
ABRAHAM



Lord bless you.

² Good evening, friends. It's a privilege to be back again, tonight, at the church to—to speak on the Word, the Eternal Word of the Eternal God of Heaven. A little tired, we had—had two services this morning at the Christian Business Men's Fellowship Breakfast, the Lord gave us a great blessing.

³ Something happened to my own life that it, I'll never forget it. And so, I'm so grateful to the Lord in a confirmation of—of what that I'm trying to do for the Lord, the Lord vindicated it to be, that it was His will. And—and you know how you feel when you, something happens like that, makes you feel real good.

⁴ Now, I been keeping you a little late, I'm sorry for that. And—and I just run, this morning I thought I was just doing real well, and I said, "It's twenty-five minutes to eleven," and the clock had been stopped for a hour, Brother Demos said. So I guess that's just the way it kind of goes, you know, we just run out of time, there's so much to say, and such a little time to say it.

⁵ Tomorrow morning, I think at eleven or eleven-thirty, when the church is dismissed, I was to—to come here, again, for a little message to the church, the Lord willing, that's after the pastor and all is finished with their morning activities and Sunday school.

⁶ And then tomorrow night is, we're going to pray for the sick, that is if enough comes out to do it. See? We got to have enough to run a prayer line if we're going to pray for the sick. Here, the boy said the other day when he was giving out prayer cards, after he got about twenty, he said that's finished, that there wasn't no more. Couldn't give any more cards, there wasn't that many. That's about the way we hit it in little church, you know, when we have church meetings. See, you get in the great large audience . . .

⁷ And then, tomorrow night, if you have any loved ones that wants to be prayed for, now, we're planning, if God willing, to be praying for the sick tomorrow night, be here at six o'clock before any of the church activities start, get you a prayer card, and—and be ready for prayer, tomorrow night. We don't know just how, but we'll try to maybe pray for them right along in the line, or whatever the—the Lord leads. And then the following, next Sunday night, again, is another prayer for the sick, we . . . if the Lord provides, and is willing.

8 And then Wednesday is, Wednesday afternoon I'm to speak at the Old Pisgah Home; Brother Smith, I think, Smith, I believe is his name, and a very fine brother. I've missionaried with him overseas, and he's just one wonderful man. And I think they're having some kind of a rally there, so I was to speak there next Wednesday afternoon, and then be back here for Wednesday evening services.

9 And then the following Monday, we are trying to see if we can one day between that and to get to Brother Espinosa's at San Bernardino before we go on up into Bakersfield, or, near Bakersfield where the pla- . . . What's the name of that, Brother Gene? Visalia. I think they had an auditorium, and set it between Fresno and Bakersfield so they could get both crowds, 'cause in there there's people from both cities wants to come, and they just placed it in between there at Visalia. So be praying.

10 And then we go from there straight to Ohio, back to the snow country. And we be there with the cooperation with the Assemblies, and the independents, and all, together in Ohio at the auditorium. And then at what's the name of that place, Gene? Ohio? Middletown, Ohio, it's a basketball center.

11 And then we go from there down in, I believe, it's Monroe, Virginia, or somewhere, down in there, where there's about seventeen inches of snow, tonight.

12 And then we come back from there, go to Bloomington, Illinois, the following week. And then from there to the last ten days, eight or ten days, in Chicago at the Lane Tech where we go so many time, that's sponsored by the Full Gospel Christian Business Men.

13 Then I'm home one day, and then I go to northern British Columbia, up where the snow is really deep. And so, I'm up there then at Grande Prairie, and I think the next is Dawson Creek, and then Fort Saint John, that's the last stop before you get to Anchorage, Alaska, fifteen hundred miles back into the jungle.

14 Then, if the Lord willing, I'm coming back, and from there going overseas. And then hope to be back in the native land here next fall sometime, the Lord willing, sometime in the early fall of October, November, if the Lord tarries, if He doesn't, if He takes me before that time, I'll meet you on the other Side. If He tarries, I'll be with you, we'll go up to see Him, see, and go up to meet Him in the air. Now, that might happen any time, we don't know, we just can't tell.

15 But, and we're missionaries. I was talking to some this morning, and they was talking about, "What do you think about the American situation here?" It's just like all other, the missionaries, and so forth, we believe the—the revival is in the other lands now, the people over there.

16 There's just about, you know, there's *so-many* fish in the lake, and when the last one is caught out, that's all. God won't put a freak body, He won't have a hand with six fingers on it. See? It'll be, when that Body is completed, that's all of it. See? No matter how much you preach, or what He does, there, no more will come.

17 So, it's almost that way in our homeland, friends, it's a terrible hour that we're living in, you don't realize it. Ask some other evangelist, just don't take my word, or look around across the country, see where you see the great masses coming to Christ. Well, you can get out in Bombay, India, and whistle for five minutes about the Lord, or speak four or five words, and five thousand people are there, crying to get saved. That's right.

18 And then here we go along from place to place, and pull, and strain, and pull, and strain, it just don't. . . There's only one thing the American people can do, that's sponsor a program over there. They got the money here, they ain't got nothing over there, and can't pay for it, but they're certainly willing and wanting to hear. Stand on the ramp, tens of thousands out waving, just, "If you just preach to us another five minutes about Jesus, just make a few words!"

19 I said that, I see there's an Indian woman setting here in front of me, tonight. And are you—are you from India? Oh, south India. Well, there's a great opportunity, if the Lord willing, this coming October I'm going to be down around Calcutta, and—and up around in Bombay, and up there, maybe over in Thailand, and we hope so. The Lord has really blessed them meetings. You wouldn't happen to been at the Bombay meeting when I was there, were you? You missed it. Guess you heard about it. [A brother speaks to Brother Branham—Ed.] Pardon? [The brother says, "It was strange goings on."] Is that right? Well, that was wonderful. It was a great meeting there, God certainly did bless your people.

20 And I'll never forget that meeting that night at Bombay, long as I live. They—they, when I was met by the Bishop of the Methodist church, and many of the leaders, and—and they didn't want me to come under that sponsorship that I was under. And they . . . I done took these poor women and men's money to go over there, and I sure I was going to minister while I was there, anyhow, if the manager messed it up about the—the itinerary, or the sponsorship. But, oh, my, I never seen so many people come to a meeting in my life; and the mayor of the city was out.

21 And that's when the blind man received his sight standing there, when I challenged every Mohammedan, and every of them, "Come, give him his sight, and I'll believe you," see. "Let the God. . ." He

was a worshipper of the sun, now, his eyes was out, he worshipped the creation instead of the Creator. I said. . .

22 I was down at the temple of the Jains, you know, and the—and the, and Buddhas, and all of them there, they, seven or eight different religions, and every one of them against Jesus Christ, and didn't believe in it.

23 So that night, when that great challenge come, there was all of them setting there, I said, "Now, here's a man that's been blind for twenty years, and you think I'm reading his mind," you know, holy men, you know, so forth, the worshippers. And I said, "You think it's a telepathy, that it's reading his mind, telling him what his name was." Couldn't even pronounce it, had to spell it out. See? And so, I said, "That was right." And he was a man had two children, his wife, and one boy was eight, and the other one ten, or something like that.

24 I said, "Now, you thought that was mental telepathy. Now, if that's mental telepathy, then you come here, I don't know nothing about telepathy, if it is, you're a genius at it, I don't know nothing about psychology, you come here and give him his sight, and I'll follow you." I said, "The Mohammedan religion is so great, and this Koran is right," I said, "then let the Mohammedan priest come here and give him his sight, and I'll be a Mohammedan." See?

25 I said, "Now, I challenge you, every one, in the Name of Jesus Christ, to come give him his sight." I'd have never said that if I hadn't seen a vision he was going to receive his sight, but I know where it was at. That was the quietest bunch you ever heard, thousands, why, it taken me two hours to press through in a automobile to get up there.

26 And so, the man standing there, and I said, "He said he would serve the God that give him his sight." I said, "That's a great big challenge to the Mohammedan religion, Buddha, Jains, Sikhs, or whatever it might be, there it is." So, nobody moved. I said, "What you so quiet about?"

27 I said, "You know the reason they don't come? Is because they can't do it. And neither can I, but the God of Heaven has raised up His Son, Jesus Christ, Whose witness I am." See? I said, "I saw a vision that he's—he's going to get his sight." And I said, "If he doesn't get his sight, then I'm a false prophet, run me out of India. If it is. . . if he does get his sight, now how many of you will receive Christ as personal Saviour, and forget about your Mohammedan prophet, and so forth?" Just as far as you see, masses of hands, thousands times thousands. There it was, that's it.

I motioned to him, I told the translator I said, "Don't interpret this."

28 I said, "Heavenly Father, it's again a—a Mount Carmel." I said, "You would not let Your Word be defeated, because You've showed me the man that was going to receive his sight." I said, "Let the God Who showed me the vision of his eyes being opened, let Him open the eyes." And he let out a scream, and there he could see as good as I can, anyone else, he run to the mayor of the city.

29 I had to leave the platform, I didn't have no shoes when I got out of there, and pockets off of my clothes. And they had great big strings of people, I—I guess the guards, or something, had them long sticks, you know, holding them off like that. And them people would run over their feet, under their legs, just to touch you, crawl over top of their backs. I had to leave the city, didn't even, we couldn't get out of the city on account of having protection.

30 And that man has testified before the governor, or, the . . . What is . . . ? President, I think it is, up there. And the mayor of the city was witness of it, I had his name, I got it in one of my pockets now, I think, down in the motel, one of the pockets of my coat.

31 And they invited me back up to what? New Delhi? New Delhi? New Delhi, I think it is, where they got a amphitheater there they can put a million people in it. So, I'm hoping to go back. He's still God. Amen. He never changes. The hour is coming.

32 And as I said this morning in the talk, if a man ever once goes into them countries and find the need of those people, then we feel ashamed of ourself. And there's men over there preaching the Gospel, that our little church is supporting as many as we possibly can, some of them men preaching the Gospel without any shoes on. That's right. Missionaries preaching the Gospel with no shoes on, maybe a little plate of curry about twice a week, running through jungles, and everywhere, trying to preach the Gospel, and us building six-million-dollar buildings, and, like we're going to be here forever, and preaching the Coming of the Lord is at hand, don't make sense to me. I—I—I—I don't want get started on that, we're on another subject, see.

Now, last evening . . .

Before we approach the Word, let's approach the Author in prayer. Let us bow our heads.

33 Our Heavenly Father, we are assembled again, tonight, in the Name of the Lord Jesus Christ, our loving Saviour, Thy Son. We have assembled in His Name, because He promised that if two or three would assemble in His Name, and would ask anything, as touching one thing, they should receive it. Now, Father, we're more than that number, but it just shows that Your willingness to meet the Church,

no matter how much it's in the minority, You still will meet with Your people. And we're praying, tonight, that You'll come and bless us.

34 Tomorrow, Sunday, thousands of pulpits will be open around the world tomorrow, God, some of them are already open in the other lands, it's Sunday morning in other lands, we pray, Father, that You'll anoint Your ministers, everywhere. Anoint Your missionaries wherever they are. Your servants that's praying for the sick, God, may they be so anointed that great signs and wonders will be done, everywhere, in every man of every church, and every phase of Christianity.

35 Lord, may there come a time that God will pour out His Spirit in such a way, that the critics will be backed off, and the Church of the living God will be gathered together, like a hen gathering over her brood. Grant it, Father.

36 We pray for this church that's opened the doors to bring us in here. We pray tomorrow You'll bless the pastor, the Sunday school teachers, the choir, and all its activities, its laymen, its deacons, trustees, whatever more. May in the morning, when they gather for the Sunday school class, may great signs and wonders be accomplished, may the Holy Spirit fall in the building, a revival start, slain under the power of God, laying across the floors, everywhere, just be an example around town what God can do when His people come together and assemble themselves to pray.

37 Looking down, tonight, upon this Indian brother, and this woman, and the little children, so thankful, Lord, that—that—that they're here with us, tonight, just to show us, Lord, that truly, it's written in the Book that God is no respect of people. And You—You—You're honorable to them that'll worship You and fear You in all nations. We're so thankful for this, that You are a universal Father to all of us, an Eternal Father. And we pray, Lord, that You'll send Your Eternal blessings upon us, tonight.

38 Forgive us of our sins, as we forgive those that sinned against us, may there be not one root of bitterness left in our hearts, anywhere. May the Holy Spirit purge our lives and our conscience that this Word, that we're fixing to bring forth, might come forth anointed by the Spirit. May It . . . You circumcise the lips that speak and the ears that hear, that It might not fall upon the shallow ground, or upon rocks to be packed away by the—by the birds of the air, but may It fall into good, rich ground of faith and bring forth a hundredfold. Grant it, Lord. We commit it all to You, and ourselves with it, in the Name of Jesus Christ. Amen.

39 I been enjoying these messages myself, what I get out of them on Abraham. It's a . . . Are you enjoying it? Abraham. And approaching

it, I don't know what you're going to say, 'cause the Holy Spirit just leads from one thing to another. And we are certainly enjoying it. We, last, night before last, we had him when he was called of God; last night when we seen him, he had separated himself from . . . fully obedience. And we find that you cannot be blessed and God cannot do nothing for you, till you completely obey Him.

40 Now, there would be just a little instruction I might say to the sick: You might come here, be prayed for, you might have Angels to lay hands on you, and it will never do one thing to you, until you first believe it, and accept it, and confess it, for He is the High Priest of our confession. We've got to confess it first, before He can witness it before God, for He's the High Priest, there to make intercessions upon our confession of what He has done for us.

41 Now, what is Divine healing? Does it mean, now, that we have to wait till tomorrow night to be healed? No, sir.

"Do I have to come to the church?"

42 No, sir. The moment you believe God and accept it as your personal property, it's finished right then. Right.

"When was I healed, Brother Branham? I was saved last week; I was saved night before last; ten years ago."

43 You was saved nineteen hundred years ago when Jesus died for you at Calvary. And every redemptive blessing that God has for you, Jesus said at the cross, "It is finished." Everything is done paid for. Just like, you was in the pawn shop, and God come and took you out.

44 Oh, beautiful lesson in that, we might get to it next week of Ruth and Naomi, the kinsman redeemer. That's a beautiful lesson. So many . . . The whole Bible is beautiful, and just all of It because It's the Word of God.

45 Now, the moment that you can accept your healing or your salvation, if you're walking down the street, if you're, wherever you are, the moment you accept it, that's when you're turned around.

46 I was mowing the grass here about a year ago, in my yard, and—and I was trying, sometime you'd have to get on my overalls and cut a few rounds, then somebody come in, you'd have to go pray for them, go out the back door and change and come back. And I just run out of gasoline, and so I started up on the porch, and I seen an old, beat-up truck stop in front of the house, and a gentlemen come walking up the street, there, the little driveway, and he said, "I'm looking for Brother Branham."

And I said, "I'm Brother Branham."

He looked them overalls over, and everything, he said, "Yes, sir?"

I said, "That's right."

And so, he said, "Well, Brother Branham, I just wanted to see you for a moment, I guess you're busy."

I said, "Never too busy to talk about the Lord."

And he said "Well . . ."

I said, "Won't you come in?"

He said, "No, I'll just set here on the porch."

47 He said, "Brother Branham," he told me where he was from, he said, "I was born and—and dedicated, or consecrated," whatever they call it, "as a Lutheran," he said, "I guess, when I was a little boy. That was the last time I ever went to church that I know of, 'less my mother took me sometime I knowed nothing about."

48 Said, "I'm married," very fine business man, said, "I had a lot of things, a lot . . . a nice car business, and I'd made lots of money." Said, "One day my wife went down to the Pentecostals," I'm going to quote it the way he did, said, "went down to the Pentecostals, and got the Spirits on her." And said, "She" said, "she was having a—a good life."

49 And said, "She come to me and tried to get me to go, and get the Spirits on me, and I said, 'No,'" said, "I said, 'Honey, if you want to go,'" said, "'you go on, anyhow.'" Said, "'Now, remember, if you're changing your life. . .'"

50 Said, "We—we lived an ordinary, American life, cocktail parties, dances, drunk, and everything else." And said, "I was glad to see her straighten up." Said, "She did, it made a different person out of her." And said, "I thought, 'Well, if—if she does that, I'm—I'm very happy that she does it.'"

51 And he said, "'Now, you got the checkbook, any time your little church needs any money, your name is just as good on the check as mine, go on, write them out.'" And said, "'But for me, I—I'm not religious,'" Said, "'If you want to be religious, go on.'"

52 And said that, "Well she was in that little church about a year." And said, "They had a convention up in Tennessee." So, I suppose it was the Church of God of Prophecy, that's where they—they have their conventions up there. And so, he said that she went up there.

53 And said, "I was making a sale, a car, in, out in the—the lot," and said, "to some ladies," and said, "I'd put on my coat, summertime," said, "walk out before them to make my sale." And said, "When I come back, I happened to think, did I give that woman that second set of keys? And I run my hand down in my pocket," and said, "I had a little square tag in there, had a question mark, and on the back of it, said, 'Where will you spend Eternity?'" Well, he said, "I looked and I

thought, 'Well I wonder who put that in my pocket?' And just throwed it over in the trash basket."

54 And said, "Something said to me, 'But that's got to be settled,'" and said, "I reached down, picked it up again," and said, "I got to shaking, and I thought, 'That's right. I'm past forty years old, so I ought to be finding out where I'm going to spend it.'"

55 And said—said, "Oh, now looky here, you're just getting all messed up." So he throwed it down again, tried to turn around, turned the fan on, and so forth, and said he looked back to that again, it just kept ringing in his heart, "Where will you spend Eternity?" He picked it up the third time. And said it got him so nervous till he just couldn't even . . . he went home.

56 Said he heard that the famous evangelist, Billy Graham, was just one state over from him, holding a meeting, said he went over to that meeting, thought he'd talk it over with Mr. Graham. And said, "Mr. Graham had a notable message that night, and he said, 'All that wants to receive Jesus Christ, stand up and raise up your hand.'"

57 Said, "I stood up, raised up my hand." Said, "They took me in the room, and told me, 'Did I believe that He was the Son of God?' And I said, 'Yes, I do.' And they told me, upon my faith, that made me a Christian, and said, 'It's all over now.'"

He said, "Brother Branham, but it wasn't all over."

58 And he said, "I went out, and then I went to another place, and the people was called the Free Methodists." And said, "They told me I had to get sanctified, and get happy and shout, then it would be all over." And said, "They stayed with me," and said, "I got happy, sanctified, and shouted, and it was . . ." But said, "They told me, 'It's all over.' But," said, "it wasn't."

59 And said, "Then I went to a famous Pentecostal brother, who crosses the nation back and forth," one of the largest Pentecostal group, and said, "he said, 'Have you ever spoke in tongues?' 'No.' Said, 'Then you haven't received the Holy Ghost.' Said, 'Then go back in the other tent, and receive the Holy Ghost.'"

60 Said, "They were very nice to me, worked with me, and everything." And said, "I stayed in there, there was some of them stayed with me way in the night." Said, "Finally, the power fell on me, and I spoke in tongues." And said, "And I come out," said, "the evangelist, I went to see him the next day, he said, 'It's all over.'" And said, "Brother Branham, it wasn't all over."

61 And he said, "Then I—I went from there down to the, from there," he said, "I—I went to the *Voice of Healing*." And said, "When I got

to the *Voice of Healing*,” said, “I got with all those brethren there,” and said, “they told me that I had crossed over the separating line in my life, that there was no place for me. Said, ‘The only one straighten you out,’ said, ‘go see Brother Branham, he’s a prophet.’” Now, that’s wrong, but, “They said, ‘He—he’s a prophet, he will be able to look down and see where you crossed the line, and maybe you go back and do something, there’s something that you haven’t done, or, you better go see him.’”

He said, “Brother Branham, here I am.”

⁶² And I said, “Well, Brother,” I said, “I’m not a prophet.” I said, “But the Lord lets me discern things to help out the people, a little, humble gift.” I said, “But I—I don’t call myself a prophet.” I said, “But—but you don’t need a prophet for that, you just need to get straightened out, that’s all. You don’t . . .”

⁶³ I said, “Now, I want to ask you something.” I said, “What Billy Graham told you was the truth,” and I said, “and what the Methodists told you was the truth, and what the Pentecostals told you was the truth, but it wasn’t all the truth.” See? I said, “It was truth, but not all of it.”

⁶⁴ I said, “I believe in accepting Christ as personal Saviour, I believe that; I believe in sanctification, and cleaning up a life, and getting happy and shouting, I believe that; I believe in speaking in tongues, in the baptism of the Spirit, and I believe in all that,” but I said, “that’s not exactly what we’re talking about.”

I said, “I want to ask you something.” I said, “Now, remember, you said for forty years of your life you did not do anything.”

⁶⁵ He said, “Brother Branham, I’ve sold every car I’ve got and give it to preachers and evangelists. I’ve done everything that I know how to do, make reconciliations for what I’ve done in my life.”

⁶⁶ I said, “That wasn’t necessary, you didn’t have to do that.” See? I said, “God never required you to do that.” I said, “You can’t pay your way in, that’s not the idea.” But I said, “His grace is taking you in.”

He said, “Well, what must I do?”

⁶⁷ I said, “There’s not a thing, nothing you can do.” I said, “You told me for the first forty years of your life, that you didn’t care about God, but you picked up a little piece of paper that said, ‘Where will you spend Eternity?’ and *Something* said, ‘That’s got to be settled,’ you couldn’t get over it. Now, you were going down a road *this* way, and all at once you started back *this* way. You didn’t care for God, you started back hunting for Him.” I said, “Right there, where you made your turn, that’s exactly what changed you, right there.”

He said, "Then I've had it all the time?"

I said, "Certainly."

He said, "Well, praise be to God!" See?

68 Not upon some sensation, but did you believe it? See? That's where you got—you got. . . See, now no matter how many sensations of sanctification. . . It is a sensation to be sanctified, it is a sensation to receive the baptism of the Holy Ghost, but when you receive Christ as your Saviour, that turns you around. No man. . .

69 Jesus said in Saint John 5:24, think of it, a handful and two dozen of eggs, see, 5:24: "He that heareth My Word, and believeth on Him that sent Me, hath," present tense "Eternal Life, and shall not come into the Judgment, but hath passed from death unto Life." There you are. See? Right there you're turned around. That's one part of the Holy Spirit.

70 Sanctification is another part of the Holy Spirit. Then when you get so full of It that you can't do nothing else, as Brother Rowe said, He gives you another language then. And trying to. . . He just fills you up, but it takes the Holy Spirit. "No man can come to Me except My Father draws him first. All the Father hath given Me will come to Me." There you are.

71 So, when you have the least, little tinkling in your heart to come to Christ, you do it right away, 'cause that's the greatest thing that ever happened to you, is for God to call you to the Wedding Supper of His Son, I don't know anything greater.

72 Now, to our story, Abraham, we left him last night after he'd went through a great trial. And Sarah had decided that she would give Hagar to him for a wife, and she brought forth a baby and called him Ishmael. And Abraham still knew that that wasn't right, so he went before God. It was God's plan of doing it, but God had promised him the baby by Sarah. And now he was a hundred years old, and Sarah was ninety.

73 And he went before God, and God appeared to him, and come to him in the Name of the Almighty God, which the Hebrew word there means "El Shaddai, the Almighty." And we found out, to break that word down, *Shad* in the Hebrew means, "breast." *Shaddai* meant, "breasted God," a God with breasts to pour His Own strength into His believing children. When they're sick, when they're weak, when the spirit is at low ebb, He pours His strength into them, as they take a hold of His breasted promise and begin to draw, from those promises, strength.

74 Strong One with breasts, oh, I think that's the most beautiful picture. See, what a consolation to an old man, a hundred years old, still standing on God's promise! Now, the Bible said they were well stricken

in age, uh, well stricken in years. An old man, that had holding on to God's promise; and said, "I am the breasted One, and you're no more than a little fretting child."

⁷⁵ Sarah's womb had been dried up for forty years, it was past her menopause period for forty, fifty years before that, hadn't happened a time perhaps, there she was, all the veins in her had dried up, and she was barren. And—and he as—as to be a man, he was as good as dead, wasn't no more *man* to him in that way. And there he was an old man, and his wife real old, and God said, "But I am the Mother," amen, "I'm the Mother, just take, keep holding to My promise and keep drawing, I'm able to do something for you." Oh, I like that.

⁷⁶ And to show him what He was going to do, He changed his name in the 17th chapter, and He changed Sarah's name. That's right. Watch those names, it means something. Why did He change Jacob's name to *Israel*? Why did He change Saul's name to *Paul*? Why did He do all those things? After He overcome and entered into Glory, He said that His Name was changed. In Revelation, it's given a promise to those that overcome, He would make known His new Name. That's right. Every time they overcome, they was given a new name.

⁷⁷ Abraham, when he finally overcome, he was taken from the name of Abram, said, "You shall not be called *Abram* anymore, but shall be called *Abraham*." Give him part of His Name, tacked His Name onto it, *Elohim*. H-i-m and h-a-m, *Elohim*. Other words, "I am the Father of all things," see, "and I'm making you a father of nations, so I've changed, and give you part of My Name, *father of nations*, h-a-m." See? *Elohim*, Abraham. That's a good sentence, did you ever think about that? A great evangelist today, named Graham, G-r-a-h-a-m, Billy Graham, think of it. How that God in His mercy, how He foreknows, and the things that He does!

⁷⁸ Now, notice what He did there, He changed *Sarai* to *Sarah*. Sarai's name, *Sarai*, to *Sarah*. Notice there, *Sarah* means, "princess." And he was, "father of nations." Oh, isn't that beautiful? To that old man and old woman, hundred years old now, the promise is fixing to be fulfilled.

⁷⁹ Now, we find out that after this, Abraham had...he was separated, went out and got his brother, Lot, brought him back in. And when he did, brought him from the enemy that would have killed him, brought him back, thinking, perhaps, maybe he would come on out now, and separate himself from all the things of the world. Instead of that, he went right back down into Sodom; like a hog to its wallow, and a dog to its vomit, they return right back again.

⁸⁰ That's where I've been so plastering that. Get...with...No matter how much I plaster against it, it's going to do it, anyhow. But

on the Day of the Judgment when this recording that's been taken in Heaven, remember, it'll answer against you. That's right.

81 The Pentecostal church, getting cold and formal, going right back into its great depths of organization, and, "As long as we belong to the church, that's all is necessary."

82 You got to be borned again, you got to have the Spirit, you got to have the works, signs and wonders, and so forth, as God promised, and that's where I see the church cooling off.

83 No matter how much I preach against it, I could stand and say women not to wear shorts, women not to bob their hair, they'll do it, anyhow. I can say the Pentecostal churches is putting money in great big things, and getting the fashion, and organizing, and cutting all the rest of them out, just like the other churches did, that fell before them, they are going to do it, anyhow, God said they'd do it. But what I'm trying to do, jerk, and snatch, and pull from there.

84 Today in the meeting, when I was preaching, the Holy Spirit fell upon a little boy, and come there, and spoke in a French language, not knowing one word of French. And a man standing there, didn't know interpretation, two of them, one has been an interpreter for the U.N., spoke up, and the Holy Spirit spoke and confirmed that the Holy Spirit had sent me to go do this work, and to stay loyal to it, and stay with it regardless of what the thing is. They'll be reading it one . . . See, showing right amongst the Pentecostal people. Yes, sir.

85 Brother, you take heed, you flee to the Rock, get to the House of refuge. "The Name of the Lord is a mighty Tower, the righteous run into It, and are safe." The great walls of Babylon is collapsin'.

86 Like over in India when you had the earthquake there, I guess, just the year I come in, be about six years ago. I picked up the paper, the English paper, it said, "I guess the—the earthquake is over." In India, they don't have fine fences, and things, like you all have here, they pick up rocks and make fences. The animals stand around there in the shade of the evening, the little birds go in there and build their nests.

87 One day they seen all the little birds flying away, getting away, and all the cattle wouldn't come in, stand around the walls, and so forth, they went out in the middle of the field and stood leaning against one another in the sun. They wondered what was the matter. Then a great earthquake shook the place, shook the walls down.

88 What happened? All the little birds, if they had been in them little coves there, had got killed. The animals had been standing under those big rock fences and walls, it'd fell on them and kill them. What was it? God, by instinct, letting them know the earthquake was coming, they

fled for safety. If God . . . The same God that called them into the ark, had called them away from the wall, He's the same God.

⁸⁹ Well then, if God can use a cow, and a horse, and a sheep, and a bird by instinct to flee the wrath that's coming, you better get away from these big ol' walls of Babylon and flee to Jesus Christ, 'cause she's going to crumble and fall one of these days. You remember, there was a Stone cut out of the mountain without hands, come rolling into Babylon, and tearing it down wherever It went. And the kingdoms of this world will fall just as certain. Every man-made kingdom has got to sink, so the Kingdom of God can take the right of way.

⁹⁰ Every man-made organization will fall and crumble to the dust, that the power of the Holy Ghost might take the Church and Rapture It into that Place up above. That's right. Yes, sir. They . . . Everything has served its purpose, but we're at the time, brother, when God is calling His people out. The Stone that was cut out of the mountain without hands is rolling in, crashing down Babylon, moving right on over. Get away from the big walls, friend, come into Jesus Christ, that's the only Place of safety or refuge I know.

⁹¹ We see there that Abraham, when he found what God wanted him to do, He blessed him and changed his name, and changed Sarah's name, give them a—a—a sure promise that this was going to happen, then we find him, I believe it's in the 18th chapter, we find him setting out in the field in, somewhere in the desert, hard way.

⁹² My! Oh, I don't know why that keeps bubbling up in me. I . . . Forgive, no, don't forgive me, now, that—that would be wrong. Why is it, brethren? I stood, here not long ago, amongst a big bunch of fine, Pentecostal men, and I said, "You're giving the wrong testimonies. You're always talking about how God is blessing you, how many big things you got, how many Cadillacs you can own, and all like that, that's a whole lot different, what the first Pentecost was, they sold everything they had, and give it to the poor, and went out preaching the Gospel. There's something wrong, somewhere." That's exactly right.

⁹³ There was a fellow raised up, he said, "And Brother Branham, that was the greatest mistake the people ever made." We was in Jamaica. If anybody is here, Brother Bonamore, I guess remember, I don't know whether Brother . . . yeah, was with me, setting out there that night.

⁹⁴ I said, "Do you mean to tell me that you think that God makes a mistake? God don't make no mistake, a man that's led by God. They was led by God to do that."

He said, "Then when the persecution come on, they didn't have any home to go to, I guess you think that was a mistake."

95 I said, "Shame on you! Not know no more, had been in Pentecost as long as you have, know no more about God than that. That's exactly what God had to do, they had nothing to go back to, they went everywhere, scattering the Message throughout the country. God knows what He's doing."

96 Let them be led, sure. God don't make no mistakes, it's you and I that makes the mistakes, God doesn't make it. When you feel led of the Spirit, move on, move on, just keep going on.

97 Here Abraham, he wasn't down in Sodom, seeing how much he could get, he was up there in fields in obedience to God. Probably Sarah didn't have the new dresses that Mrs. Lot had, didn't keep up with all the fashions, yet they said there wasn't a woman in the land as fair as she was. She was a mother, and she also loved her husband so well that she didn't tighten up her dresses and get out on the street, and carry on the way modern Mrs. Lot does, and things like that, she called her own husband *lord*, and the Bible said, "whose daughters you are, as long as you obey the Word." That's right.

98 There she was. And we see them out there, times poor, the herds going down, everything seemed to be, but Abraham was abiding in the promise. Amen.

99 That's where we make our mistakes, brother. It isn't our organizations makes the mistake, it's us in the organization makes the mistake. See? It's all right as long as you, if you'll abide in the promise, but when you do get into these things you begin starchy, want to act like the rest of the world. That's the reason God walks right away from it.

100 I'm looking in the face of one of the greatest historians there is in the United States, and I'll tell you, Brother Paul Boyd, setting right *there*, and I'll tell you one thing, you show me one speck of history where a church ever come into an organization, if it didn't fall, and never rise again. Find it. Never did, never will, it isn't the will of God. We'll get on that next week.

101 Notice, but now, as we go ahead in with Abraham, Abraham abide in the land, he abode right there, where God told him to. And as long as he stayed there, God was with him, when he moved out of the land, a curse come on him. As soon as you move away from the promise of God, then just get ready for trouble. That's exactly right.

102 Now, we find out that one day he was setting out there. Let's give it a little drama so these little fellows here can catch it. Now, I see Abraham setting in the tent door one morning, there was a big oak tree in front of his place there. They claim the oak still stands, they got it preserved, they say, well, there where he had his tent pitched, out there on the desert.

¹⁰³ Lot was down there, my, and I guess if they had had such a thing, he would have had a big cigar, and mayor of the city, you know. And Mrs. Lot, and her daughters, and all of them going around to all the fashion shows, watching the TV, and—and pattern after the—the—the styles of those days. But Sarah stood true, Abraham stood true, they stayed with God, stayed out there.

¹⁰⁴ Now, what happened? One day while Abraham was setting there, along about eleven o'clock in the day, I imagine, he looked, coming up through there, and here come three men with dust all over their clothes, walking along.

¹⁰⁵ You know there's something about it, you can pass right by God's blessing and not know it, if you're not prayed up. I think about that, prayed up.

¹⁰⁶ There was a little, Irish woman come over from Ireland, not long ago, and they said she was on a ship and she was . . . Along about, oh, about time they was getting in New York a great typhoon swept out across the ocean, and the ship was just sending out SOS's, and it was just diving from place to place.

¹⁰⁷ The bands had been playing, they had been doing all the rock-and-roll that they could and all like that. And they started, band started praying, the captain said, "Everybody pray, everybody pray, the way you do in your church." And they, bands begin to play *Nearer, My God, To Thee*. And they all begin going on.

Little, Irish woman begin walking up and down the floor.

¹⁰⁸ And the captain said, "If we can only hold this storm for thirty minutes, we'll come into the harbor, drop anchor." Said, "But if we can't hold it for thirty minutes," said, "we'll be at the bottom of the sea."

That little, Irish woman said, "Glory to God! Hallelujah!"

So the captain walked up, said, "Lady, did you understand what I said?" He said . . .

She said, "I understood you plainly, sir."

He said, "I said in thirty minutes from now we may be in the bottom of the sea, if we can't hold out thirty minutes in this storm."

Said, "I understood what you meant." Said, "Hallelujah! Praise God!"

Said, "Why don't you pray?"

She said, "I'm prayed up, don't have to do any more praying." Said, "I was prayed up to begin with."

Well, said, "Why could you say *hallelujah* like that, and knowing that you might be in the bottom of sea?"

109 She said, "Sir, I'm on my road from Ireland to see a daughter of mine that lives in New York." She said, "I got a daughter in Glory and one in New York, if we go down, I'll see that one up There, if we land, I'll see that one there, I'll see one of them in thirty minutes."

110 That's right. Prayed up! Amen. That's the way to stay, prayed up, be ready for it. She was going to meet one of them in thirty minutes. She knowed it either . . . It didn't make any difference to her, up There, or down here, it didn't. . . she going to see one of them in thirty minutes. Now, that's good, that's fine. That's the way the Church ought to be all the time, prayed up.

111 Abraham was prayed up, setting out there. Lot didn't know, maybe, down in there, what was going on out there in the desert. But when Abraham looked, there was something about that Man walking out there in front that he recognized that looked a little strange. Oh, my! Strange-looking Man, he run out, and if you notice, the very first thing he said, "My," not "My *Lords*." I certainly differ with that Jewish brother that made that remark the other night at Shreveport. Not "My *Lords*," but, "My *Lord*." L-o-r-d, one. "My," capital L-o-r-d, "won't You come in."

112 Now, any of you notice the translator on there? That was Elohim, Abraham called Him. Brought Him in, said, "Won't You come in, set down? I'll fetch You a little water, I'll wash Your feet. Take a morsel of bread." And said, "Then You, satisfy Your—Your desire, then You can go on wherever You're going."

I can just imagine slipping through, and say, "Sarah, Sarah, *shh!* Somebody is out there, get some flour ready, right quick, or, the cornmeal."

113 And how many ever seen a sifter? Is any women here . . . ? Well, what part of Kentucky you from? I used to see Mom with that old sifter, go at the meal barrel, and had a little round thing, like a cheese crate and screen wire over the bottom of it, and dip it up like *this*, and she had an old wedge in there, she'd rub the lumps through when the old meal would get wet. Did you ever see that done?

114 You know, the other day, I bought my wife a coffee mill down here, one of them kind you grind yourself. Why, I haven't ground one since I was a little boy. I . . . It used to be mine, and clean the lamp chimney, you know, get in there with big ol' moon and owl on the lamp chimney. You remember them? Have to run my hands down there and clean them.

115 And I sees Abraham run through, and say, “Say, get, knead some of the—the—the meal right now, and get it ready, make some cakes on the hearth.” Went out and had a servant to take the calf and dress it, and come out and feed these Men.

116 Now, they act like they were strangers, they was from another Country, and they was just passing through. And so, I just imagine, maybe that Abraham got the ol’ fly-bush and got out there, you know, have to go out and shoo the . . .

117 How many knows what a fly-bush is? Now I know there’s Kentuckians here, now. Yes, sir. I remember when company would come, we’d set them out there, and take that ol’ fly-bush, and I had to stand, my poor ol’ arm would just nearly break, like *that*, just shooing the flies, while Mom was cooking. Then, after, you stand by that stove and wipe the sweat, and, with that fly brush, you know, going like *this*, so the flies wouldn’t get around where we *tsk*. We was raised poor.

118 And so, take the butter and the cream, and put it down in the milk house, or, not the milk house, but a little ol’ place, spring down there, and cover it over, the crock, you know, and milk get . . . cream get about *that* deep. I slipped in there many a time, got a cup of it, when she was trying to save it. Oh, what, it was good!

119 Now, we find out that Abraham took this food out there and set it down before these men, and they eat. Now, Abraham was curious to find out what their journey was, because he knowed that One of them there, that main One, was God. He knew That was God, he called Him *Elohim*. So now, what did it represent?

120 We find out two of them rose up and went on down into Sodom, they were going down there to preach, and to call out those that would be called out. And we see that when he got down there and begin to preach, that they didn’t do many miracles, just smote them blind. That was . . . Preaching the Gospel smites blind.

121 But there was, now remember, there is three classes, always. At the Judgment we find out the Bride comes back with Christ; in Daniel, ten thousands times ten thousands came with the Ancient of days, the Judgment was set, and the books were opened; and another Book was opened, which was the Book of Life. See, the sleeping virgin come up for the Judgment. And the book of the ungodly was opened, and He separated the sheep from the goats. But the raptured Church come back with Him.

122 Jesus comes three times: He came first to redeem His Bride, He comes the second time to catch Her away, He comes the third time with Her; to redeem His Bride, to receive His Bride, and to bring Him

and His Bride back as King and Queen over the earth, set on His father, David's, throne.

¹²³ And now, we know there is three classes of people all the time. We notice it today, there has been Lutheran, Methodist, Pentecostals. There is the sinner, the ungodly, the sleeping virgin, and the true virgin, always. Now, we find out there was the Sodomites; there was Lot, the lukewarm church; and here was Abraham, had separated hisself from them, and was living apart. Now, the very word *church* means "separation."

¹²⁴ Israel was the people of God until they came into the wilderness, and being called out, it was then the Church of God. *Church* means "called out, set aside." And Abraham was the elected Church; Lot was the sleeping virgin, or the formal church; and then there was the sinner, the Sodomites.

¹²⁵ Now watch, the Sodomites, and the formals down there, Lot in his formal condition, now, he was a good man, no doubt, It said, "The sins of the city vexed his righteous soul." But there was a elected Church, called, predestinated by God, Abraham, called when he was seventy-five years old, given a promise, to let the trial say it would be for sure. Wait till we get over in a little farther here, where He made it positive sure.

¹²⁶ All right. Told him about the child he was going to have, and Abraham did not stagger at the promise of God. No matter how many extra dollars laid down here, and how rich he could be in Sodom, and what he could do, he stayed with God, kept the promise, that's the elect Church. There's some of them in the Methodists, some in the Baptists, some in the Pentecostals, the elected Church will be called out of all the groups. That's right. That's the one that hears the Voice.

¹²⁷ When Jesus came, the Lord Jesus Christ, why didn't they recognize Him? They never recognize it till it's too late.

¹²⁸ They never knew Elisha was the prophet of God. Why, they sent their children out to tease him, called him baldheaded, because he went baldheaded when he was a little boy. They didn't know nothing, they didn't believe he was any prophet, certainly they didn't.

¹²⁹ They never do believe it. Didn't Jesus say, "You're whited walls, you—you polish the walls of the prophets, and you're the one that put them in there?"

¹³⁰ Look at Jeremiah, Isaiah, any of the prophets, they didn't recognize it till it was all over. And when John came, they didn't know what . . . Jesus said Hissself, "That was the Elijah that was spoke of." And they had done, done to him what they listed, and even the disciples didn't know it was, John was that Elijah.

¹³¹ And when Jesus come, they didn't know He was Jesus, they didn't recognize Him to be the Christ, but those who were ordained to Eternal Life, "My sheep hear My Voice," they recognize it.

¹³² Let's come on down, Saint Patrick, you Catholic people that call him a Catholic, I wish you would produce the history for it. He wasn't a Catholic, he protested the bishop at Rome. That's exactly right. His school was up in Northern Ireland. He didn't believe in that one-man control, he believed in the Holy Ghost controlling. Yes, sir. He also believed in the baptism of the Holy Ghost, and speaking in tongues, and—and the power of the Spirit.

¹³³ Saint—Saint . . . What was I trying to say? Columba did the same thing, Saint Martin did the same thing, Irenaeus, the same thing, they all believed in the power of God, in Divine healing, the power of the Holy Ghost, all of them early saints.

¹³⁴ Then they had a bunch of bishops that was starchy, and they wanted to make an organization, and they organized the church, and conglomerated sin and some church superstitions together, and made their organization. From that come the mother organization, from that come every one of the rest of them right out of it.

¹³⁵ Read Revelation 17 and see if it ain't, the mother whore, and her daughters were harlots. What is a *harlot* but a *whore*? Same thing. What makes that? Committing spiritual fornications against the true Father, the true Husband, taking man-made doctrines and creeds, taking the people, getting formal, bringing them into an old, formal worship. We worship God in Spirit and in Truth, God seeks such to do so. Yes. Sure, it is.

¹³⁶ Now, we find out that Abraham, Abraham stayed out there, he was elected, the called-out Church. And remember, the Man that was in human flesh, the Man eat the flesh of a calf, He drank the milk from the cow, He dranken bread and had but- . . . eat bread and had butter on it, drinking the milk from the cow, and Abraham called Him *God*. Look, take . . . Look at the translators, run it down, find out if that's right, Elohim, God. Now, I want you to notice, it was representing something, something that we want to let you, positive, see it.

¹³⁷ Now notice, then we find out that when the two men went down, the preachers went down to preach, two Angels went down to preach in Sodom, they never done this, this thing, the sign, that they went down there and showed their sign, that they come to bring them out, but it wasn't the same sign the elected Church got.

¹³⁸ The elected Church got another sign. And now notice, what the Church out there got, the One that stayed behind with the elected Church, you remember when He was talking? He said, "Abraham,"

called him by his new name that God had just give him, “Abraham, where is Sarah?” S-a-r—r-a-h, her new name. Why, He was the One that give it to them! Yeah.

139 Someone said, I’ve made the statement many time, said, “Brother Branham, you don’t believe that man was God?”

140 I said, “The Bible said It was God.” See? He did. He’s the Creator, He can do anything He wants to. He just picked up some petroleum, and cosmic light, and calcium, and potash, and, “Phew!” blowed into it, and stepped into the body, come down. That’s exactly the way He did it, He had Angels there the same way. He can do the same thing.

141 Where did we come from? Who made the earth? Where did He get the stuff to make the earth out of? Tell me where He went out and got it at. The very earth that we’re setting on is the Word of God made manifest. This pulpit is the Word of God, *this* is the Word of God made manifest. God spoke it, and He’s a Creator, and He made it out of things that, not, wasn’t here to make it with, He created it. Got a purpose, He can create, He can do whatever He wants to, He’s God.

142 Abraham called Him *God*, that’s Who He was. Abraham ought to know, he talked to Him, been talking to Him all of his life, I guess he ought to know Who He was. Yeah. Sure. Told him, “*I, I* am going to fulfill this promise that I made you.” Who was the One talked to him back there? “*I, I* am the One,” He said. And notice, then when . . . He said, “Abraham, where is your wife, Sarah?” Abraham, not *Abram*, *Abraham*.

143 And God, in the previous chapter, had just give him that name of Abraham. They didn’t have newspapers and televisions and—and things in that day, Abraham was out there by himself, out there, him and his wife and his—his people, his servants. And so, God had appeared to him, and changed his name, and the Angel called him *Abraham*, changed Sarai’s name to *Sarah*, and called her name *Sarah*, “Where is your wife, Sarah?”

144 How did He know that he was even married? How did He know, being a Stranger, that his name was Abraham? How did He know He changed his name from *Abram* to *Abraham*? How did He know that He had changed *Sarah* to *Sarah*? And how . . . ? Or, *Sarai* to *Sarah*. How did He know these things?

And Abraham said, “She is in the tent behind You, back *there*.”

145 He said, “I’m going to visit you, Abraham.” In other words, “I promised you that I was going to give you this child, and you’ve believed My Word, now I’m going to visit you according to the time of life, and you’re going to have this baby.”

¹⁴⁶ And Sarah, ear-dropping in the back, she said within herself, now, she said in herself, now remember, down in her heart, “Would I ever have joy, me an old woman, ninety years old, grandma, great-great-grandma, and my husband, old, my lord out there, he’s old, a hundred years old, and here I am ninety years old, and I’d ever be as a young woman again?” She thought, “*Ha!* That’s funny!” And she laughed.

¹⁴⁷ And the Angel said, “Why did Sarah laugh?” And not only that, but He said, repeated the words to Abraham, what Sarah thought in her heart, “She said, ‘How could it be?’” Amen! There you are. Setting with His back turned to the tent! Then Sarah really was scared, she seen what she had done. “Why did Sarah laugh, saying within her heart, ‘How can I ever have pleasure with my husband again?’” But His Words was confirmed, He was God.

¹⁴⁸ Now, what was it? Now, Jesus referred to that same thing, and He said, “As it was in the days of Lot, so will it be in the coming of the Son of man.”

¹⁴⁹ Now notice, “Why don’t you get out and hit those big nerve centers?”

¹⁵⁰ I wasn’t sent to those nerve centers; to the elect Church, that’s where. They’ll never believe it, I know standing here at nighttime when I was having that discernment the other night, and feel it right now, there’s many in here don’t believe that. Don’t tell me, I can call your name. That’s right. Don’t tell me. That’s right. That’s right, I know your sickness, God can tell me right here your sickness, certainly. I feel it. Why you trying to play a hypocrite about it? Why don’t you be what you really are? One thing, you’re scared, I don’t blame you, one word against It will never be forgiven.

¹⁵¹ But I want you to know that the Scriptures is not no mysticism, as some of you preachers think it is, It’s not no telepathy. God have mercy on your sinful soul! You don’t need a pulpit, you need an altar. That’s right. Get right with God. Remember, a word against It will never be forgiven in this world, or the world to come. Now, you say, “It’s not me.” Don’t tell me who you are, I know. See? Yes, sir. So now, listen, I’m just warning you. Remember, God promised that would happen. Amen.

¹⁵² Notice, He said. . . Watch, what was it? God in human flesh. And God would represent Himself, again, in human flesh, just before the coming of the Son of man. What flesh? Your flesh, my flesh. God, coming down from Heaven, God longing for fellowship. How people. . . ! It seems to be like there’s so much mental theology about it, you fail to get the discernment of the Spirit.

153 Like a guy was trying to tell me the other day about being three Gods, Father, Son, Holy Ghost. *Father* is a dispensation of the Father, it wasn't three Gods, three offices of the same God, the Fatherhood, the Sonship, the Holy Ghost, the same God in each One. Didn't have to have no Nicene Council for that. It's God, the same God always, one God. He was in the Fatherhood, that's the reason Matthew said, "Baptize them in the name of the Father, Son, and Holy Ghost." Not three Gods, one God in three offices, Father, Son and Holy Spirit, three attributes. Certainly.

154 He was in the Pillar of Fire as God, Jehovah, He, no one could touch Him, sin was so far from Him, He couldn't get near them. Then He come and overshadowed a virgin, created a Blood Cell in her womb, the Child come forth, Jesus, holy body, neither Gentile, nor Jew, God's Own Blood.

155 And then the great Holy Spirit came down from Heaven, the Spirit of God, like a dove descending, and went on Him, "This is My beloved Son," correctly on the right translation, "in Who I am pleased to dwell in." "My Father dwelleth in Me." Ask any good translator of the Scripture and find out if that's not in the Hebrew. Yes, sir. "In Whom I am pleased to dwell."

156 Jesus said, "The Son can do nothing in Himself. Not Me that doeth the works, but My Father, He dwells in Me, Emmanuel." Not another God up *there*, and another One *here*, and another One down *here*, that's heathen, one God in three offices. God the Father Almighty came down and dwelt in His Son Christ Jesus; He gave His life trying to find Hissself back to fellowship with His people, trying to get back.

157 No one could pay the price, all sinners. And His Own Son was made sin for us to take away our sins, and that would let the same Father God in the form of the Holy Ghost came down and dwelt in us, and work through us, like He did His Son that was created. Amen. There's your truth.

158 You got one side of the road, over *here*, saying, "God is *one*, like your finger is *one*, He can't be His Own Father."

Got them over *here* saying, "He's three different Gods."

159 Well, if He's three different Gods, then God the Holy Ghost, and God the Father is two different People, then the virgin was conceived by the Holy Ghost. Which One was His Father? Got one Father. The Holy Ghost and God is the same-Self Spirit, that's correctly. Then in that . . .

160 Oh, it's not mysterious. If He had . . . If—if a man was . . . If Two was His Father, then He's a illegitimate child, sure enough, spiritually. See, it's all scrupled up, it don't make sense. The only thing, that men

try to figure it out with their head, instead of letting their heart go to God. And God would reveal those things to them, if you just let Him do it. Yes, sir.

¹⁶¹ He can't be His Own Father, Jesus couldn't be the one Jesus, one God, all like that, He was created by God the Father. Right. And God the Father dwelt in Him that He might use His Blood for sanctification, and cleanse His Church with that same Spirit, to live in His Church, to perform the works and the signs, and fulfill the Scripture that He promised, "In the last days, as it was in the days of Sodom, so shall it be in the coming of the Son of man." [Blank spot on tape—Ed.] . . . ? . . .

¹⁶² That's it, learning what somebody else . . . What did Jesus say to Peter? "Blessed art thou, Simon, son of Jonas, you never learnt this in the seminary, flesh and blood never revealed this to you, but My Father which is in Heaven has revealed this to you. And upon this rock I'll build My Church, and the gates of hell can't prevail against it." That's the reason He give him the keys, he had the revelation, it's revealed truth.

¹⁶³ Oh, the, them—they little things that they fight over and separate themselves, it shows it's not of God, or they wouldn't separate themselves like that. Why don't you come together and be brothers, sisters? Let the power of God work among you, it'll work it all out. God's the Tutor of the Church, the Holy Spirit, that's correctly. You don't have to use all your life just trying to learn something like that, the best thing you know you're saved and call- . . . start walking with God, what He wants you to know, He will reveal it to you.

¹⁶⁴ There was God Almighty, made flesh in a commemoration that . . . Jesus said, "A little while and the world seeth Me no more, yet ye shall see Me, for I will be with you, even in you, *in you*, to the end of the consummation," all the way down to the end of the world. Jesus Christ the same yesterday, today, and forever.

¹⁶⁵ He's here. It's Christ working in you, and me, and the rest of us, trying to bring His Word together to confirm, and to fulfill His Word. Why did Jesus heal the sick for, Matthew 12? Matthew 8, I believe it is. He said, "That it might be fulfilled which is spoken of by the prophet." The Word of God needs to be fulfilled, this is the hour.

¹⁶⁶ Telepathy, they call it, they called the same thing there, a devil. He said, "It's unforgivable to call the Spirit of God that's working, a thing like that." I want you to think about that 'fore you go to making your decisions. There's a new ministry that God has confirmed, and we know it to be the God's truth, but *somehow another* it just won't work here in—in America, it does at other places, now, greater than what we have here.

167 But you see, we just—we just sinned away our day of grace, that's all there is to it. I predicted that in 1956, and it's been that way ever since, constantly falling. See? But God will pull out that elect Church, He's—He's duty bound to do it, He said He would do it.

168 Now, look at that Angel with His back turned, told Sarah what she was thinking about. If that ain't the Word of God, I don't know it. The Bible said in Hebrews 4 that "The Word of God is sharper than a two-edged sword, and even a Discerner of the thoughts of the heart, mind." Right, It discerns, It's the Word of God. And the Word of God is in you if you'll let the Word, because He is the Word.

169 "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelled among us." See that? Then that same Word, Christ, the promise, the Holy Ghost, you call It the third Person of the trinity, that's fine, that's what It is, Christ, the Holy Ghost in you, He was in a Pillar of Fire once, then He come, was made flesh, now He's come in your flesh.

170 What's He doing? God condescending, trying to draw near to His people so He can be loved and worshipped. And we have, in the Laodicean Age, turned Him on the outside, He's knocking, trying to get back in.

171 "As many as I love, I rebuke and chasten, repent," He said. Here we are. That's God, that's God our Father in the form of the Holy Ghost trying to get back into our lives to control us. He's got to have a Church to make, as I said last night, that Capstone come on, It's got to come on there perfect, and the Church has got to draw into perfection.

You say, "Perfection?"

That's what He said, "Be ye perfect, as My Father in Heaven is perfect," God.

172 Let's take a notion, let's take a—let's take a little example here for a minute. Notice this, now, as I was saying this morning, if a grapevine has grape life in it, it'll bring forth grapes.

173 Now, this Pillar of Fire that went with the children in the wilderness, anyone knows that That was God. We know that That was God, He told Abraham, uh, told Moses, "I AM THAT I AM. And I have seen the affliction of My people, and heard their groans by the reason of the taskmasters, and I've come down to deliver them."

174 Now, that was the Pillar of Fire in that bush. You believe that? The Angel of the Covenant. Well, it was a . . . It landed on Mount Sinai and wrote the commandments. Even if a animal touched, it had to be killed. What was it? Because there was no sin offering, a animal.

¹⁷⁵ See, when the Old Testament, when they offered a sin offering, they took a little lamb, laid their hands upon it, confessed their sins, and they cut its throat. And when the little fellow was dying, kicking, and bleating, why, the blood got all over the hands of the worshipper, and then he felt the death going out of that animal as it straightened out and died, and he knowed that that animal was dying in his place.

¹⁷⁶ But the Bible said he went out with the same desire he had when he come in, 'cause see, when that blood cell was broke, that animal spirit could not come back and coincide with the human spirit. The animal has no soul, so they could not come back, so therefore he went out with the same conscience. But when a man, by faith, come, lays his hands upon the head of Jesus Christ and feels His suffering for your sins, and when that Blood Cell was broke on Calvary, not only the life of a human being come back, but the Life of God comes back from it and makes you a son and daughter of God.

¹⁷⁷ Watch when that Pillar of Fire was made flesh, and dwelt among us. How did we find Him the other night, what He did? How they knew Him, by discerning the thoughts of the heart. They knew That was that Prophet that Moses spoke of, He claimed to be that, they knowed it was, that's the way He was. Now, He turned back to That again, did you know that?

“Oh, no, Brother Branham.”

Oh, yes, He did, too. He said, when He was here on earth, He said, “I come from God, and I go to God.” Is that right?

¹⁷⁸ And after He was dead, buried, rose, and ascended on High, Saul of Tarsus was on his road down to Damascus one day to put the people in jail that was worshipping, and all at once a great Light flashed before him, and he fell to the ground. And that great Light was so bright that It put out the eyes of Saul, he was blind for a season. And He said, “Saul, Saul, why persecutest thou Me?”

He said, “Who are You, Lord?”

He said, “I am Jesus.” Went back to the Pillar of Fire again.

¹⁷⁹ And we got the picture of It right with us, the Pentecostal church. Hallelujah! Now, is It the same Spirit? Is It the same Pillar of Fire? George J. Lacy, the head of the FBI, fingerprint and document, you . . . there's his document wrote on it, said, “The Light struck the lens.” Said, “There's no psychology about it, 'cause this mechanical eye of the camera won't take psychology.” Struck the lens.

¹⁸⁰ Got another one right up here at the other place, got them in Switzerland and in Germany. They want to know if their *pictures* would

take It, the big German cameras come out, and I was standing there, I said, "Certainly, if God will permit it."

There I come out there and was talking, and I said, "Now, It's coming."

¹⁸¹ And this German, just standing there, would whirl his pictures, taking them, and when it did, it showed the Holy Spirit coming down, showed when It . . . Showed the man over there with his collar turned around, and I said to him, by the Spirit, "You're standing there like a priest, but you're not a priest. You're not even a German," I said, "you're an Italian, you're a leader of twenty thousand communists. You run off with a party, you got a little orphanage up in the mountains. You didn't eat your breakfast because you got stomach trouble. That's THUS SAITH THE LORD." I said, "Eat your breakfast, Jesus Christ makes you well."

He set down and started eating as hard as he could, he crying.

¹⁸² And they took the picture of the Holy Ghost coming down, when It descended, when It was anointing, and when It went away, right straight in the daylight, standing there. What is it? Not psychology! Are you so far away from God, my brother? Not psychology, the camera knows more about it than you do.

¹⁸³ Now, is It the Holy Spirit? Well, if It does the works of Jesus Christ, It's the same Spirit was on Him. Then you can rest assure that you who believe in God, and believe you have the Holy Ghost, that That's the same Holy Ghost, because It's doing the same thing It did when It was on the real Son of God. When It comes upon sons and daughters of adoption, It does the same thing It did there.

¹⁸⁴ If I told you I had the spirit of John Dillinger, you'd look for me to have two big guns, if I had his spirit. If I had the spirit of an artist, you'd expect me to paint the pictures of the waves out there, catch them beautiful waves and paint them; if I had the spirit of an artist, I could do it. If I had the spirit of a mechanic, I could listen to your car and tell you what's wrong with it.

¹⁸⁵ If I tell you I got the Spirit of Christ, then do the works of Christ. You can't believe me, why, believe the works, believe that God sent It. Because I don't join up with the organizations and things, you don't want to believe it for that, then believe the very works and get saved. That's right.

¹⁸⁶ I know it's hard, I don't know why I say it, but it's—it's got to be told somewhere. It's got to be truth, it's got to be made known. At the Day of the Judgment, I'll meet you there, in the Name of the Lord Jesus, He will still confirm that it's truth, but it's in His Bible, "And heavens

and earth will pass away, My Word shall never.” Amen. Come back to God, that’s the call. Get back to God again.

¹⁸⁷ Abraham called Him *Elohim*. Turned His back, show you what God did then, ’cause Abraham recognized that That was God in human flesh dwelling right here with him, talking with him.

¹⁸⁸ Jesus said, in other words, He said to . . . You know what the Angel of the Lord did down there at Sodom? Look what the Sodomites were doing, they were buying, and building, oh, my, contractors all over the country, buildings.

¹⁸⁹ Did you ever see such a time? I can’t even go rabbit hunting no more at home, the, it’s all housing projects where the farm was. I don’t know what we’re going to do to eat. Building, building, that’s exactly what Jesus said would take place. Did He say it? They were marrying, giving in marriage, like in the day of Noah. Look at the Reno, Nevada’s, and look here.

¹⁹⁰ This nation would be better off if it had—if it had, I better not say that. All right. But, anyhow, it’d be better to have three or four wives than, I’d rather stand before God with three married women, or five married women standing by my side, than to stand there with one wife, and running with another man’s. Yes, sir. I’d have a better chance before God.

¹⁹¹ You can’t force sinners to take a Christian’s duty and do that, they can’t do it until they’re borned again. That’s right. We’re a long ways from being a Christian nation. How would we open up every bootleg joint that’s on the corner, and run the things the way we do, call ourselves Christians? That’s not Christians, no more than a hog knows about a sidesaddle.

¹⁹² Well, you couldn’t call that Christianity, we’re no Christian nation, no, sir. There’s Christians *in* this nation, but it’s not a Christian nation. I thank God for the Christians that is in here. “It’s not all that saith unto Me, ‘Lord, Lord,’ will do . . . will come in, but the one that doeth the will of My Father which is in Heaven,” that’s the one that comes in.

¹⁹³ What’s the use of being a halfway? What’s the use of having a lukewarm church? Either be red hot, or—or ice cold. Don’t claim Pentecost, ’less you live Pentecost, don’t jump no higher than you live. That’s right. It’s a shame, it brings a disgrace upon the rest of them. It ain’t the bootleg joints, so much, that’s hurting the unbeliever, it’s these people that claim to have *something* and acting like the world, that’s what’s the stumbling block.

¹⁹⁴ A church that’s supposed to be on fire for God, and going around calling the very Spirit of God that comes, saying, “It’s—it’s mystic, it’s telepathy, it’s all *this*, *that*, or the *other* one,” because we don’t belong

to their organization. Shame on you! God have mercy on your sinful souls. You'll meet that at the Day of Judgment, and perhaps, before you get to Judgment, that's right, 'cause God promised it.

¹⁹⁵ Oh, we're in a terrible time, friends. Oh, the world is sinking, the nation is dying.

Nations are breaking, Israel's awakening,
The signs that the prophets foretold;
The Gentile days numbered, with harrows
encumbered;
"Return, O dispersed, to your own."

Day of Redemption is near,
Men's hearts are failing for fear;
Be filled with God's Spirit, your lamps trimmed and
clear,
Look up! Your redemption is drawing near.

¹⁹⁶ Oh, what a day that we're living in! What if Paul was living in this day? What if Saint Peter was living in this day, and to see Pentecost in the condition? He'd shake you, he certainly would, 'cause he had the Holy Spirit in him, he certainly would.

¹⁹⁷ Now notice, I want to show you what God promised to them overcomers, what God did to those overcomers. I just got fifteen minutes to let out in time. Let's see what God did, right there, when Abraham recognized it, and said, "Yes, that's God," called Him *Elohim*, "My Lord," not "My Lords," "My Lord." "My Lord," he said, capital L-o-r-d. Notice what he called Him.

¹⁹⁸ And when he recognized Him, and knowed what it was, and he asked for mercy for *so-many* people, *so-many* people, and finally he got from fifty down to ten, still couldn't find them in—in Sodom, or He would have spared the city, but He couldn't even find them in all the church, down there there couldn't be five, or, ten honest people, he only got three out, had four, and one of them turned around, looked back, his wife. She didn't want to leave her fine Hollywood things, and her nice place, you know. And she turned to a pillar of salt.

¹⁹⁹ Don't look back. "He that puts his hand on the plow, and even turns to look back, is not worthy of plowing." That's what's in this church, brother. You put your hands on the plow and called yourself Pentecostal, filled with the Holy Ghost, stop looking at the world, and acting like the world, and polishing yourself like the world, with all this kind of stuff, and having worldly things, and staying home watching television, instead of come, prayer meeting, while sinners come to the altar, and never get a move out of anybody, come, not interest, anymore.

200 Let me give you a little warning, Ezekiel the 9th chapter, the Bible said, told the marker with the—with the Holy Spirit, “Go through the city, and set a mark upon those who sigh and cry for the abominations that’s did in the city.” How many ever read it? Sure. “Don’t mark nobody else but them.” Count on your fingers and hold them up to me, how many people, can anyone in this building mark that sighs and cries day and night for the abomination done in this city? I don’t see a finger.

201 “Set a seal *only* on those who sigh and cry for the abominations did in the city.” Lot of them even scared to preach out against it, lot of them afraid. God give us men with backbone instead of wishbone. Yes, sir. Give us another John the Baptist, send him forth, anoint him with the Holy Ghost, that’ll not pull any punches, but stay with the Word. And if he stays with the Word, don’t be afraid, God will back His Word.

202 I’ve come in all kinds of tight places, where devils, and everything else raised up, I seen them smitten blind, struck down, and everything else. Don’t fear, stay right there at the Word, watch what God does; just be sure that you’re right with God. Stay with that Word, and watch what happens.

203 If Brother Arganbright is setting near, he could tell you the story, I was thinking now of fifteen witch doctors on one side, and fifteen on the other one, called up a storm to blow away the tent in Switzerland, or, I believe it was Fra- . . . Germany. Going to blow away the tent, told us they was going to do it, and set there and cut those feathers and started going through maneuvers, “Father, Son, Holy Ghost, *blrr, blrr, blrr*. Father, Son, and Holy Ghost,” three high words, they said. All like that, and here come the storm up.

204 Brother Arganbright will tell you same, where tens of thousands of people, the tent jumping up and down. I said, “Pray, Brother Arganbright.” I said, “Brother Lowster, don’t interpret this.”

205 I said, “Heavenly Father, I landed off that plane up here in the Name of Jesus Christ, because You sent me here, You promised that You would take care of me. What can I do in a case like this? I rebuke this storm, in the Name of Jesus Christ.”

206 In one flat second that storm parted right over the tent, and moved back, thunder begin to roll back, like *that*, and thousands run to the altar to get saved, and the witch doctors was defeated.

207 That man setting out in the meeting, trying to throw one of them spells on me, to make me bark like a dog, to show off in there, he didn’t know, setting there. And I kept feeling that odd spirit, I thought, “I hate to call that because he’s somebody’s friend.”

208 Jesus said, “Let them grow up together, you pull up the wheat when you pull up the weeds.” And I kept going there, and he kept on.

209 After a while the Holy Spirit kept speaking to me, I turned, I said, "You deceiver! Why would you come into the meeting, the service of God to try to deceive somebody?" And he kept looking around, like I was talking to . . . I said, "It's you I'm talking to." I called his name. I said, "Because that you did this to the Spirit of God, somebody will pack you out of here." And he's still paralyzed. See?

Wrote a letter, and said, "What must I do?"

I said, "Repent!"

Said, "Come, take this off of me."

210 I said, "I have noth- . . . I never had nothing to do with it coming on you, you brought it on yourself. The Bible said, 'It's far better that a millstone had hanged at your neck, and you drowned in the depths of the sea, than to offend the anointed of God.'" That's right. We've lost our fear for God, the respects for Christians. Oh, how we ought to get back to God!

211 Watch what God showed Abraham here because he believed the Word, watch what took place. What did He do to Sarah? You know what He done to Sarah and Abraham? Showing what He's going to do to all of Sarah and Abraham's Seed, the Seed of Abraham, what He's going to do. You know what He did? Watch what they did immediately after that, they took a long journey from where they were camped at, up there, Sodom, all the way to Gerar, down in the Philistine land, about three hundred miles.

212 That's quite a long walk for an old man a hundred years old, and little, old grandma with a little shawl on her shoulders, going along like *this*, three hundred miles on a walk. It wasn't that way, He turned them back to a young man and a young woman. I can prove it, He did. And that's a promise to all his Seed that'll take His Word, and hold on to It like that.

213 He turned Sarah back to a young woman so she could have that baby. I want to say something, now, you listen to your doctor, I'm your brother. Now look, if she was that old, He'd have to strengthen her heart, or she could not go in labor, ninety-year-old woman, that's right, He'd have to patch up her heart.

214 The milk veins from her breast had dried up. They didn't have . . . Women didn't smoke cigarettes in them days, so they just raised their baby on their breasts, you see, and didn't give it cow's milk, so they—they—they had to feed them through their breasts. And the milk veins was dried up. Just look what a condition! He'd have had to patch her up. God don't patch up, He makes new. Yeah.

215 I can see Sarah turn back to a lovely woman, about twenty-five years old; I can see Abraham about twenty-five, or thirty years old.

I can hear Sarah say, one morning wake up, say, "Honey, did you know, that hump is going out of your shoulders?"

216 I can hear him say, "Darling, them pretty, brown eyes that you used to have, come back. And the coloring is coming back into your hair again." Oh, my! Yeah.

Now, you say, "Now, Brother Branham!"

217 Wait a minute, wait a minute, see, the Bible is a love Story to the believer. Now, when I go overseas, Mrs. Branham writes me a letter, and she said, "Dear Billy, I'm setting here tonight, I've got to put the children to bed, I just got through praying for you, I know that God is blessing you."

218 See, that's what she's saying, but I'm reading right between the lines, I love her, see, I know what she's talking about. She won't tell me just all about it, but course I know it anyhow, way she's writing.

219 Well, that's the way you read the Bible, between the lines. God has got . . . That's the reason He hid it from the eyes of the wise and prudent, them say, "I've a Ph.D., a D.D.D." You know what D.D. stands for? Dead dog. So, I tell you, brother, what, we don't need that today, we need, not some *theology*, but *kneeology* is what we need. Yeah. Well, the Bible called it *dumb dog*, so it'd just be as bad, you see, said they were dumb dogs, D.D.'s.

Now, notice, there he was in there.

220 "I got *this* and I got *that*." Well, that's all right, I like to have Jesus. They perceived that Peter and John were ignorant and unlearned, but had to take notice they had been with Jesus. Neither one of them could sign their name, or anything, but they knowed they had been with Jesus, that's what we got to do, know that they been with Jesus.

221 Now, when you read the Bible, He's hid it from the eyes of the wise and prudent, and will reveal it to babes, such as will learn, so when you go to reading this here, now watch what happen, to show you that that's what He done. The first thing . . .

Now, you say, "Oh, Brother Branham, they were just . . ."

222 No, the Bible said they were well stricken in years, that's right, well stricken in years. Now, my legalistic brother, I don't want to pinch you very hard, but I want you to know I—I can still pinch just a little with the Word, see. I don't want to hurt you, but I want you to watch what taken place.

223 He goes down into Gerar, and when he got down there, I'm going to take your side of it, here's little grandma coming along, nearly

a hundred years old, little dust bonnet, and little shawl, you know, lumping on. And you know, Abimelech down there in Gerar, he was a king, and he was hunting for a wife, and all those pretty Philistine women, but when he seen little grandma, he said, "That's the one I've waited for!"

224 Oh, Abraham said, "I . . . You show your kindness to me, you say you're my sister." Which she was. Said, "You say you're my sister." Because, see, in them days (I might put a plug in here if the preacher want to preach on it sometime, you might run it on through the Bible.) remember, men had as many wives as they could afford to have, but no woman could have two living husbands at the same time. David had five hundred wives, but not one of them had another husband. Um-hum. I better stop, right now. See? All right. If they only knowed the truth of that, it'd tear these churches wide open, that's right.

225 Now, notice what would take place if you just get to where God could reveal some things to you of the Spirit!

226 Now notice, now, he said, "Now, they'll kill me, and save you alive." Cause as long as he was married to her . . . Said, "You say you're my sister, and that'll go well with me."

227 Now, here was Abraham going down there, and here was little Sarah, little grandma, you know, coming along, and Abimelech said, "Oh, there's a beauty, that's the one I want, grandma!"

228 No, that sounds silly, doesn't it? See? It wasn't, she was a beautiful woman. Sure, she's young again. Oh! Don't worry, mother, it's coming someday, watch dad, just be the Seed of Abraham, have that faith, that's what it takes. "We being dead in Christ, we're Abraham's Seed." But you have to be dead in Christ, take on Christ, the Holy Ghost in you, that's Abraham's Seed, and He will rise you up again, old age won't mean a thing.

229 I asked a *science*, here not long ago, I said, "I pray you tell me something. Is it so that every time I eat, I'm made out of the dust of the earth, and every time I eat food then I renew my life?"

He said, "That's right. Makes blood vessels, and—and the blood, you get new blood from your food," and said, "that makes new life."

230 I said, "You know, when I was sixteen years old, I eat the same food I eat now," and I said, "every time that I eat, I got bigger and stronger, now no matter how much I eat, I'm getting older and weaker. If I'm renewing my life, where is, what's happening to it? Tell me, I got a jug of water and a glass of wat- . . . setting here, and I start pouring water out of this big jug into this glass, and it starts filling up, and gets half full, and I start pouring faster, and it keeps going down all the time,

scientifically prove that to me.” Can’t do it, I can by the Bible, it’s an appointment. That’s right.

²³¹ That’s right. God has appointed, when He seen you and mother at the right age, when you were young and married and happy, remember it, dad? Before the children come on, the first thing you know, she’s the prettiest thing you ever looked at. Oh, my, you just thought she was a beauty; and how she admired you, standing, them straight shoulders.

After while, you looked around, and say, “Mother, there’s wrinkles come under them pretty eyes.”

“Yes, Dad, some gray is coming in *here*, too, sliding out on top.”

²³² What’s the matter? See, death has set in, it’s going to corner you someday, but listen, in the resurrection there’ll not be one thing that symbolizes death, we’ll be anew. Hallelujah!

²³³ I’ve got about four or five hairs left on top, and I was combing them a few days ago, or some time ago, combing them, and my wife said, “Billy, you know what? You’re just about baldheaded, Honey.”

I said, “But I haven’t lost a one of them.”

She said, “Pray tell me where they’re at.”

²³⁴ I said, “Wait a minute, Darling, come here.” I said, “You tell me, be- . . . where they were before I got them, they had to come from somewhere, tell me where they were before I got them, I’ll tell you where they are, waiting for me to come to them.”

²³⁵ Hallelujah! My God is Abraham’s God. Amen. Every hair of your head is numbered. All the wrinkles will fleet away, old age will pass away. Oh, glory to God! And we’ll be a new creature forever, standing in the splendor of youth and happiness. Amen. That’s our God.

²³⁶ Oh, I’ll be a, just a, maybe a spoonful of dust, but He will call me someday, go, “*Phew!* Come forth, Billy.”

I say, “Here I am, Lord, here I am, Father.” Yes, sir.

He will never come say, “Now, Mr. Branham, Charles, you and Ella give birth to William again, ’cause he was one of My servants.”

No, no. He will just *speak*, and I’ll answer Him. Amen. Hallelujah! *Hallelujah* means, “Praise our God.” I think He’s worthy of all praise.

²³⁷ Somebody said to me not long ago, she said, a woman that belonged to another denominational church, she said, “Brother Branham, there’s only one thing wrong with your ministry that I find.”

I said, “What’s that?”

Said, “You brag too much on Jesus.”

I said, “I *what?*”

Said, "You brag too much, you make him Divine."

I said, "He was Divine."

And she said, "Oh, he was a prophet."

I said, "He was more than a prophet, He was the God of the prophets." That's right.

²³⁸ "Oh," she said. . . You know what religion I'm talking about, I don't want to hurt your feelings, it was Christian Science woman. See, 'cause many of them comes to the meeting, gets healed, that's all right. She said, "Well, he was—he was a good man, I believe he was a prophet."

I said, "He was either God, or the greatest deceiver the world ever had." He was God Himself.

And she said, "I'll prove to your own Bible, you said you was a fundamentalist, I'll prove by your own Bible that he wasn't nothing but a man."

I said, "Prove it."

²³⁹ And she said, "Saint John the 11th chapter, when Jesus went down to the grave of Lazarus, the Bible said he wept, that proved that he was a human being, like you are."

And I said, "Is that your Scripture?"

She said, "Yes."

I said, "Sister, that's thinner than the broth made out of a shadow of a chicken that starved to death." I said, "That would never stand."

She said, "What do you mean by that?"

²⁴⁰ I said, "He wept like a man, that's right, going to the grave, but when He stood His little, stooped shoulders, and pulled them together, and said, 'Lazarus, come forth,' and a man had been dead four days stood on his feet, lived again, that took more than a man." Yes, sir. God!

²⁴¹ "I am the Resurrection and the Life," saith God. Not a man, not a prophet, but God, that's what He was. "I am the Resurrection and Life," saith God. "He that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die." Said, "Believeth thou this?"

And she said, "Yea, Lord, I believe." That's it, something has got to happen. Not a man, God.

²⁴² Now, let's follow Abraham. So, Sarah, Abimelech said, "You know, there's that beautiful, Hebrew woman." Said, "Is that your husband?"

"No, that's my brother."

He said, "That's right, that's—that—that's my sister." Which is was, his half-sister.

"Well," so he said, "well, I'll take her over at the palace, and I . . . she'll become my wife, and I'll just give you a lot of things. See?"

"All right."

So he took her over there.

²⁴³ And could you imagine a man doing a thing like that? So, he stepped over there . . . See, why—why—why he done it? Why did he compromise? He was out of the promise, he went down in Gerar.

²⁴⁴ That's the reason you women chop your hair off, and use makeup, and you fellows smoke cigarettes, and—and carry on the way you do, you get out of the promise, and still remain deacons, and members, and so forth, like do these Baptists, Presbyterians, Methodist, Pentecostals, and so forth, you just get right out of the promise, that's all, the devil pushed you any . . . Stay over here, where you belong, prayed up! That's right, let the devil speak to you, listen to him.

²⁴⁵ Now, here he was, setting out there as a little, sneaking coward. Setting out . . . God forgive me for speaking of His prophet like that, but I'm trying to make a point here.

²⁴⁶ Now, we watch, ol' Abimelech went over there, and I imagine that night after he took his bath, and put on his pajamas, and said his prayers, and stuck his toes out like *that*, "Oh, I finally found the one I wanted. Hmm!" Laying on the bed, said, "Tomorrow, I'll marry this pretty, Hebrew woman." They had her all decorated up with earrings, and all these kind of things, you know. "Oh, how beautiful she looks! Tomorrow, I'll marry her."

²⁴⁷ And while he was laying there on the bed, the Lord said, "You're just as good as a dead man." That good, holiness brother, but He said, "You're just as good as a dead man." Said, "That woman is the wife of another man."

Well, he said, "Lord, You know the integrity of my heart. Didn't she tell me that?"

"Yes, I know."

"Didn't he tell me?"

²⁴⁸ "Yes, I know, that's the reason I kept you from sinning against Me. Now, her husband is My prophet." Amen. Now, if you want to watch grace, look at this. Setting out there lying about his wife. "But her husband is My prophet. I won't hear your prayers, but you take her back, and let him pray for you, and then I'll heal you."

249 Oh, hallelujah! Oh, brother, can you see it? The Seed of Abraham anchored in Jesus! “Her husband is My prophet.” There you are. “Take his wife back to him, and give him an offering, and let him pray for you,” ’cause He closed every womb. That’s right. The nation would have died right off, and been no more of it.

250 But he was willing, he was a good man, he went and took the wife back and restored her, and God blessed him and blessed Abraham. Then he started back up into his homeland, right back to the place where the Angel met him, and showed the sign by turning His back. That same God lives tonight.

251 I ain’t going to have time to make this other, I get it tomorrow at Sunday School, this last little comment here. I’ve got—I got the 21st, 20th, last part of the 20th and 21st chapter, yet, with some Scriptures there I’d like to use. And I’ll get that tomorrow at Sunday School, how He takes him up and becomes Jehovah-Jireh.

252 Oh, brother, the Angel of the Lord is—is here, tonight. He’s Jehovah God in your flesh, He’s Jehovah God in my flesh, that same God never dies, He’s just as real. The thing of it is, the people don’t recognize Him. They don’t re- . . . And when He does come, they say, “Well, very well, I suppose. Looks all right, um-hum. I guess that’s right.”

253 Oh, brother, if every Word in that Bible isn’t true, it’s not God’s Word, it’s not God’s Word if it isn’t. But if It is, then It’s—It’s. . . if the . . . If God confirms His Word, then It’s true. Amen. God keeps His Word, don’t you believe that?

254 He’s here, He’s here. I say that in the Name of the Lord. Think He is? Now, He can use my flesh the same as He could create some, ’cause He made me, anyhow. He could use your flesh, He created, made you, don’t you think that? Now, if you’ll just open up your heart, and get yourself out of the way, He will come in, can use you. He’s the same God, He gives the same signs. Amen. You believe it? Look to Him, let me turn my back, pray for something you got wrong with you. Oh, it’s a challenge.

255 Yes, sir. Here’s a man before me, here he is standing right . . . Let me see now, where is he at? Setting right back there, tie open here in front, light suit on, thin hair on top, suffering with heart trouble. The man with the gray-looking suit on, setting here looking right at me, you were praying, “Lord, let him touch me.” That’s right? Raise up your hand if that’s right. That the same Angel came, tell me what he was saying in his heart, then why ain’t the same God? Your heart trouble is over, Brother, go home and be well. Amen. You wouldn’t happen to have a prayer card, do you? You don’t have a prayer card, don’t need one.

256 You see what I mean? The . . . See, he's just coming to himself. I looked around, I seen him standing back there, that thin hair, I looked, I thought, "Where is he at?" I looked back there and there he was, he was setting there. The man, just, I never seen him in my life.

If we're strangers, raise your hand, sir. Was every word said, right? Was that what you was thinking, what you was doing? There you are.

257 Then what did He say? When the, that Man setting there, God in His flesh, this Man's flesh, said, "Why did Sarah say in her heart, that it can't happen?" Then the same Angel comes here. And said, "Why did . . . ? You did say it will happen, let Him touch me." Amen.

258 Oh, why be so gross? Amen. Just have faith. Don't you see, friends? Can you wake up, Pentecostal people? Why don't you bite your conscience? Why don't you pinch your soul?

Amen. Now, it's starting everywhere. Oh, Jehovah-jireh, the Lord is able to provide for Himself a sacrifice. Amen. Have faith.

259 What do you think, Brother? I guess you might think I'm rough, I'm not. I'm your brother, I'm your brother. That's right, Brother, I love you. I realize I'm in a—a organizational church here, Assembly of God, one of my greatest sponsors, my brothers. But what I hate to see is it getting cold and cooling off. I'm not against that organization, I'm not against the Oneness brethren out there, or the Methodists, or the Baptists, I say the same thing everywhere, but what I'm trying to say, "Shake yourselves, brother. Get your eyes off of these things."

260 Here, wait a minute, a woman appeared here before me, somebody praying, neuritis, eyes. The woman has got a red dress on. Here she sets right here. You believe that He will heal you? Mrs. Curry, then if you'll believe with all your heart, God will make you well. That's right, raise up your hand. All right, there you are.

261 I challenge you to believe it. What is it? The same Lord God Almighty, He's here in, dwelling in human flesh. Hallelujah! Hallelujah! Oh, my! His Spirit is all over the building.

262 Ever where was that woman It spoke to? Where is she? Is, was it you, lady? The woman It spoke to just then, where was it? Oh, here, this lady, yeah. All right. You accept your healing now? I don't know you, I've never seen you in my life, know nothing about you, but them things are true, wasn't it?

There you are. All right. All right. See, I never seen her, there's my hands before God. See what He does?

263 Oh, brother, sister, if you'd just get away from your shell, pull out of it! Come out, lay yourself before God, and saying, "Lord God, nothing in my arms I bring, simply to Thy cross I cling." That's right.

I will praise Him, I will praise Him,
Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His Blood has washed away each stain.

I will praise Him, I will praise Him,
Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His Blood has washed away each stain.

I love Him, I . . .

Oh, my, worship Him. The hard, cutting sermon is over now, let's worship Him.

. . . He first loved me (Don't you love Him? Isn't He wonderful?)
. . . purchased . . . salvation
On Calvary's tree.

I will praise Him, (Don't you feel all scoured out now?) I will praise Him,
Praise the Lamb for sinners slain;
Oh, give Him glory all ye people,
For His Blood has washed away each stain.

²⁶⁴ Oh, doesn't that do something to you? The cutting Spirit going through the building chopping, circumcising. What does the word *circumcise* mean? "Cut off surplus flesh." The church got too much surplus flesh, the Sword of God cuts it off, then when we do, we feel all circumcised and clean. Paul said, "I worship Him, I worship Him in the Spirit."

I will praise Him, I will praise Him,
Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His Blood has washed away each stain.

²⁶⁵ Oh, isn't He wonderful? Is there a sinner here knowing that God makes a promise, God keeps His promise? God speaks here, and if any man that preaches the Word of God, God will back His Word up. Now, you don't have to guess about it, He's alive, He's here now. Do you want Him as your Saviour? Come up to the altar if you do, while we sing again. "I will praise Him, praise the Lamb for sinners slain." All right. Will you come to the altar?

I will praise Him, I will praise Him,
Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His Blood has washed away each stain.

²⁶⁶ Oh, wonderful! What would happen in India if that altar call was made like that? You'd have to get back, they would crowd you down, around thousands pouring in around the altar, they love Him, when they see God, not a material, not a God that's a historical God, a God that's present-day God.

²⁶⁷ A God from history makes Himself . . . I'll be preaching this next week: *The God Of History Rising On The Scene*. See if He's a historical God, or if He isn't the same God, today. Amen. I love Him, don't you?

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine;
Now hear me while I pray,
Take all my sins away,
O let me from this day
Be wholly Thine!

While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

Won't someone else make their way around the altar while these are here, penitent souls crying?

My faith looks up to Thee,
Thou Lamb of . . .

Come on, sinner friend, you'll never be any closer.

Saviour Divine;

What about the lukewarm Christian? Why don't you come up, pray through?

Now, hear me while I pray,
Take all my sin away,
Nor let me ever stray
From Thee aside.

²⁶⁸ Won't you come? Come sweetly, humbly to the cross. God bless you, ones that's coming. Move right on down and come in now, around the altar. Let's have a season of prayer. Why not them that feels a little damp in your spirit? Come on, Sister dear, I see you right up in the balcony coming, come.

Just as I am, without one plea,
But that Thy Blood was shed for me,
Because Thou promised, I believe,
O Lamb of God, I come!

That's it. Now the coldness will go to breaking.

Just as I am, without one plea,
But that Thy Blood was shed for me,
Because I promise . . . me come to Thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul from one dark blot,
To Thee, Whose Blood can cleanse each spot,
O Lamb of God, I come! I come!

²⁶⁹ Now, every one of you, bow your heads, raise up your hands to God, and start praying, you pray yourself. Get right down and start praying. That's it . . . ? . . .



ABRAHAM

61-0211

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