it happened. And that's three times in a row now it's happened. A confirmation that it's right now at hand (See?), just fixing to take place.

⁷³ Now, Lord, Thou art God, and we are Your servants. We thank You for Your Word, for the Holy Spirit Who's blessed our hearts. And now, we're happy; we're sitting here, knowing that we are conquerors. We already possess all the gates of the enemy. It has been given to us, and we have the master key in our hand. The Name of Jesus Christ shall un-open every gate of the enemy. Take this key, the key of the Name of Jesus, and un-open every gate of the enemy that has you bound away from any promise. And, God, this morning we come in the Name of Jesus, with this key, to open the gates for the sick and the afflicted. For it is written in—in His Word, "In My Name they shall cast out devils. They shall speak with new tongues. And if they take up serpents or would drink any deadly thing, it should not harm them. They'll lay their hands on the sick and they shall recover." We know those things are true. And grant this morning, Lord, that they will, the people will be able to see that through manifestation of the Word made flesh and dwelling among us, that He was wounded for our transgressions, with His stripes we were healed, and may they accept it and be healed this morning from all their sicknesses and diseases and troubles. We ask it in Jesus' Name. Amen.

⁷⁴ Would you play, Teddy, "Only Believe," quiet and slowly, if you will. And now. . . What? May they start from one? Number 1, prayer card. 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10, or whatever there is. All right. Would you just quietly, if you can get up, come over this

side. Huh? About, let's see, number 1, number 2. Who has number 1 prayer card? Huh? Number 2? All right, sir. Number 3, number 4, number 5, number 6, number 7, number 8, number 9, number 10.

While they're making their way and taking their positions of standing, I'd like to ask the question to some of the rest of you. How many. . . Is there any Tabernacle people here that's sick? Tabernacle people, raise up your hand. About five, four, five, six, seven, eight, eight or nine hands. Is there anybody here in the Tabernacle that is not here at the Tabernacle, they're strangers with us, though you might have come in after the service and didn't get a prayer card, will you raise your hand? Anybody that has a need of God, that's not—that—that doesn't come to this Tabernacle. Anybody here that's not members of this Tabernacle, and—and yet you're sick and don't have a prayer card, you want to be remembered in prayer. Will you raise up your hand, every person? All right. That's good. All right.

⁷⁶ Now, I'm going to ask that you be just as reverent as you can for just a—just a few minutes, and then we'll start right off and start. Now let's see, how much room you got left there, Billy? All right, is that. . . You got number 10 up there? I called 1 to 10. 11, 12, 13, 14, 15, let them stand now. If they number 10, 11, 12, 13, 14, 15, let them stand. All right, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Lack about two more, from 1 to 15. [Brother Branham softly counts—Ed.] 15, 16, 17, 18, 19, 20.

Oh, wait a minute. I—I told him just to give prayer cards to people that wasn't with the Tabernacle. That's right (See?), 'cause it would be (See?), discernment. People say, "These people come to the Tabernacle." See, I—I tell you. . . How many's been here, never been here before? Let's see your hands. Nobody that's ever been in one of my meetings before. . . Now, all right, just a moment now, Brother Teddy.

⁷⁸ Now, I might say this, that all of you's heard of the meetings, how it goes, though, have you? All peoples been in the meetings? See, when our Lord Jesus was here on earth, He did not claim to be a Healer. He was the Seed of Abraham, certainly, and He had the promise with Him. He said He did nothing till the Father showed Him. Is that right? And He said, "I can do nothing till the Father shows me what to do." And He saw it by. . . Not "till the Father tells Me"; "till the Father shows Me." St. John 5:19, "What I see the Father doing, that doeth the Son likewise."

Now, when He wa—He come, we find out in the beginning of His ministry, that after He was taken the—the seed of David, spiritually speaking, the—when the Holy Spirit come upon Him at

the baptism of John, and He become the Anointed Messiah . . . Now, remember, He was the Son of God when He was borned. He was God's virgin-born Son. But when He become Messiah, that's when the Holy Spirit come on Him, 'cause the "Messiah" means the "anointed one." See? And He was the Anointed One when the Holy Spirit came on Him. You heard me preach on the Lamb and Dove. Then we find out when He . . . After His forty days of temptation, He came out.

⁸⁰ And how did His ministry start, and how did it finish? We find that in His ministry that there was a man by the name of Andrew that went and found his brother, Simon, a fisherman, and brought him to Jesus. And Jesus told him, said, "Your name is Simon. Your father's name is Jonas. From henceforth you'll be called Peter, which means 'little stone.'" You remember that? And this fellow was so astonished at what Jesus told him. Now, was the Messiah supposed to do that? How many knows that say, "Amen." He was to be the God-prophet. Yes, sir. Moses said, "The Lord your God shall raise up a prophet likened unto me. It shall come to pass that who will not hear this Prophet shall be cut off from amongst the people."

⁸¹ Now, then when we find out later on, He was . . . He came to His Own. Who were those? The Jews, by nature. And so His Own received Him not, so He had then . . . Now, it has to go to the Gentiles, see, 'cause His Own received Him not. "But as many as did receive Him, to them gave He the power to become sons of God." So now He's turned to the Gentiles, and has been for two thousand years. But now, notice the things that He did.

⁸² Then Philip, after he seen this done, he went and found Nathanael and told Nathanael who he had found, and what He had done, and that astonished him. He couldn't hardly believe it, but when he got in the Presence of the Lord Jesus, when he found where He was, come up into His Presence, Jesus said, "Behold an Israelite in whom there's no guile."

Now, if you'd have been standing there, do you think you'd have been spiritual enough to have understood Who that was? You think you would've done it? Now watch. See, that man, just a stranger, there he might've been a fisherman. He was a carpenter, is what He was. This carpenter Man standing there, a middle-aged Man, and up come this man. He looked at him, like one of these men here, and said, "Behold an Israelite, in whom there's no guile." Well, how'd He know he was an Israelite? Not the way he dressed, 'cause they all dressed alike. "In whom there's no guile." How did He know that he was a—a guileless man?

So it astonished this man; being a real believer, he said, "Rabbi (or brother, preacher, teacher), when did You ever see me?" See, he was questioning Him.

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

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

Jesus said, "Because I've told you this, now you believe Me; now you'll see greater things than this."

⁸⁷ And that's the reason I believe that the Church of the living God is going to see a greater thing than this. It's fixing to step right into it now, shortly (See?), because they have believed it. Those who have rejected it because of denominational barriers, I doubt whether they'll ever believe anything. See? Things . . . You'll either walk in Light or be blind. Light blinds, or either shows the path.

⁸⁸ Little birds, I found, it was at the Statue of Liberty (be sure to see that, Brother Thoms, when you go up. See?), they'd beat their brains out against there. And I said, "What was the matter?"

Said, "Instead of following the light in the storm to safety, they tried to beat the light out, and killed themselves."

That's the only thing that happens when you beat against Light, you kill yourself, spiritually. Just walk in the Light as He is in the Light, then we'll have fellowship one with another, all churches will believe and go on and enjoy the blessings of God. Wouldn't that be wonderful?

⁹¹ Look at the Samaritan woman when she come. She was a Samaritan now, not a Jew, a Samaritan. And He said, "Bring Me a drink." And the conversation went on. This is for the newcomers now. And conversation went on.

Now, she didn't know Him being no Messiah. He was just a—a Man, a Jew. See how she said first; she said, "Why, it's not customary for you Jews to talk to a Samaritan woman like this." She said, "We have no dealings with one another."

He said, "But if you knew Who you were talking to, you'd ask Me for a drink; and I'd bring you—give you water you don't come here to draw."

Why, she said, "Now just a minute." She said, "We worship in this mountain, and—and you Jews worship at Jerusalem."

Jesus said, "But the hour is coming when the—when you'll neither worship at Jerusalem or this mountain, but in the Spirit; for God is a Spirit, and they that worship Him must worship Him in Spirit and Truth." See?

⁹⁶ Well, He went on, carried the conversation till He found out where her trouble was. What . . . You know where her trouble was? Anybody know what was the matter with the woman at the well? She had too many husbands, didn't she? So He said to her, "Go get your husband and come here."

She said, "I don't have any husband."

Said, "That's right. You've got five, and the one you're now living with is not yours."

She said, "Sir . . ." Now, watch her. "Sir, I perceive that You are a Prophet." If you run that marginal reading back, you'll find out, "Sir," in the original, "Thou art . . . I perceive that Thou art that Prophet." You remember in the Bible it keeps saying, "that Prophet"? "Are You that Prophet?" What Prophet was it? The One that Moses said would raise up. "I perceive that You are the Prophet. Now, we're taught, and we know when the Messiah cometh He'll do these things." That was the sign of the Messiah, is that right, to know what her trouble was? Said, "We know when Messiah cometh He'll tell us these things. But Who are You?"

He said, "I'm He that speaks to you."

⁹⁸ She left her water-pot. She run into the city, I imagine, just holding her heart, and saying—holding her hands on her bosom just jumping, saying, "Come, see a Man Who told me the things that I did. Isn't this the very Messiah? Isn't that the very One that the Bible said that would come? It's a Jew setting out there, just an ordinary Man, looked like a carpenter. But He told me that I had five husbands, and you all know that's the truth. This . . . He's got to be the Messiah." Is that right?

⁹⁹ Now, Jesus said, "A little while, a little space of time, the world won't see Me no more. Yet you'll see Me, for I'll be with you, even in you. And the works that I do shall you do also. Even more than I done here, shall you do, for I go unto the Father, return back in the form of the Spirit." The sacrifice is paid, the Royal Seed died, the Royal Seed rose again. Now the Church stands justified by believing that, and the Royal Seed can come into these people and even make them joint-heirs, sons and daughters of God.

¹⁰⁰ Now, to the rest of you out there that's not in this prayer line, I told him just give cards to the people that . . . When I called him this morning. . . He had called me, said, "You want me to go down and give out some cards, daddy?"

I said, "If there's as many as ten people that's out of the Tabernacle."

Now, sometimes in the Tabernacle I call and give them prayer cards. You come back, say, "Well, he knew them, they were from the Tabernacle. He knowed their condition. Sure."

Then I'd turn around, I'll say, "Just those out of the Tabernacle come. All right, you without the Tabernacle, you will be the ones gets in the prayer line."

"Oh, we didn't know them," said the Tabernacle. "We don't know what their trouble's. He might have been lying about it." See?

Then I say, "Nobody come. Let the Holy Spirit just pick out those that's in here that's not from the Tabernacle, just setting out there." Still you just . . .

¹⁰⁶ There's no way at all of getting a man to God unless He's predestinated to be a Son of God. There's just no way of doing it. Jesus said, "No man can come to me except My Father draws Him." And that's the Truth. Everything He did, there was something contrary. If He did it this way, it was supposed to be this way; and this way, it was supposed to be back that way. See, it's just unbelief. But wisdom is justified by her children. So you, you see. . .

Now here, I'm trying to say to—to this congregation of people, this, that Jesus Christ was that Royal Seed. It's not us; it's Him. We are just heirs of that, but all things are ours.

¹⁰⁸ What if you'd have stood there that day when Simon come up, and you—nobody, this is the first thing He ever done? Now, that'll be the first thing for these people if He does it; they've never seen it before.

But when Simon come up, an old fisherman, not enough education to sign his name to a piece of paper. The Bible said he was ignorant and unlearned ("And" is a conjunction.), both ignorant and unlearned. And then when He walked up in sign of—'fore Jesus, Jesus said, "Your name is Simon." What do you think he thought? What would you have thought if you'd been standing there? "And your father's name is Jonas. And from henceforth you'll be called Peter." What—what would you have thought? Was the Man reading his mind? Well, what you thought? Would you thought that was the sign of the Messiah?

¹¹⁰ If that's the sign of the Messiah in one age, it's got to be the sign of Messiah second age, third age, fourth age, every age has got to be the same, 'cause God cannot change. And how many knows the Messiah was God? Sure It was, the Anointed. Sure. So He can't change. He has to be the same.

That's the reason He had to witness the same thing to the Samaritans that He did to the Jews, because the three nationalities of people are Ham, Shem, and Japheth's people: Jew, Gentile, and Samaritan.

¹¹² Now, you notice the Holy Ghost? How many noticed Peter had the keys to the Kingdom? Did you notice He opened it at the day of Pentecost to the Jews? Philip went down, and preached to the Samaritans, and baptized them in the Name of Jesus Christ; but the Holy Ghost hadn't come upon them yet; they had to send and get Peter, who laid his hands upon them and they received the Holy Ghost. That right? And the house of Cornelius, the—the Gentiles received It. That was all of it from then on. She just opened to all now. So there you are. See, He had to open it. God has ways of doing things.

¹¹³ Now, this morning, if this One Who gave the promise to the seed, and if the seed is setting here . . . I want to believe every one of you are. If the seed is sitting here, surely the seed will see the promise. Now, each one of these people standing here has raised up their hands they've never even been in the meetings before. They're strangers to me. I don't know a one of them. They just come in here, and a few minutes ago Billy give them a prayer card, and here they are standing here. There's a lot of you out there that raised up your hands, that you didn't have prayer cards and you was still strangers here. That don't have anything to do with it. You just believe that you're heir of that promise. You just believe that by His stripes you were healed, and believe that with all your heart, and watch Him.

The only thing this gift is, is just submitting yourself to Him. I don't say nothing; He does the saying. And if It's His Spirit of prophecy, the prophet always had **THUS SAITH THE LORD**. It was always right. And don't question the doctrine, 'cause it—it'll have to line with the Bible, if it's God. God can't say something, and then go back on it, and twist it around. It has to be the same thing all the time.

¹¹⁵ Now, you out there, you believe with all that's in you, you believe. Now, don't move around no more; just set real still now,

everybody. Just as slowly and softly as you can. . . It happens to be this morning, that the first person standing here is a man. Now, we're going to take this Scripture.

Now do you see where I'm standing? How many can understand that? Here's men and women standing here that I've never laid eyes on in my life. They've never even been in the meeting, and you see where they're standing. They don't know what's going to happen; I don't know what's going to happen. But God promised it. Abraham didn't know what was going to happen when he took the knife out to kill Isaac, but God promised him. That settled it. He had received him as one from the dead, knowing He was able to raise him up from the dead. Is that right? So that settles it.

¹¹⁷ Now, here stands a man by me; I've never seen him, know nothing about him. We're strangers to one another. We do not know each other. God knows both of us. Now, by a Divine gift, if I can just by a gifted. . . Now, those gifts are borned in you, God predestinated before the foundation of the world. How many knows that? So it wouldn't be anything I had to take the gift; God just chose that. I never chose that; He chose that. See? Like the prophets of the Old Testament, and the different people, they were predestinated to do it, to do this.

¹¹⁸ Now, if the man is sick, I couldn't heal him. If the man's in need, it would depend on what he needed whether I could help him or not. Might be, if it was something another like he—a little something I could help him to, why, I'd be glad to do it. Maybe he's got a temper. Maybe he's not even a Christian. Maybe he is a Christian. Maybe he's an impostor. I don't know. What if he's just a sneak attack, one that slipped in and come up here, just making hisself out like something, watch what happens (See?), just—just see what takes place. See? I don't know.

But, see, you stand here, then you can stand perfectly, knowing that God made a promise, God keeps His promise. See? Now, if God keeps His promise between right here now to these people, how many out there is going to set out there, and with all your heart you're going to believe it, all your heart you're going to believe it? Then you just believe.

¹²⁰ Now, let's see, let's take a Scripture. Now, Simon Peter came to the Lord Jesus. And upon arriving at the Lord Jesus, the Lord Jesus told him who he was, and—and told him things about his life. Well, the same Jesus lives today. He. . . Do you believe He raised from the dead? You believe that Messiahic Spirit lives right in the Church today just the same as It always did? All right.

Now, you in the audience that doesn't have a prayer card, you look this way and say, "Lord . . ." Of course, there's no prayer cards in the audience, I've got them all standing here. You in, the audience say, "Lord, You touch me." Find out what happens. Let's find out what happens.

¹²² Now, sir, if there was a way in the world of helping you I'd do it. See, I'm just . . . We're just strangers here, and I—I meet you for my first time. But I'm responsible, as a minister, to tell the truth and to be a witness of Jesus Christ. And now, I don't want you to tell me anything. I just want you to answer me whether it's truth or not, and then let Him do it. And if He will perform the same way here at the platform, through this body, that He did through the—Jesus' body, that's God in Christ . . . Jesus said, "I do nothing till the Father, which is in Me, shows Me. He tells Me what to do." So it wasn't Jesus that told the woman; it was the Father in Him, told the woman. It was—wasn't Jesus that knowed who Simon Peter was; it was the Father that dwelt in Him, knowed who Simon Peter was. That's it (See?); that's it.

¹²³ I can tell you now, you're a Christian, yes, sir, because you have a—a welcome spirit vibrating warmly. And he—he's a believer; he's a Christian. And you're suffering from a nervous condition which gives you a stomach trouble. Is that right? See? Now, that's exact. How is that? How'd I know that? How in the world would I ever know that? We've never seen one another before. That's true, isn't it? Maybe He'll tell You something else about yourself. I'll tell you; here's something. I see a woman by you. She's with you; it's your wife. She's also in need of some help, too. Yes, sir. You believe God can tell me here what's wrong with your wife? All right, sir. She's got heart trouble, complications. That's right, isn't it? Nervous also. Yes, sir. Now, you're not from this city; you go back this way when you go home, going to Cincinnati. That's right. You're from Cincinnati, Ohio. Your name is Milliken. Return, go back home; get well. The Lord will bless you and you'll be healed, you and your wife. God bless you.

Come, sir. You believe? Now, just have faith; don't doubt.

Now be real reverent, everybody now, just be real reverent, keep quiet. See, the Holy Spirit is so timid. How many knows that? Just real timid, Holy Spirit (See?), just any little interruption bothers Him.

¹²⁵ According to the doctors, you must die right away with a heart trouble. That's right. You come here from Chicago, Mr. Mosley. Your first name's Theodore. You believe God? Then go home and live, in the Name of Jesus Christ, and be well. God bless you.

You believe God? You suffer with a condition in your leg. You're from out of town too. You're from Owensboro, Kentucky. Your name's Mrs. Lamb. Go back home and get well.

The lady setting right there, also from Owensboro, got an abscess on your breast here, supposed to be operated on tomorrow. Go, believe, and live.

You believe, sir? We're strangers to one another. Your name's Mr. Gilmore. That's right. You come from Anderson, Indiana, where the great Church of God movement is. That's right. You're standing here for your partial afflicted daughter. She's partially paralyzed. You believe? Then go home and find her the way you believe. All right. God bless you. Have faith; believe it.

¹²⁹ You believe with all your heart, sir? You're from Indianapolis. You're a minister of the Gospel. That's your wife; she's suffering also. She's got esophagus trouble in the esophagus. The doctor . . . Has heart trouble, little nervous. I see she's deaf in her . . . Come here. Thank you. Thou deaf spirit, in the Name of Jesus Christ, I charge thee by the living God, come out of the woman. Now, you hear me all right now. You can both go home and be well. Go on back to your home. And you hear me and you're well and you'll be okay.

You believe with all your heart? Just have faith in God; believe.

That old arthritis and stuff is awful bad thing. You believe God will make you well? Then walk right down through there; go home, praise His Name and saying, "Thank You, dear Lord Jesus." Reason I caught that so quick, this woman had the same thing, arthritis. And do you believe that God will make you well? All right, sir, then just walk right down through there, and say, "Thank You, Lord Jesus," and go home.

All right, sister, just turn and go back, and believe that your—your stiff in your knees is here, and your heart trouble and so forth, just turn and go back home, and say, "Thank You, Lord Jesus," and get well. Believe with all that's in you.

¹³³ You believe? How about out there, some of you people, you believe?

Little lady sitting there, black-headed, having epilepsy, you believe that God will make you well? Do you accept it? All right, if you will, He'll do it.

Here sets a preacher sitting here. Wanting a closer walk with God, aren't you, sir? You believe God will do it for you? Raise up your hand and say, "I accept it." Uh-huh.

This lady setting here threw her hand down; she's got spiritual trouble she's thinking about. That's right.

Here's a little lady here wondering if she's going to have her baby. That's right. You've been in one of my meetings. And I promised you, by God, a baby. Didn't I? All right, then go home and have it. Don't worry about it no more.

¹³⁸ You believe with all your heart, all of you? Every one of you believe? The seed of Abraham shall possess the gate, the gate of the enemy. Are you the seed of Abraham by Jesus Christ? Raise up your hands if you are. Then lay your hands on your neighbor, on your neighbor, on one another. Lay your hands on one another. Possess the gate now; it's yours. It belongs to you. Prayer of faith shall save the sick; God shall raise them up. All right, pray in your own way. Pray the way you do at your church. Pray for the people that's with you. Just put your hands on one another and pray.

¹³⁹ Lord Jesus, we come in that great Almighty Name of the Royal Seed, the Seed of Abraham, Who was promised him on the mountain where You provided a lamb, and put that lamb in the wilderness, a mysterious thing, the same as You did those squirrels yesterday. I pray, O Lord God, that You'll send power, a faith, and let every seed . . . I know they will, Lord, because You said, "The seed of Abraham . . ." And if there has been some here who has been pretending to be the seed, and is not the seed, forgive them for their intending here—or pretending, and may the Holy Ghost just now set their soul afire with living faith. Let the Holy Ghost sway into every heart and heal everybody here. They got their hands on one another. The Royal Seed said, "These signs shall follow them that believe. If they lay hands on the sick, they shall recover." And the One Who made the promise is present right now, showing Himself that He's here. There's the seed with their hands on one another. "These signs shall follow them that believe." May the Holy Spirit surge through every one of their hands, into the hearts of the people, into the bodies, and heal everyone that's in Divine Presence. Grant it, Lord. I rebuke the devil; I rebuke all unbelief; I rebuke every foul spirit; I rebuke every pretender; I rebuke everything that's contrary to God's Word. And let the Holy Ghost take His place in the heart of the people right now through faith. May every sickness and every disease, every affliction leave the people, in the Name of Jesus Christ. Amen.

¹⁴⁰ Now, seed of Abraham, you're the royal lineage; you are the promise. By the grace and help of God, how many of you can raise your hand and say, "I have received what I asked for." Thank you. That's it. That's what the promise is for. That's what the promise is given for, that you might be an heir of all things, through Jesus Christ who saved you. He saved you from sin; He saved you from sickness; He saved you from death; He saved you from hell; He saved you from the grave.

You say, "Brother Branham, but we all go into the grave." But the grave can't hold us. He went to it also, but it couldn't hold Him. Certainly, it can't hold Him.

"Well, Brother Branham, I'm so tempted." He was, too. But He saved you from temptation.

"Lead us not into temptation, but deliver us from the evil." He's did it. It's all yours. Everything is yours through Jesus Christ. He gives you everything freely. There's no pay to it nor nothing. It's just yours right now. Aren't you glad of it? Aren't you happy for Him? Thanks be to God.

¹⁴⁴ Now, there'll be services this tonight; it's—it's tonight, seven-thirty tonight. I'll let the pastor tell you. Come on, come on. Now, next Sunday morning, the good Lord willing, I'll be back to pray for the sick at the Tabernacle, or wherever.

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