

JEHOVAH-JIREH

E-1 Thank you. [A brother is commenting on Brother Branham's ministry—Ed.] Thank you. Thank you, brother. Thank you, Brother Slater. The Lord bless you. You may be seated.

How could you turn down such a welcome as that? I certainly thank you very kindly for that fine welcome, Brother Slater. And I know you speak in the hearts of the rest of the brethren, when you said that, the association, and all that's concerned, and to the audience. Thank you very much.

E-2 You know, you can always feel more welcome if somebody tells you something. Someone said one time . . . I'd preached and I was going out. Someone said, "Brother Branham, that was really good."

There was another minister walking by me, he said, "I'm glad people don't brag on me." He said, "I don't want them bragging on me."

I said, "Well," I said, "I do." I said, "I . . ." I said, "I—I like that."

And he said, "Well, I sure don't want them saying . . ."

I said, "There's just only one difference 'tween you and I. I'm telling the truth and you're not." That's all. Sure.

E-3 Daddy used to make me work twice as hard as I would done because he told me I was doing a good job. So we all like that. We like to be told, and—and then I do appreciate good friendly criticism when someone says, "Now, you made a mistake there. You did something." Then I know I'll try to straighten that up. See? I always admire criticism, don't you? when it's in the right. See if you're—if you're doing something wrong and you don't wish to do it that way . . . I . . .

Someone said, "Well, I—I would've told you, but I—I—I . . ." Well, sure. If you're my brother, you should tell me. I—I want to know it.

E-4 Anybody want to go to Indiana with me? I just called my wife a few minutes ago, and there's ten inches of snow. It's froze all over. All the roads are closed; the bridges are closed. But you're sure welcome to go with me. It'll melt off in a few days. It's too late in the season for it to stay very long.

So we're leaving right after service this afternoon. Try to get home just in time to walk through one door and out the other one almost, have a couple days to stay. Then we go over in Virginia, about nine hundred miles from home again; and down there on the sea coast with—with big marine base, or navy base, and so forth. We're going down there to bring the Gospel to them, get that ministerial group, and put our seine in with them, see if we can catch some souls somewhere.

E-5 And then from there we come back then up into Ohio. Then from there over into Bloomington, Illinois, then Chicago in the Lane Tech High School where we usually meet there, a nice big auditorium, seats about four or five thousand and we can . . . That'll be with Christian Business Men's sponsorship of the chapter of Chicago. That'll be the last week in April. Then in May I'm in British Columbia, and up in Dawson Creek, and Grande Prairie, Fort Saint John, on and on. You know how it goes.

And so I want to ask you one thing. I want you to do me a favor. Will you do it? Just when you're praying, remember me. Will you do it? When I'm overseas and the—the witch doctors are standing there and demon powers from every side, I can remember I got some real friends in here praying for me. That'll make me brave to walk out, knowing that you're holding me up in prayer. I appreciate that.

E-6 I want to express my gratefulness to this association and all these sponsoring ministers. I had breakfast with them the other morning, I told you. And I believe they've added some more since then. So I—I certainly appreciate your fine cooperation. The different denominations that's coming in, breaking down, just we are brothers, and that's the way to be. I trust that that'll never never leave that place, just always stay like that. We are brothers.

And by doing so, I think that I have had given to me by God the—the one of the finest little revivals that I've been in in years right here. I never seen people hungering any more for God than I have right here. I haven't seen it anywhere in the United States than what it is right in this valley.

E-7 I go into the business places. A little Catholic girl was making the bed in the motel where I been staying, and she—she said she lived next door to some Pentecostals. She said, "Are you Pentecostal?"

I said, "Yes."

She said, "I'm Catholic."

I said, "I am too."

And she said, “How can you be Catholic and Pentecostal at the same time?”

I said, “Well, look. Don’t the Catholic Bible. . . Don’t you—don’t you say, you Catholic people say that—that the Bible is the history of the early Catholic church?”

Said, “Yep.”

“Jesus Christ established the Catholic church?”

“Yes, sir.”

“And the disciples were all Catholics?”

“Uh-huh.”

“And they wrote the Bible?”

“Uh-huh.”

E-8 I said, “Then I’m an old fashion Catholic. I believe what the Bible says.” See? If that was the early Catholic church teaching then I’m a Catholic (See?), not this new kind of Catholic, the old fashion Catholic (See?), one that Jesus established.

And by the way the word—word “catholic” means “universal” anyhow. So it’s just. . . So I believe in the universal religion that Jesus Christ established on the day of Pentecost. So I’m a Pentecostal Catholic. Ever see one before? And so that’s very fine.

We want to thank each one of you people, the—for paying the debts. I guess all was paid up? Did they take a love offering for me? All paid. And they took a love offering? Now, if they haven’t, you can put the love offering right in on that. You see? It’s all paid up.

E-9 The brethren just said. . . I never know anything about the business of it. The others take care of that. I just give myself over to prayer, and studying God’s Word, and seeing where He will lead me, and what I can do while I’m the community. And so they said all the debts was paid and they took a love offering for me. Now, you didn’t have to do that. See? Just long as you paid the debts, that’s all’s necessary.

But I will assure you, my brother, sister, that if that portion of your living. . . The best that I know how, with all the knowledge that God will give me, it’ll go for the Kingdom of God. That’s right. And may God reward you for this gallant stand that you’ve taken and—and helped to bring this ministry to the valley here. May He bless you a hundredfold.

It's said in the Scripture, "Inasmuch as you have done unto the least of these My little ones (That would be me.), you have done it unto Me," said the Lord Jesus. And so I pray that God will bless you greatly for it.

E-10 And now, what that the . . . It'll be used for overseas missions to go into the foreign fields and preach to the people that hasn't got one penny. Over there, missionaries preaching the Gospel, no shoes on, no shirt, preaching the Gospel. And how could you expect people like that to sponsor a meeting? They couldn't do it. Who . . . How could they send for me to come over there and go back? But remember, your money that you put in will go for that purpose: to help save those that Jesus died to save.

And I know that when it's put into my hands, I'm the steward of that then, from then on. And God will make me answer for it at the day of the judgment, make me answer. So I want to be a good steward to do everything that I can.

E-11 And now, and for your fine prayer and cooperation . . . Every night the place packed out, and people turned away, and we appreciate that. And if it be the will of the Lord, I only try to go just where He leads me to go. See? Just where I feel led, then I go. And then when I do, then when I run up against an—an obstacle, I can stand in the Name of the Lord and say, "Here, Satan, you might as well get out of the way because this is the will of the Lord. See? I come in the Name of the Lord Jesus and—and you have to step out of the way."

And if we just watch our ministry like that, and just do what God tells you to do no matter if it seems wrong or right. If God's leading you, you just keep going on. See? It'll . . . The first thing to think of, "Is it the will of God?" and then your motive and objective. If your objective is right and your motive's right then say to this mountain, "Be moved," and it'll move. That's right. If it's the will of God, and your objective is right, and your motive's right it'll have to do it.

E-12 You've been patiently, and we thank you very kindly. And now, we also want to thank the trustees of this foundation, or however it's controlled here, for letting us come to this fairgrounds here to have our meeting here. I appreciate it. I appreciate this fine custodian or—or gatekeeper out here, very friendly, chats, always waving, and real nice.

And—and everything, the music . . . I heard Sister Fife, Olivia Fife, her singing, from, come over from Los Angeles, up here. That's very fine, sister. I sure appreciate that. And all my friends from

around different parts of the country, Fresno, and Bakersfield, and around that's been in business, we sure thank you with all of our hearts.

And if I've left off anything, why, you forgive me. I—I want you to know that we really appreciate everything that's been done, every effort. And just ask you to pray for us now as we go on.

E-13 And now, I see some handkerchiefs laying here to be prayed over. Why, we sure do that. And if you didn't get your handkerchief up here, just write me at Jeffersonville, Indiana, Post Office Box 325. And now, you'll get it. And you'll get a—a handkerchief back. (Thank you.) We get. . . You'll get not a handkerchief, 'cause I can't afford to send them. They—they cost about fifteen, twenty cents apiece. And thousands of those a month you know where you go, I can't afford it. But I got ribbon, and little things that sister works up for me, and gets the cuts of them, and fixes them.

Now, you'll get just a regular form letter from the secretary. And he will fix it up, because it's a universal prayer going on all the time, tells you what to do, how to use this prayer cloth. And if you want one, and you have no use for it now, send, get one, put it in your Bible on—on Acts the 19th chapter. It'll tell you what to do with it. And then keep it there. The little baby gets up some night sick, someone gets hurt, take that cloth and lay it on them, and watch what happens. Just believe. See? And that'll be your token.

E-14 No charges, no charges for nothing. Just send and get it. That's all. Just write us at. . . If you can't think of the number, 325, just think of three dollars and twenty-five cents. And if you can't think of that, just put Jeffersonville, Indiana. Everybody knows me, even to the police. And so they'll be sure that I get it. So you just send it and we'll be glad to minister to you. Yes, they come to my church, many of them. Judge comes to my church, and we—we have fellowship with all around.

And if any about the visions or anything, if any of things are in question, you wonder just where it. . . Why don't you come up in Jeffersonville and ask some of the officials around the city there, see if these visions has always been. See if they ever fail, or somebody goes in the meetings, and watches and see if they ever fail. Certainly not.

E-15 Setting in restaurants, riding on the road, wherever it is. . . You just see the—the—the miniature side of it here (See?) in the lines, because that's you doing it after all. See, it's your faith that's a bringing that on. When God uses it, it's usually a great thing that He tells the end from the beginning.

I was setting in the room awhile ago talking to my precious Brother Arganbright there. We . . . And we was talking about how that happened, how it taken place, how that can be told before it even comes to pass. "How do you . . ." he said, "I—I just don't get it, see how that you can set here and tell things that's going to happen tomorrow. See? How it happen next week, where you will find a person, what he will be doing, what will happen when . . . And the very questions he will ask you, and very conditions you will find us in and . . ." Well, it's the Holy Spirit. He—He promised me. Now, He don't tell us all things. He just tells us whatever He wants us to know.

E-16 Now, if you'd say . . . "Brother Branham, what's He going to say about me?" I don't know. "What's He going to say . . . Does He tell you everything and let you bypass troubles?" No, sir. As many times as I've walked right into them head over heels . . . That's right.

What about . . . What if my mother was laying here dying and saying, "Son, I went away from the table a many time hungry so you could have something to eat. I nursed you on my breast when you was a little baby. Am I going to get well or not?" I wouldn't know. I couldn't say. I'd just have to ask our heavenly Father. If He told me, I could tell my mother. If He did not, I could not tell her, 'cause I don't know. See? I just . . .

E-17 It's all sovereign. It's in Him. Man has nothing to do with it. So therefore, I'm so glad that God made it like that. So all—all of us . . . That puts us everyone . . . He could speak to you and say the same thing. See, it doesn't matter. So there's no one of us that's big or great. We're all just God's little children. See? We're everyone God's children. And He deals with us differently, but the same heavenly Father that does the dealing.

Now, today we said we'd pray for all those prayer cards we got out. And I said to Billy, "How many's out?"

Said, "Oh, about four or five hundred. That's all." So then he said awhile ago, said, "You know I had so many to give out." Said, "I had to get the boys come help me and give everybody a prayer card." So I better get started, hadn't I? or we won't get finished. But we . . . The Lord will help us. I've waited through the five days for this very hour now, to where something will happen if we'll just let it happen.

E-18 Now, we know that gifts and callings are without repentance, and we can only do as we'll let God do. And now, all of us know that Divine healing is not something that a—a preacher packs in

a briefcase, or it's not something that he's got in his hand. Divine healing is your own faith in a finished work that Christ did for you at Calvary. See? It's something God did for you.

I think Brother Borders read the—the Scripture awhile ago of Hebrews—Romans the 4th chapter about Abraham. And I want to take a text this afternoon found in Genesis 22, the 22nd chapter of Genesis and the 14th verse. And we'll read.

But just before we read we ought to approach Christ first by prayer. Let us bow our heads. How many wants to be remembered, raise up your hand and say, "God, be merciful to me."

E-19 Our heavenly Father, as we come so humbly in the Name of the Lord Jesus, looking at this wonderful crowd and just wondering if we'll ever meet again. I look out upon them; I think, "Wonder if I'll ever see them all again like this?" I may never do it. If I should come back again in a year from now, there's no doubt but many here will not be here then. And I do realize then that the things that I say will—I'll answer for them at the day of the judgment. I may not be here myself a year from today. None of us may be. Jesus may come at any time. And when He does, we're going home with Him, because He promised us we could go.

But there's some in here perhaps, Lord, that doesn't know You and is not ready to go. That's the one we want to deal with right now. I pray that something will happen this afternoon will turn their hearts to Thee. I pray for all that raised up their hands; many of those were Spirit-filled Christians, no doubt the bigger number were; and they're sick and needy. O great Jehovah God, supply their every need and that will be faith to believe the finished work has been accomplished.

E-20 Now, for these last four services we have tried hard, Lord, to place these people's faith around the finished work that was did at Calvary, and a promise that God made, and that Christ made, and the apostles made, and the prophets made about this day. And we're so thankful to You, Lord, that You've confirmed every word of it to be the truth.

Now, we know that You're here. The people are waiting to be prayed for. Now, as we take this text, we pray that—that You'll make it fruitful. May it accomplish that which it was purposed for. Bless us together, Father, as we wait upon Thee now for the ministering of the Word. We ask it in Jesus' Name. Amen.

And now in Genesis 22:14.

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

E-21 Now, I want to take that one Name of Jehovah: “Jehovah-jireh.” God has a seven compound redemptive Names: Jehovah-jireh, the Lord will provide for Himself a sacrifice: Jehovah-rapha, the Lord that healeth thee, and Jehovah-Manasses, and so forth, our shield, our banner. And those Names are inseparable. If He’s Jehovah-jireh, then He’s Jehovah-rapha also. See? And so you cannot separate those redemptive Names.

And if Jehovah-rapha wasn’t applied to Jesus, neither was it a Jehovah-jireh applied to Him. So if He is not the Healer, He is not the Saviour. So, and if He is the Saviour, He’s also the Healer. And it’s a finished work.

Now, we’re speaking on Abraham and Jehovah-jireh. And the word “jireh” means “the Lord will provide for Himself a sacrifice.”

Now, we find in speaking at Abraham . . . I’ve got a few different Scriptures from Genesis 12:15, 17, 18, and 20, and 22. I want just to hit the high places of those Scriptures, the highlights, and combine it together for a little Exodus this afternoon on our teaching, that we might bring it out in real open view so that you could really have faith.

E-22 Now, I want every person, especially you that’s going to be prayed for, or you that’s praying for someone else, to listen closely now to the life of Abraham.

Now, the covenant was made with Abraham. And not only to Abraham, but Abraham and his seed after him. And then we must remember that we are Abraham’s seed.

A Jew is not a Jew, which is by nationality a Jew. A Jew is a Jew inwardly. He is the seed of Abraham when he takes on Christ. He becomes Abraham’s seed and, or, in the covenant with Abraham, for the promise was made to Abraham.

Now, how do we become Abraham’s seed? When we have the faith that Abraham had. If you notice as Brother Borders read the Scriptures, did this come to Abraham when he was in circumcision or out of circumcision? When he was—before he was circumcised. So you see, works don’t get us anywhere. It’s our faith that saves us.

E-23 And I—I want you to notice that Abraham believed God, and it was imputed unto him, or imparted unto him for righteousness, because he believed God. Now, what did he do? Taking the Scripture reading. He staggered not at the promise of God through unbelief, but was strong, giving praise to God.

Now, if we are Abraham's seed. . . Now, listen close now. It's going to be pinchy. If we are Abraham's seed there's nothing will stagger us away from the promise of God. No matter what comes up, or who says different, Abraham's seed will never leave that promise, if you are Abraham's seed.

But if you waver, and get away, and say, "Well, I didn't get it. I. . . It must been for another generation. It just don't work on me." That's not Abraham's seed. Then there's something wrong with your experience.

E-24 God makes a promise, God has to keep that promise. If He doesn't keep that promise, then He's not God. But if He keeps that promise, the only way it can live is by your faith making it live. The Word of God is a Seed.

And if God gave Abraham the promise, and we've had thousands of years of experience since Abraham. . . But Abraham made the promise to, or God made it to Abraham and to his seed after him. You understand, say, "Amen."

To Abraham, and, conjunction ties the sentence together, Abraham and his Seed after him; not his seeds, but his Seed. The Seed of the One that Abraham believed that was coming by faith. Through that come Isaac, through Isaac come Christ, through Christ come you and I: Abraham's Seed, not seeds like many, but Seed, the Seed of the promise. Abraham had several sons. Ishmael, then had seven sons by another woman after Sarah died, besides daughters.

So we find out that it was made to Abraham's seed, the seed that he believed that would come by the freewoman, which was barren at the time.

E-25 Now, let's background it just a little bit. Now, the. . . We're going to start at Genesis 12 and build up to this Genesis 22:14. Now, notice that. . . How many now can understand that we being dead in Christ are Abraham's seed and are heirs with him according to the promise? Raise your hand. All right.

We being dead in Christ, that's dead to the things of the world. Now, what kind of a character should we have? I wonder. What should—kind of a person should we be, if we are Abraham's seed and are heirs with Christ, with Him up in the promise. Our character and the way we act expresses what we got inside of us.

If we say we believe God and then stagger at the promise and saying, "Well, I didn't get it." Then we're not Abraham's seed. If

we're Abraham's seed and go out and do the things of the world, we're just professing to be Abraham's seed and are not Abraham's seed. See? Abraham staggered not at the promise of God.

E-26 Long years ago, talking about character. . . They're usually getting after me about how I'm beat down the—the character of the church to be revolutionized and brought up again. Because I know when the church begins to lose it's characteristic, it's character's gone with it's characteristic. It goes down. When it's character goes, the characteristics goes with it, because when they begin to act like the world, and look like the world, and associate with the world, Christ goes out and the world comes in.

I'm a southerner. And I. . . Down in the southern states, years ago they used to bring slaves over from Africa, the Boers did and sold them in the south for—like work horses.

And I certainly believe that Abraham Lincoln was one of the greatest Presidents we ever had by freeing the slaves. God never intended any man to be a slave, nor his color, or his creed, in no matter what, he should never be a slave. God made man in His own image, in His likeness. Man made slaves, not God.

E-27 And they used to bring them slaves over and sell them. And you could buy them like you do a used car on the car lot. Brokers would go by and buy them up. And they'd go into the plantations and swap them. Have a great big heavyset man, and maybe his wife's a little spindly woman, why, they just buy a—a bigger woman and breed this big man to this big woman to make bigger slaves, like cattle. You mean that would please God? No, sir. No man can be a Christian and believe in slavery.

Sometime ago in a certain museum I was walking one day. I seen an old colored man with just a little rim of hair around his head and white like wool on a sheep. And he was looking on. He had his hat in his hand, and after while he looked over at a little glass thing, and he jumped back real quick. The tears went rolling down his cheeks, and he went. . . Looked like he was praying. I watched the old fellow for a few minutes; I walked up to him. I said, "Uncle," I said, "what's the—what's the—the praying about? What excited you?"

He looked at me real strange. He said, "I was thanking God."

E-28 I said, "Thanking God for what may I ask?" I said, "I'm a minister. I'd like to know what it is. I just watched you."

He said, "Come here." Said, "Looky there."

I said, "I don't see nothing but a dress, a woman's dress."

He said, "But see that stain on there?"

"Yes."

He said, "That's the blood of Abraham Lincoln." He said, "If you could put your hands around my side, you'd feel the marks of the slave belt." He said, "That blood took the slave belt off of me."

I thought, "If a Negro could feel that way about the blood of Abraham Lincoln that took the slave belt off of him, what ought a Christian to do when he sees the Blood of Jesus Christ Who took his soul from hell, his soul from slavery, the things of the world. Why would we go back and be the devil's slave again?"

E-29 They used to buy these colored people with a . . . get a deed for them just like you would or bill of sales. One day a broker came by a certain plantation, and he said in this plantation. He said, "Got any slaves to sell?"

Said, "Well, I got about a hundred out here. So you might look them over. Maybe we'd do some trading."

And they . . . The people when they come from their homeland over here from Africa, they were—they were sorry, and they were sad. They'd whip them to make them work, take a big whip and beat them to make them work. They didn't want to work, 'cause they had no courage to work. They were just out of courage.

E-30 And they noticed while this broker was walking around, there was one fine looking, big, strong fellow, young fellow. They didn't have to whip him. He had his chest out, his chin up. He was right up and going.

So the broker said, "Say, I'd like to buy that slave."

But the owner said, "He's not for sale."

He said, "Is he the boss over all the rest of them?"

He said, "No, he's a slave."

Said, "Is he a . . ." Said, "Maybe you—you feed him a little different from the rest of them."

Said, "No. They all eat out there in the galley together."

Said, "What makes him so much different than the other slaves?"

E-31 He said, "I often wondered too, till I found out about it." He said, "You see, over in the homeland his father is a king of the tribe. And though he's an alien, yet he knows he's a son of a king and he conducts himself like one."

If a Negro in slavery could know that his father was a king of a tribe, what kind of a conduct ought a man or a woman that knows that God's our King, though we're aliens walking here in this land, pilgrims and strangers professing that we're Abraham's seed. We're looking for a city whose Builder and Maker is God which will come someday.

E-32 What ought all our conduct to be? Not like the world, but we should act like sons and daughters of God, conduct ourselves like King's children, not like slaves of fashions, and slaves of passion, and slaves of pride. And we—we should be sons and daughters of God, and act like it, and conduct ourselves that way. Let our conversations and everything be seasoned with God's Spirit.

The covenant was given to Abraham and to his seed. Now, notice. The covenant was absolutely grace completely. There was no, "if you will," or "if you won't," or "if you do this, I'll do this." He said, "I have already done it." Not if you'll do something.

E-33 He made a covenant with Adam and he broke it. Every time man makes a covenant with God, man breaks his covenant. But God was determined to save man, so He made this covenant unconditional with Abraham (Oh, here it is.), Abraham and his seed. See? The covenant is unconditionally given to you. "Not if you will"; "I have." Therefore you don't have to say, "If—if—if—if—if. . . Lord, if—if I'll do this or do that, will You heal me?" He's already done it. It's unconditional. He's already done it. You just have to accept it.

The Spirit of God in you calls out. You say, "God, will You. . ." Just like this little mother on the cot here, this young handsome looking boy setting here in a wheelchair, mother shaking with palsy: "God what could I do to make You heal me?" He—He's already done it.

The only thing you have to do is just become Abraham's seed. How do you do it? By believing on the Lord Jesus Christ and being filled with the Spirit. That's it. It's unconditional.

E-34 "What will I have to do to do that?" Nothing but believe, that's all. Just accept it. It's laying right before you. Only thing you have to do is reach out and get it and say, "It's mine. God gave it to me." And then don't stagger with it no matter what happens.

After you're prayed for, don't go out and say, "Well, I never felt a thing." Now, when you. . . If you get that—that in you, if anything even says that to you, you know it's the devil, because you are healed; unconditionally you're healed.

E-35 You say, “Well, I’m not worthy to be healed.” No, I’m not either. Nobody else is. But it ain’t what you are. It’s what He is. Oh, my. Don’t look at yourself. Look at the Sacrifice.

What if back in the Old Testament under the laws of the sacrifice, what if a—a little mule would be born, and that little mule would have his ears dropped down, his eyes crossed, his knees buckled together, his tail sticking straight up. Well, what a horrible looking creature.

If that little fellow could look around he’d say, “Well, they’ll never feed me. I’m not worthy to be fed. No, sir. Because look at these ears.” Now, any mule that has got his ears dropped down is a bad mule; cross-eyed, knock-kneed, no good at all.

E-36 He’d say, “Well, I—I—I guess just soon as the master that owns me comes out, why, he will just get a axe and knock me in the head, ‘cause I’m not fit to be fed.” No, he’s not.

But what if that old mother of his could talk? Say, “What a minute, honey. I want to tell you something.” See? “You’re going to live.”

“Why, mama?”

“Because you are my firstborn. You have a birthright. The—the owner will. . . The priest will never look at you to see whether you’re any good or not, but so that you can live, there’ll have to be a lamb that’ll have to be without a blemish take your place.”

E-37 Don’t look at yourself. Look at your Lamb. God don’t accept you; He accepted the Lamb. And the Lamb took your place. O God, can’t you see it? Not you, you’re not worthy. I’m not worthy. There’s none of us worthy. But, see, is He worthy? God said so. He accepted Him. He said, “This is My beloved Son in Whom I am well pleased. This is My Son. Hear ye Him,” on the day of the adoption, “This is Him.”

Don’t say, “Well, the doctor says I’ll never be well.” That’s what the doctor said. Now, the man’s a scientific man. He looks the way nature’s running, and he sees you can never be well. That scientifically shows him that.

Well, that’s what he’s looking at. If you look at the same thing, you’ll never be well. But don’t look at what he said. Don’t look at what you’re—how you’re diminishing. But look at your Sacrifice. That’s it. And remember you’re Abraham’s seed and heirs with him. Then if you are, stay with the promise. Accept Him as your Healer. Just stay right there.

Abraham believed it, and it taken him twenty-five years before the baby was born. But instead of getting weak, every day he got stronger, stronger. Yes, sir.

E-38 I can just think of this . . . Hope it don't sound sacrilegious. But could you imagine an old man now? He was seventy-five years old when God come to him, met him. His wife, Sarah, was sixty-five. They had no children. She was barren. He was sterile. So they had no children.

And God said, "Abraham, I'm going to give you a child by your wife, Sarah. And through that Seed I'm going to save all the nations. That'll be—be the . . . You'll be the father of many nations."

Now, could you imagine an old man that old going down at the doctor with his wife sixty-five and make room at the hospital to have the baby?

E-39 You know, when you take God . . . If you're really Abraham's seed, the things of the world is foolish to you. And the world, they think you're foolish, because it's—it's two different worlds.

Here the other day, well, last summer, wife and I went over to the store to get some—some food. I come in off one of my campaigns, and—and I seen a strange thing in my country. We was going over to the grocery, and I seen a lady had on a skirt. I said, "Boy, she's old fashion, isn't she?" All the rest of them was nine-tenths naked. I said . . .

Now, she said, "I want to ask you something, Billy," my wife said. Said, "Look, that—that—that woman . . . These people sing in choirs, and they go to church." She said, "What makes them do that?"

E-40 I said, "They're—they're not of the . . . They're not of this land." Now, you go into Africa, you get an Afrikaans' spirit. You go into Switzerland, you get a Swiss spirit, go in Germany, you get a German spirit. You come to America, get American spirit. That's a long ways from being God's Spirit. But then what makes . . .

You say, "Are all these Americans act like that?" Yeah, that's American spirit. But when you are Abraham's seed, then you're not—you're not no more re . . . You're living here; this is your nation. You should be thankful for it. But you're really not an American. You are a Christian, and your Spirit comes from above, so it makes you act like they do up there, not like they do down here. Holy, clean, righteous, love, respects for one another, godly love for one another, you're born from above. That's the reason you act different, because your spirit come from up There.

E-41 Now, Abraham was given this promise. And maybe after the first month he said to Sarah, “How are you feeling, darling?”

“No different.”

“Praise God, we’re going to have the baby anyhow. Get ready. Go get the birdeye, and the pins, and the booties, and everything. We’re going to have it.” No sign of it all. Wait another twenty-eight days. “What about it, Sarah?”

“No difference, darling.”

“Glory to God, it’ll be a bigger miracle now if it didn’t happen last month.” See? Getting ready for it. “Just keep the pins and everything laying close, it’s going to come.”

Ten years passed. “How are you feeling, darling?”

“No different.”

“Glory to God, it’s ten years more: greater miracle than ever. Going to have it anyhow.” See? Got stronger instead of weaker . . .

After twenty-five years passed, now, he’s a hundred years old and she’s ninety. “What about it, Sarah?”

“No different.”

“Hallelujah. We’ll have it anyhow.”

“Why do you know?”

“God said so.”

Now, can you think that about your healing? Can you believe that about your healing, young man? Can you, sister? Can you out there? No matter what takes place, God said so. That settles it. Believe it. That’s real faith. That’s children of Abraham. Remember, not what you are, what He is. Look at your Sacrifice, always.

E-42 Now, in Genesis 15. . . I wish we had longer to stay on that, but we haven’t. Genesis 15, the—the covenant was confirmed to him in the 15th chapter.

Now, before this could be done, before the covenant could be confirmed, you have to completely go into obedience. Now, Abraham, God told him to separate himself from his people. And today instead of separating from the world, we try to take the world in with us. God wants a separation.

The church today, when you vote for your pastor, you—you really want a—you want a mixer. Oh, you say, “Our pastor is a good mixer.” Well, he isn’t of God then. God wants separators. See? That’s right. Separators . . .

Say, "Oh, he's a good mixture. He will play a little game of cards with us, and he will tell a few jokes with us, and he will—he will go down to the lake and swim with us, and take all the young ladies and old ones too, and lay down there and get a suntan and—and you know, he's a good mixer." Yeah, yeah you need a son-tanning.

E-43 I got two girls. They may do that too. I don't know. If they do, they'll sure get a tanning. I don't know whether it'll be from that sun up there, it be from Charles Branham, my father's son, me with a barrel slap just as hard as I can. They'll get a good tanning all right. It'll take them a long time. They'll eat off the mantel.

Now, notice. I tell you. We don't want—we don't want mixers. We want separators. Separate, separate yourself from unbelief. That one you're running around with and says, "Oh, don't listen to that holy-roller bunch; there's nothing to it." Separate yourself from it. Yes, sir.

You belong to the ladies' stitch and sew party, you know, where they stitch and sew, and sew and stitch, and stitch and sew, and talk about Miss So-and-So. And they set there and say, "Well, now, I'll tell you, I—I once believed that holy-roller stuff, too, but I. . ." Separate yourself from those things.

E-44 Anything that's contrary to God's Word, separate yourself from it. Don't care what it is. Come out from among them. Touch not their unclean thing. That's—that's good sound sense, spiritual speaking, understanding. The Bible said so, "Come out from among them. Touch not their unclean things; I'll receive you." Can't bring the world, He just won't do it. No, sir. When you're circumcised, the world's cut off of you. That's right. Then you're Abraham's seed.

God has recognized His promise like He did with Abraham, circumcised him. And that's the same thing it is when God recognizes your faith, and He cuts the world off of you, and give you the Holy Ghost, and you really believe God then for whatever He says. That's right. Until then, you're just a professor, not a possessor.

E-45 Now, notice what taken place. And he said, "How will I know these things?" Abraham did. Now, I want you to listen real close, brethren, for a minute.

He said, "I'm going to tell you how I'm going to do it." Now, the covenant was made unconditionally. But He said, "I'm going to show you how I'm going to confirm it to you, to tell you how I'm going to do it."

And he went and got a—a heifer of three years old and a—and a sheep of three years old, and so forth, and cut them apart, and he got a turtledove and a pigeon. And then he waited until it come about dark. He kept all the birds run off of them. God promised to meet him. So when He did. . . Kept all the birds off, went to getting dark. . .

E-46 Now, notice what happened. A great darkness come over Abraham and he fell into a sleep like. Now, that's what's due, now to every human being that's born. Now, watch what He. . . Watch His covenant now, how He confirmed it with Abraham. This ought to make the Presbyterian shout.

Now, he. . . Got dark and then there is dark all around him and he fell into the sleep of death, it would say. Now, that's where every man will do, will die. Man, woman, boy, or child, death lays ahead of you.

But then he noticed beyond that was a smoking furnace where every sinner, and every man, and every woman, boy or girl deserves to go, to hell. That's. . . That was our fall. That was what Adam pinned on us that we're deserve to go to hell, because we were borned in sin, shaped in iniquity, come to the world speaking lies. So we're none of us righteous. So we can't depend on ourself; we have to depend on Him.

E-47 Guilty to the least is guilty to the whole, and He calls for perfection. So how can you be perfected? You can't look at yourself and be perfected, but I looked at One that is perfect, the One that took my place. He's the perfect One.

And now, we notice then beyond that went a little white Light. And they went right in between those sacrifices. Now, if we had time to break it all down, but we haven't. . . But I want you to notice what He was doing there.

Now, here's a little piece of paper. I want to use that for a moment. Now, what do we Americans do when we make a—a covenant, one another? We usually go out and talk it over and something like this. We'd say and I'd say like to Brother Slater, "Brother Slater, I'll do a certain-certain thing. You'll do a certain thing."

"Yes, yes."

"All—all right. I'll be back next week."

"Yeah. All right."

"Is that agreement?"

“Yeah.” Then we shake hands with one another. “Put her here, boy.” That’s a covenant. We made an agreement.

E-48 Now, in Japan when they make a covenant they stand and talk to one another, and if they make the—write the covenant and they make their agreement, you know what they do? They throw salt on one another (See?), throw salt. Salt’s the savour (See?) if it contacts. So they throw salt on one another. That’s the covenant.

But in Abraham’s time the way they made a covenant, they took the parchment or the piece of—of—of skin, and they wrote out this covenant, wrote it out what they would do. That’s their agreement. And then they kill a beast which was a sacrifice. They kill the beast, and they stand in between these two pieces. And on this covenant take an oath, and then they tear this apart. One takes one piece and one the other. You cannot duplicate it. And when that covenant, when it is confirmed, they’re brought together again, each piece of that paper has to dovetail perfectly, one holding one piece and one holding the other.

E-49 Now, what was God saying? That through Abraham’s Seed which come Isaac, through Isaac come Jesus . . . And now, at Calvary . . . When He was here on earth, He was Emmanuel, God with us. But at Calvary God tore Him apart. He tore Him apart, and He raised up the body, and set it on His own right hand, and sent the Spirit that was in the body back down upon the church to continue the works that it did in there. There’s the covenant confirmed.

So the church that goes to be the Bride of Jesus Christ will be baptized into that same Spirit, with the same signs, same wonders. Same Holy Spirit was upon Him will be in the church. It’s got to be exactly the same.

So when that Spirit come down, It come down on Pentecost on a hundred and twenty believers; and It baptized them into the body of Christ. And the same Holy Spirit was upon Christ was upon the church. It continued on.

E-50 “Little while the world seeth Me more, yet ye shall for I’ll be with you even in you. The works that I do shall you do also. More than this shall you do. I go to My Father.” See? The same Spirit calling Abraham’s seed, that through the seed of Abraham come Christ that He would tear Him apart and put the Spirit of God upon His church and take the Sacrifice home with Him. Amen. Brother, that make the devil get going. That’ll put him in his place.

You say, "Oh, you're a bunch of holy . . . You're not this. You—you did this." I don't care what you done. By grace, by God's promise, by the Holy Ghost, not what you are; it's what your Sacrifice is. See?

E-51 "No man can come to Me except My Father draws him. All the Father has given Me will come to Me." What you scared about? What you afraid?

You say, "Well, maybe I'm just not the right kind of Christian." How can you come to God without God calling you first? And all that He foreknew, He has called. Is that right? All that He called, He has justified. Is that right? All that He has justified, He hath already (past tense), has glorified. Amen. It's a finished work from the foundation of the world. Christians, don't you see you're living under your privilege? You don't know who you are.

E-52 I've often said I find two classes of people. One of them is Pentecostal and one's fundamental. The fundamental positionally knows where he stands, but he ain't got no faith. The Pentecost has got the faith and don't know who he is.

It's just like a man can—got money in the bank, can't write a check. The other one can write a check and ain't got no money in the bank. If you can ever get them together . . . If I could ever get the Pentecostals to recognize that they're sons and daughters of God, and heirs of Abraham, then no devil, or thing can hold His people.

God promised it. If He ain't God, get away from it. If He is God stay with it. Amen. He confirmed the covenant.

E-53 Over in Genesis 17 He strengthened Abraham for the miracle. That's what He's doing now, strengthening the church for the miracle. He appeared to him in Genesis 17 in the Name of El Shaddai. It means . . . There it says Almighty God. The Hebrew word is "El Shaddai," "the strong One," or "Shad" means "breast like the woman's breast. But not just Shad, "Shaddai," means "breasted."

Abraham was a hundred years old, ninety and nine. And God appeared to him and He said, "Now, Abraham, I made the covenant unconditionally. When you separated yourself I blessed you. I showed you what I was going to do. Now, you're a hundred years old. Your wife is ninety years old. Now, I'm going to tell you . . . Here's My Name to you. I am the breasted God." Oh, my. Two breasts: He was wounded for our transgressions, with His stripes we were healed.

E-54 Like a little baby that's sick. It—it—its—its—its health is gone, and it's fretting and crying. And the mother takes the little baby, and brings it up to her bosom, holds it up there. And the little baby nurses the mother's strength into it. That's what you are here setting in the chair, mother. That's what you are, young man, setting in the wheelchair. That's what you are out there with cancer, when the doctors give you up. That's what you are with heart trouble, whatever it is. See, you are Abraham's seed and He's El Shaddai.

Oh, if you have need for your sins, lean over on this promise, nurse your strength to salvation. If you're backslid, come back, take a hold of the promise, and nurse it until you feel yourself growing stronger. If you need healing for your body, He was . . . By His stripes we were healed. Nurse that breast of El Shaddai, that promise, until your strength begins to grow, you begin to feel you're . . .

E-55 And not only that, but it's a satisfier. The woman's breast is a satisfier to her baby. And God's promised breast is a satisfier to the believer. As long as God said so, what difference does it make? It's a satisfier, the strength Giver. Oh, my.

Not only that, it satisfies the baby. It don't fret and carry on any more. It ain't altogether strong, but it's satisfied as long as it's got its mother's breast (Oh, brother), nursing her strength, not its strength, her strength. Not my will, Thy will. Not what I think, what You said. Amen. That does it. Satisfier, satisfier, leaning on the Bosom, nursing. . .

E-56 Abraham leaned right on that Bosom for twenty-five years, never turned it loose. Amen. How can a mother keep her baby. . . How can a mother keep her baby satisfied if it lets go of her—of her—of her breast all the time, nursing its strength? How can this baby ever get well and get strong as long as he just tries—acts like he's going to nurse, and then goes away, won't—refuse it any more? That's it. Oh, brother.

Don't you see what a—what a message that was to a man a hundred years old believing on God. Now—now, the Bible said his—his . . . He was as good as dead as a man, and Sarah's womb was dead. So what a promise to say, "Abraham, your strength as a man, it—it—it's dead, and Sarah's womb is dead. And you're old, but I am the strong One. I am the Breast. You're no more than a baby, but I am the breasted One. I give the promise. I can strengthen you up again." Amen. Oh.

"What are you going to do?"

“Get them ready for the miracle that’s fixing to take place.”

E-57 Now, I want to go over to Genesis the 18th chapter and show what He done. “I am the breasted One.” The 18th chapter, the next chapter, remember he was setting out before his tent door. He was a hundred years old then. Sarah was ninety.

Now, while he was setting out in the heat of the day about eleven o’clock, or twelve, things was going bad. He’d taken the way with the Lord’s despised few. They probably didn’t even have a mission, let alone a air cooled church. But they were setting out under the tree, not because he had to, but because he wanted to. He was Abraham. He was God’s child. He was—separated himself from the things of the world, and he was living for God. Don’t forget that, David. Notice. You might not understood that, but that who I spoke to understood it. Setting out under the tree. . .

E-58 And they seen three Men coming up with dust on Their clothes. And notice what They did. We spoke on it the other night. They were three Angels, two Angels and God Himself. And They were on the road to Sodom, to the church, the denominational church down there at—down in chaos, lukewarm, backslidden, supposed to be, went off in the things of the world. They went down there with the world so they was going to perish with the world.

That’s the way the church will do today. The world that’s in the church will perish with the world. They that live in sin will perish with sin. They that live to God shall rise with God. [Blank spot on tape—Ed.]

Now, these Angels setting there. . . Now, He said, “Abraham, I’m going to get you ready for something.” Now, He sent the other two Men away, and they went down in Sodom to preach the Word, just like a modern preacher would do. And. . . But this One that stayed behind, I want you to watch His actions.

He said to Abraham; He said, “Abraham, where is your wife, Sarah?”

Said, “She’s in the tent behind You.”

E-59 And said, “I’m going to visit you according to the time of life. I’m going to visit you and give you that child now.” Now, why did He call Himself, “I was the One made you the promise. I’m the One.” How could you doubt it being God? “I made you the promise. I’m going to do the visiting. I’m going to be the One that gives the child, I (Pronoun, personal pronoun), I. I was the One that said it. Now, I’m going to visit you according to the time of life.”

And that's what made Sarah laugh. She said, "Me a hundred years old, and my lord old? How could it be?" Now, notice. I want to tell you what He done to them. Oh, how He got them ready for it. He made a real preparation. So notice. Sarah laughed.

And the Angel with His back turned to the tent, said, "Why did Sarah laugh?" And Sarah come out and said she did not laugh. And the Angel told her what she said, what she never said but what she thought in her mind. What was He doing? He was making Abraham ready to believe—to believe on Him for to receive his promised son.

E-60 What has God did? He called you into Pentecost by His grace. He confirmed the covenant to you by giving you the circumcision unconditionally. And now, what's He doing? He's showing Himself, the same God in you (Do you see it?), the same One by knowing the thoughts of your heart, getting you ready for His promised Son coming, Christ our Saviour. He's getting you ready for the promised Son.

He's getting Abraham ready for the promised son. Now, He's getting Abraham's seed ready for the promised Son that we're waiting on. Oh, won't it be glorious to see Him?

E-61 What did He do? You remember, it was immediately after that, right immediately after that visitation that the son arrived. Sodom was burned. Is that right, Bible readers? That's right. The son arrived that Abraham had waited on the promise.

The church now, Abraham's seed, has waiting for the coming of the Son of God. And now, what's He done? He has brought you through every one of those elements just like He did Abraham with a confirmation of the covenant, give you the Holy Ghost, speaking in tongues as the Spirit give utterance, all these different things like He promised, and now brought you right up and sent His Spirit among you, giving you Divine discernment, just before—to prepare you for the coming Son. Amen. It's the last sign the church will receive.

E-62 I was talking to Brother Shakarian this morning, called me up; just been to Washington, how that everybody's alert there. They don't know what to do, just—just at any minute a man standing could press a thing that'll send the world into eternity, every—every oxygen, hydrogen will split apart. The seas will dry up, everything else. There won't be nothing left but charcoal left on the earth. But before that happens, the church is going home.

Before one speck of rain fell, Noah was in the ark. Lot was out of Sodom before He could burn the city. The church will be in

glory when that bomb's turned loose. And if it might be turned loose 'fore sun goes down tonight, how close is the coming of the Son? I hope you understand. It's not a man; it's God among us.

Like He did in the days of Sodom so shall it be at the coming of the Son of Man. He's never done it to the Gentiles before in all of our lives. The Gentile history has never seen it. Search through the books and historians and find out, never.

This is the evening light, the same light that shined in the morning. It's evening time. And He's preparing the church for the oncoming Son of God.

E-63 Now, notice again. To do that He had to give him a great strength before he could receive this son. Now, you're going to have to believe me on this, or if you want to. I'm going to set aside just a moment.

The Bible is a love letter. And you know the sweetest woman in all the world to me is Mrs. Branham. She's my sweetheart. I love her, just really love her. Now, there's no legalism among us. We absolutely believe in . . . We—we believe in the grace. We believe in love.

E-64 Now, when I get ready to go overseas, I don't reach over and get her and say, "My, dear Mrs. Branham, thou shalt not have any more husbands. Thou shalt not make eyes at any other man."

She don't grab me by the collar and say, "And, my beloved Brother Branham, thou shalt not have no other wives." Wouldn't that be home? That's the way you try to make church. Um-hum. No. We do not do it. I love her. As long as I love her, I'll stay true to her. Long as she loves me, it'll be the same way. We have no bother about that. No.

Then we kneel down. We pray. She asks God to help me. She stays home to take care of the babies. I go out to work for the Lord. I haven't been home but just a very little bit in fifteen years. She's turned snow white, just staying . . . a young woman, staying home, meeting the public, trying to do her part. A real lovely woman is my wife.

E-65 But now, say for instance what if I was overseas and I got real lonesome, and some young woman said, "Brother Branham, you want to take me out riding tonight after church?"

I'd say, "I'm awful lonesome. I believe I will." Well, then when I went home, I'd have to tell her. Now, I believe she'd forgive me for that. I do. I believe she'd forgive me for it. But, brother, I'd

die in my tracks before I done it. Why? I love her too much. I—I love her. Oh, it'd kill me. I couldn't face her in it. And if I love my wife that much, what about my Lord?

Paul said, "All things are lawful, not all expedient." See?

E-66 She writes me a letter. "Dear Billy, I'm setting here tonight. I just got the children to bed. I've washed today. I've done so-and-so. The phone's rung over three hundred times. People are asking where you're at. I'm thinking much of you." That's what she's writing. But you know, I can read right between the lines and know what she means, 'cause I love her.

That's the way you know this love Book of God's. Reason it's so complicated to people, you're not in love with Christ. You say it—it contradicts itself and all this. You're just not in love with the Author; that's all. It's a love Letter.

E-67 Watch what He done to Abraham and promised it to his seed just before the coming of the son, the next thing to take place. You know what He done to Abraham and Sarah? He turned them back to a young man and woman. Oh, you say, "Now, Brother Branham, that's ridiculous." All right. We'll find out.

Now, you notice, immediately after the Angel met her, met them there, they took a long trip about three hundred miles down to Gerar. That's quite an aged people to travel three hundred miles, wouldn't you think?

And notice. Now, Sarah was ninety years old, a little grandma, a little bitty cap on, a little shawl over her shoulders, a stick in her hand. Here's Abraham, great big long whiskers hanging down, stooped in his shoulders, going along like this.

Oh, you say, "Now, wait a minute, Brother Branham. They lived . . ." Oh no, no, no, no. The Bible said they were well-stricken in age, both of them.

E-68 And they went down to Gerar. Now, I want to show you how silly it would be to believe it the way people believe it. And when they got down there . . . Abimelech was a king down there in the Philistine country. And he was looking for a sweetheart with all them pretty Philistine girls, but when he seen grandma coming, he said, "That's the one I've waited for. That's her. I fell in love with her." Now, deny it. He did fall in love with Sarah and . . . Is that right? And wanted to take her for his wife, a grandma hundred years old. No, no, brother, no, wasn't that. She was a beautiful young woman. He turned her back to a young woman, Abraham to a young man.

E-69 After they—after they'd seen this great sign, what taken place next then? I can see Abraham say, "Sarah, honey, them wrinkles are going out from under your pretty eyes." Abraham say . . .

She'd say back, "Abraham, your—your whiskers are turning back dark again, and your shoulders are straightening up." See what it was? They were turning back young.

Now, I want to ask you something. If she was infertile, her womb . . . Now, remember, women didn't smoke cigarettes in them days like they do today. So today when a woman smokes cigarettes, statistics shows that her baby dies, eighty percent of them within eighteen months from nicotine poison. They have to raise them on a bottle with cow's milk. They take the nicotine, and if they do they become a neurotic like Ricky and Elvises out here, you know, running up and down, just neurotic. That's exactly the way the . . . Your kid's named that, change his name. See? Now, it spiritually speaking means Judas.

E-70 So now, notice, when he was out here, and there they was stoop-shouldered. God had made . . . Now, look. If 'fore he—she could have this baby . . . Let me ask you something. Before she could have this baby, God had to make her womb fertile. Is that right? And He had to do the same thing to Abraham.

Before she could have this baby . . . They didn't have health and hygiene bottles, so she . . . they . . . Them veins, milk veins, was collapsed. He'd have to make new milk veins. You know what I'm speaking. And before He did that, how could a woman . . . Forgive me, sisters. I've got to make a statement here. How could a woman a hundred years old go in labor with that heart? She'd die in heart. A hundred years old woman . . . Forty years old nearly go in labor if she dies . . . And a hundred year old woman, God would have to give her a new heart. He didn't patch her up. He just made her new. Amen. Oh, hallelujah. See?

E-71 Abimelech fell in love with her, would've married her. Oh, I can see him take his bath, and stick his feet out, after he'd said his prayers, and went to bed, said, "That beautiful Hebrew girl, I'll marry her tomorrow. Cause that's her brother out there 'cause she said so."

And God said, "You're just as good as a dead man. (See?) You're just as good as a dead man." Said, "That's the man's wife, and I won't hear your prayers at all."

He said, "You know the integrity of my heart. I'm a holiness man." Said, "You know the integrity of my heart."

Said, "I know it, but her husband's My prophet. Now, you go take his wife back and let him pray for you. I'll hear him, but I won't hear you." Oh, brother. How the sovereignty of God; how He—He knows His Own.

E-72 Abraham's seed, do you know what I'm talking about? The church, God. Where does gifts come to? To the church of Abraham's seed. Look at it today. Where's it at? Where is these gifts of speaking in tongues and all these other gifts? Where they at? Amongst Abraham's seed. See? That's right. He recognized it.

Oh, you say, "They done a many bad things." So was Abraham, called his wife his sister, a man that do that. See? Yeah. A thing. . . Don't know what they done, they're not looking at theirself; they're looking at their Sacrifice. See? Certainly.

Now, notice. Immediately after that the little boy was born. God was showing what? His sign that the son was coming. Then what was the next thing He did? He got them in condition to receive the son.

E-73 We which are alive and remain to the coming of the Lord shall not prevent them which are asleep, for the trumpet shall sound and the dead in Christ shall rise. We will be changed in a moment, in a twinkling of an eye and be caught up to together to meet the Lord in the air, and forever be with the Lord, that great Son that's coming.

See Him getting His church ready? What's He doing? He's showing them His last sign. The next thing is what? The rapture, the rapture. The Son appears and we're changed. We can't go to get Him in the air. He's too high for us. But we'll be changed like Abraham, father, was in a moment in a twinkling of an eye and be caught up together to meet Him in the air.

E-74 This mortal shall put on immortality. This corruption shall put on incorruption. O God what a hour before us. How the seed of Abraham ought to be happy. Oh, where does that time get to? And I ain't got started yet. I got eight or ten more Scriptures here to refer to. But we'll have to let it go.

Remember, do you follow it now? See how God made those covenants, those promises, and those signs to Abraham's seed? Now, where did that gift of discernment go to? Did it go down in Sodom? No, sir. Amongst denominational churches? No, sir. It come to the elected Church. They had the Gospel preached. Two Angels went down there and preached. But this One that stayed behind to the elected, called out church, taking the Lord's despised few.

E-75 And Jesus Himself, the Son of God said, "As it was in the days of Sodom, so shall it be at the coming of the Son of man." Can you hear me? Say, "Amen." [Congregation says, "Amen."—Ed.] Do you believe it? Say, "Amen." ["Amen."]

What's the next thing we're looking for? The rapture, going to meet Him, the coming Son. We'll have to be changed and caught up. You can't be caught up the way you are now. You're too heavy. Oh, but, brother, one day this mortal will take on immortality, and we'll have a body like His own glorious body, for we shall see Him as He is. Oh, you seed of Abraham, hold to your promise, honey. Stay with it. Don't let no man rob you from that.

If you've wandered away out into the world, and you women's got to acting worldly, and you men's got to letting them do it, shame on you. You're supposed to be the boss of the house. You're the ruler. The Bible said the man shall rule, not a dictator now, a floor mat. He made him a helpmate (See?), a sweetheart.

E-76 And how these things. . . How can you do it? Come on back, won't you? Won't you promise me and today you'll come back to God? I got to meet you sometime. I got to stay there.

I hope He will let me in that day. I—I'm trying to serve Him with all my heart. I don't want to hurt you. Well, your offering that you give today will help feed my children. It'll do things for me. How can I hurt you? I—I'd be a low-down hypocrite to do that. But hear my—hear my—my preaching I'm telling you about you about. See? Hear the Word of the Lord. Get back to God real quick, honey. Run back real quick, say, "Lord, I—I—I—I've wandered far away from You. I'm coming home now, Lord. I—I'm going to let it all go. I—I want to be a daughter of the King. I want to be the son of a king. I want to stand righteous. I don't care what the rest of them says. I. . ."

E-77 It's an individual affair. He ain't going to take. . . He just ain't going to take the Foursquare only, or He's not just going to take the Assemblies only, or the Oneness only, the Twoness, or the Threeness, or the so forth. He's going to take the true in heart out of every one of them. See? So being it isn't your church, your organization, it's an individual affair, so seek God. Come back to Him. Yes.

You'll scatter light on some of the rest of them. Maybe they'll take a notion to do it. Spread your light. That's what we're supposed to do. You don't want them lost. If you do, there's something wrong with your heart. Jesus died that we, His enemy, might be saved. Certainly.

E-78 Now, close up now before we're . . . Watch. Immediately after that little boy got twelve years old . . . Now, we're—we're going to close and start the prayer line. Just listen at this now, real close.

When that little boy become about twelve years old, God said, "I'm going to show them down at Visalia, that I really keep My promise, 'cause I swore I'd keep it by Myself." He swore to it, not to only to Abraham, but to Abraham's seed after him. He swore to—by you just the same as He did by Abraham, showing the covenant, it's with Abraham and his seed.

E-79 He said, "I'm going to show them that I want them to hold My Word. One day I'll have a servant named William Branham. He will be preaching down there; he will have a bunch of sick folks before him and I . . . It'll will be right at the end time, so I'm going to be doing them kind of signs. So I want to show them to hold onto the Word, 'cause if it wasn't the Word, I wouldn't be confirming It. But I've already healed them, and they've got to do something. I just can't take it and pour it into them. They've got to come get it themselves." Now, do you hear that all of you?

Now, He said, "Abraham, to make it double sure, I want you to take that boy up here on top of a mountain, I'm going to show you, and I want you to kill him up there. I'm going to make you a father of nations out of him. Out of his seed I'm going to raise up that eternal Seed. And I—I—I'm going to make you a father of nations, but take him up on the mountain and kill him."

E-80 How's he going to . . . He's already over about a hundred and fifteen years old now. How's he going to take his son up on the hill and kill him, destroying the only hope he had? But now, I want to notice. He took a servant. He couldn't tell mama. That would be too bad to tell that pretty little mother of his he going to take that boy out and kill him.

So he just cut some wood, and put it in the sack, and—and put it on a mule's back; and he took two servants, and went three day journey. Now, people didn't have gasoline feet in that day. They could walk . . .

I . . . When I patrolled I walked thirty miles a day for seven years, and I—I . . . That ain't very good walking. Any good man could walk, at least a young man like he was then, could say twenty-five miles a day. So that was seventy-five miles back from civilization.

E-81 Then he lifted up his head and saw the—his eyes rather, and saw the mountain far off. He went to this mountain; when he got there he said . . . Watch this. I'm in Genesis 22 now. Closing. . .

He said to the servants that had the mule, said, "You stay here while the lad and I go yonder to worship. The lad and I will return." How? How is he coming back? You're taking him up there to kill him.

Abraham later when the Divine commentary was wrote of him, he didn't stagger at God's promises. No, no. He knowed He'd receive him as one from the dead. He was about ready to die, a hundred years old. And he knowed God was able to raise him up from the dead.

E-82 He said, "The lad and I will return." And he put the wood on Isaac's back. What a perfect type of Christ with His own wood on his back, the altar. Up the mountain he went. They got up there, and they fixed up the altar, and went out in the weeds and sticks, and got some rocks and laid them out. Put the fire up there, and Abraham had the fire in his hand, and he lit the sa . . . lit the altar, the fire.

And little Isaac got suspicious, and he said, "Father," he said, "here's the altar, and here's the wood, here's the fire, but where is the lamb for a sacrifice?" Listen to this, brethren. Let it go way down deep in your heart.

E-83 Abraham looked at him and said, "God will provide for Himself a lamb." Oh, my. How? How? That's up to God. They're way up on top of this mountain. Said, "Isaac, turn your back, honey," tied his hands. And watch Isaac, not kicking and hollering, but submitted himself to death as God, the true Seed of Abraham did, willing to take our place, had his hands tied by his own father, tied his feet, laid him up on the altar.

Could you imagine now Abraham's heart? His sweet little boy; took them little curls and little Jewish black hair, and shoved it back out of his eyes like that, and thought, "Wonder what mommy will think now?" Threwed it back . . . No, he couldn't think that. He was thinking about what Father thinks.

E-84 Pulled the knife out, put his little head back like this of his own son, his hands trembling, his heart in his mouth nearly, raised up his hand, obedience to God to take his own son's life. And when he got ready to bring down his lick, the Holy Ghost caught his hand, said, "Stay your hand, Abraham. I know now that you believe Me."

And about that time, Abraham heard something. And right back behind him was a ram, not a ewe, a ram, a male sheep caught

by his horns in the weeds. He wasn't there a few minutes ago. What was he doing up there? He's a hundred miles from civilization. There's lions, jackals, and everything else, wolves would eat him. And another thing, he's upon top of the mountain where there's no water. How did he get there? Jehovah-jireh. The Lord provided Himself a sacrifice. That was Christ. Now, it wasn't a vision. It wasn't a vision. A vision don't bleed.

E-85 Abraham got the ram, laid it upon the altar, cut its throat, and blood run out of it instead of his son. Not a vision, it was a ram. Why? He's able to create. He can provide Himself a sacrifice.

How are you going to get well, son? You're passed doctor's aid. How are you going to get well, setting there little mother shaking like that? How are you going to get well over there, son, laying there in that paralyzed? How are you going to get well, setting here? How are you going to do it? That's not for you to think about. He's Jehovah-jireh. But besides that, He's already provided a Lamb for your . . . It's already. Jesus is provided and He's already done the healing. The only thing you have to do is accept it, believe it. Do you do that? Oh, my.

E-86 Let's bow our heads just a moment. While we're getting quiet before God, I want you to pray. How many in here wants to accept that provided Sacrifice of God? Raise up your hand. God bless you. God bless you. Oh, my, all over the building.

Our heavenly Father, they believe the Word. How . . . What'd they raise their hand for? Because they know that You keep Your Word. They couldn't have did that unless You had told them to do it. And they were obedient just as Isaac was, ready to die out to self-thoughts, ready to die to what a doctor might said, or anything else. They're Abraham's children. They believe. They've been borned again. They're . . . They've been baptized with the Holy Ghost also. They believe You. Sinners raised their hands that they want to be Your child also. Receive them, Lord. They are Yours.

E-87 All this week, Lord, this is five straight sermons cutting in on this hour now, is soon here. We've arrived. Something must do, Lord. Your Word's went forth. Your signs has went forth. You've confirmed Your Word. Now, it's up to the people. Lord, when they pass through this line and be prayed for, may they have faith. May they go off this platform just praising God. If it happens, thank God. If it doesn't happen, it's going to happen anyhow. You said so. You're the God that made the promises in the building today. Grant it, Father. I ask it in Jesus' Name. Grant it to each one of these for Your Glory. May it be so, Lord. Amen.

All right. We got about three or four hundred people to be prayed for. How many believes that the last words that come from Jesus' mouth when He left the earth; the last words that He did, He said this, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." Did He say it? Now, He promised that.

E-88 Is there any strangers here has never been in one of the meetings, raise your hands, never been in one of them before, raise up your hand. There's quite a few. You might say to me then, "Brother Branham, you spoke to us of an Angel that would be here in the last days that would be dwelling in human flesh. And it would be God dwelling in human flesh. I don't know nothing about these things, but you said there would be. I've never seen Him do that like He did down there to show that we were at Sodom."

How many is sick out there that don't know me, raise up your hands, have a need? Raise up your hand. I don't care where you are. Get real reverent.

E-89 Just before we call a prayer line . . . In the prayer line we won't have discernment, 'cause we can't with three or four hundred pass through here. I'm going to pray for them, but not have discernment. We'll have the discernment line now, to you that's out there in the audience.

I don't know a soul out there. I've got a brother here named Fred Sothmann. I've got one named Brother Tom. I got one, Brother Evans. They're out there somewhere. Where are you? Are you in the service today, brethren? Where . . . Way back in the back, yeah, way back there. That's all that I know.

E-90 How many you men back there, you ministers has never had a chance of this. I don't know you. I—I—I met you over there, but that. . . I don't know nothing about you, no diseases or nothing. That's right? Now, there it is, say, "Brother Branham, isn't that kind of a bold thing?" Yeah, but He promised it. Yes, sir. He promised it.

Now, let's see if the Holy Spirit . . . If He will do it once more before you pass through this prayer line, so you'll see the anointing is here, will it be all right with you? May God grant it. I'm just going to try to see if the Holy Spirit would do it. I want to turn my back to each section, all the way around me. That'll get out of each section.

I want to ask you a question. Do you believe that Angel of the Lord told the truth, I'm able to do this by the Spirit of God? All

right. This section through this way, and then we'll go through this way, and then through this way, and around this way. See? Just pray now and see. . .

E-91 Now, what was that Angel? That. . . It was God. Abraham said He was Elohim. Now, just pray over in this section, say, "Lord, the man don't know me, don't know nothing about me." How many in this section through here that knows that I don't know you, but yet you're sick and needy, raise up your hand. All right. I'm going to turn my back. You pray.

Now, heavenly Father, this is not to. . . This is not a show. This is not to make a show, but this is to fulfill Your promise. You know my heart. You know my objective, and You know my motive in doing it. I know Your grace by letting me do it. And I pray, Father, that You'll let it be done again, that the people might know that I've told them the truth.

Abraham's seed are heirs with him of every promise. Grant it through Jesus' Name, and all praise shall be Yours, Lord. I've plainly told the people, and they know I'm just one of the humblest of Your servants, no education, no ability of no kind. But You just come down when I was a little baby boy there in the crib. And somehow another You just give me a little gift that I could relax myself and You could do the talking. O God, let that be. Help me, Lord.

E-92 Forgive me of my errors and mistakes in life as being a man. But look upon the objective of my heart and the motive. And I pray that it's Your will this afternoon to manifest it again before us. Through Jesus' Name I will praise Thee, and all of us will praise Thee. When the people pass through the line, they will know the very God that knows their heart knows their condition.

Then, Lord, may there not be a wheelchair but what will be empty. May there not be a cot but what will be empty. May there not be a sick person in our midst, but what has. . . Maybe they may not be completely well then, but like Abraham, they've got the promise. They will hold to it, and You will confirm it, Lord. You always do for You're God. In Jesus' Name I ask it. Amen.

E-93 Now, in the Name of Jesus Christ I take every spirit in here under my control for God's glory, for the working of His Spirit.

There's an evil power behind me, black, horrible. It's epilepsy. It's on a woman. She has epilepsy. Her name is Mrs. Camel. Stand up; accept your healing; believe on the Lord Jesus Christ and be made well.

You believe now? There's a woman setting right here close to me, and she is. . . She's suffering with a—some kind of a kidney trouble, and it's kidney stones. And she's praying for somebody now. It's—it's her husband, and he's got mental condition. Her name is Mrs. Lenz. Raise up and receive your healing.

E-94 You believe now? Have faith. Do you believe it's the same Angel of the Lord? Now, what about down through here? Is anybody sick down through here? Raise up your hand.

There's a woman right behind me. It's a woman, and she's got a tumor. They're in her lungs. Her name is Mrs. Spangler. Rise up, Mrs. Spangler, and accept your healing.

Now, you believe? I don't know these people, never seen them. By the way, now look in this way. Look this way now. Mrs. Spangler, do me a favor. Lay your hand on the lady next to you there. She has got kidney trouble and wants to be healed. That's right. Now, you lay your hand on the one next to you. She's got kidney trouble and wants to be healed. Now, you lay your hand on the woman in front of you, that woman with the red sweater on there praying for her husband. She has got to go to the hospital for the deterioration of her body. She's praying for her husband. You believe? Then you'll be healed. Amen.

You believe with all your hearts? Have faith in God. Don't doubt. If thou canst believe. Do you believe with all your heart?

E-95 Back in this section I see a young lady. She's praying for the salvation of her father. Believe it, young lady. You will receive it. Don't weep. Just believe.

There's another lady comes before me. She's back behind me. She's got liver trouble, two or three there. I—I feel it, but I see one. Her name is Mrs Watham. Believe with all your heart and receive your healing.

There's a lady behind me playing the organ. She's got something wrong with her back. There's a minister behind me with back trouble too. Don't doubt. You believe with all your heart? There you are. Do you believe Him?

I love Him, I love Him

Because. . . (You believe it with all your heart now?)

. . . first loved. . .

E-96 You going to believe it down here? Each one of you down here on these cots, you going to believe it? You going to believe it

out there? How many knows that the same Angel of God is here today? Raise up your hand and say, "I believe it." See how true He is, how real He is?

Now, how many believes if you pass through this prayer line, hands will be laid on you, you'd be made well? How many has got faith in your pastor, believe that he's a man of God, raise up your hand? I'm going to put up my hands too. I believe he is also. Now, I'm going to ask him to come out here and help me, each one of you. Come right out here on the platform. Let's form a prayer line here. Get on this side, half of you, some of you on the other side.

All with prayer card number A stand up and come over here on this side: A? [Blank spot on tape—Ed.]

On Calvary's tree.

E-97 Now, I want everyone to bow your head, everybody in prayer, while you're singing: "I Love Him." I want to come down and pray especially for these that's on cots and stretchers down here, that's convalescent. I want you to be praying with me, all you brethren. I'll be back on the platform just in a minute. All the congregation be praying while I go down.

Abraham's seed is...Are you ready to receive your healing? Aren't all of them out there? [A brother speaks to Brother Branham—Ed.] Well, I thought maybe they'd be... Well [Blank spot on tape—Ed.] Spirit will anoint us so much that we'll probably not know where we are. I want you to remember I love you. Bye-bye to you. God bless you. I hope to see you again right away. Until I do, always follow the path of Him that keeps the moon shining at night, the stars bright to make going good. Remember me when you're talking to Him. Tell Him I love Him. I want to see you over there.

All right. Is your prayer line ready? Everyone bow your head now and sing, "I Love Him," while the line passes through.

E-98 Father God, they're coming. In...All you ministers get up there and lay hands on them now. Get up there. I want you to stand up there and lay hands on these people. Now, as they come through. Come right on.

Oh, Father...[Blank spot on tape—Ed.]...But I never seen a meeting like this. I never seen, in my life...[Blank spot on tape—Ed.]...?...my life. I never felt so much faith in one prayer line in my life. That's right. Oh, that's what we've been waiting for.

You coming through now, come through praising Him. Come through believing Him. That's the way to do. Come, believing it. When you pass by here, not by a man, pass . . . And you'll know your pastor's . . . ? . . .

E-99 [Blank spot on tape—Ed.] . . . What they call fast line. And all I've ever been through, I don't believe that one meeting I've ever felt so much faith as what was right here in this line. I'm just as sure as I'm standing on this platform; you're going to see, you brethren, among these people something happening. It has been a great . . .

You know why? It's because that the pastors believe. They're servants of God. The reason I had these men to come here and pray, that you people might realize and understand, your pastor has the same authority to pray for you that I, or any another man has. And they had their hands laid on you as same as I had. If you get sick in the future, don't wait for somebody to come by with some special ministry. You see what happens when your pastor prays for you? You get healed too. See? So they're servants of God. They're God's servants, ordained to lay hands on the sick and pray for the sick just like anything else.

E-100 If you . . . If I found grace in your sight as a servant of God, believe me, have faith in your pastor, 'cause he's a man sent from God. Have faith in him. Now, he's coming down, some of these pastors with me to help pray for these people in the wheelchairs, if some of you brethren will come on down on the platform—off the platform with me to pray for them.

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