
THE FAITH OF ABRAHAM



Standing just a moment for a word of prayer . . . Shall we bow our heads? O Lord, we are grateful to Thee for another visit to the Angelus Temple where there has been many souls saved in the days gone by. And we expect if Jesus tarries, that there will be many more saved. We are looking forward each night for those who are making their way to Calvary to come this way.

We thank Thee for all that has done that very thing and pray that You'll bless them. And keep . . . You said You'd keep him in perfect peace whose mind was stayed upon Thee.

Now, we pray that You'll heal the sick tonight as we're going to pray for them. And may Thy Spirit be upon them to give them courage and faith. And as we read the Words tonight and teach from Thy Word, may it give faith to the listener. And may the seeds fall in good ground and bring forth a hundredfold. For we ask it in Jesus' Name. Amen. You may be seated.

² I want to say that I appreciate that little choir that was singing just before coming in, as I do, all the singing. I believe they're up to my left. As on my road over, I was listening to them, and it was really stirring. I sure appreciate them very very much. May the Lord bless those children.

³ And I've just come in from the Pisgah Church, or—or I believe it's maybe a home. It's over somewhere . . . I—I don't know. I can't think of all these names here. But we had a glorious time over there this afternoon. And when I left, the altars was just laying full of penitent people coming to the Lord Jesus.

I was preaching on the soon appearing of the Lord and the conditions that we should be in, the condition His church should be in to meet His coming. And the Lord did bless us.

⁴ And now, don't forget Saturday morning the Christian Business Men's breakfast. And if you—you're not there, tune in; we have a broadcast.

It's very busy time and calls coming from everywhere from across the seas, around the different parts of the world and you know how it is.

I think this morning at the place where I'm staying, there was twenty-two calls before ten o'clock of out-of-town. So many of those are for meetings, but as you know, the time is taken up, and I—it'll be next spring before I have any time open at all.

And so we just . . . Wished I could be at every place, but we can't do it. And God's got other servants all around just cut out for those places.

⁵ Someone, some time ago, was going to give me a large offering. He said it was a tithing, but it was too much for me; and I told him I wouldn't receive an offering like that. He said, "But Brother Branham, I must give it to you." Said, "It's tithings."

I said, "Well now, if it's tithings, it goes to God's church."

He said, "That's right."

And I said, "Well, if the Lord is giving you those tithes, He's got people somewhere to give it to. They're all out on the field everywhere." And when I know of missionaries preaching on the field with no shoes on, two meals a week, I can do without something myself. And I think we all could do that to help those poor brethren who are struggling for the cause of Christ.

⁶ Now, we got some wonderful testimonies coming in. While I was there at the church this afternoon, I guess we had around . . . called in, thirty or forty requests for prayers, and testimony was come in. And they had letters from overseas where we had been in Jamaica and different places, how the Lord is healing.

⁷ Now, friends, as everyone knows this, that I am not a healer. I cannot heal no one, and I—I do not believe, Scripturally, that there's any man can do it. I just don't believe it. The only thing, I pray for the sick, and the Lord's answered prayer for me lots of times. And that just about all I know about it. I just pray, and the Lord answers prayer. And it's . . . I'm so thankful for what He has done, knowing that I've had sickness myself, and much of it, and to know when the Lord Jesus comes down and heals me, how I appreciate it. And I know it's appreciated by His suffering children when He will answer prayer.

⁸ And that's all we know to do is to pray for the sick, for we cannot heal. To my way of looking at it, that's something that's already been done. Why it's just like your salvation. It was purchased for you at Calvary. E—the whole sins of the world, all sins were forgiven when Jesus made that supreme sacrifice at Calvary, when He died for the sins of the world.

All sins were forgiven. Now, you just have to accept your pardoning. It's your personal faith in the finished work of the Lord Jesus' all sufficient sacrifice at Calvary for you. Therefore the Scripture said, "He was wounded for our transgressions; with His stripes we were healed." Were, it's a past tense. And if I could forgive someone's sins . . .

Now, if you sins against me, I can forgive you, but if you sin against God, it's already forgiven you, if you will accept it.

⁹ But now for healing, it's just God's mercy that He . . . "By His stripes you were healed." Now, first the Word says so. That should be sufficient. But if you don't believe it in the Word, then there's gifts in the church, such as men who are inspired to know how to teach that, that'll make it so plain to you. That's . . . And faith to believe . . . Prayer for the sick, just like for the sinner. And then there's other gifts in the church like prophecy and different gifts.

Now, there's five offices of the church: Missionaries or apostles (both the same), prophets, teachers, pastors, and evangelists. God puts those in the church, and they're all to edify the church.

¹⁰ Now, I've been preaching every night for about, this is the second week; and last night I give out that tonight we were going to change the position. Now, we give out prayer cards, call the sick up here, went through the line, and the Holy Spirit revealing night after night every case, calling them out of wheelchairs, out of stretchers and cots. Then don't give out any prayer cards, call them right from the audience without prayer cards, telling them all about who they were, even speaking in other languages and telling foreigners who they was and where they come from, all about their conditions . . . All of this never healed any of them. It was their faith in the Presence of Christ. It's their faith to accept what Christ did.

¹¹ Then we tried to lay it down close that we've had all kinds of revivals, but this we find in the Scripture to be the last sign that the church ever receives, according to the Scripture. See?

They've had healing campaigns, and we've had all kinds of great things, but that's always the last sign. Now, in ending up on Saturday night or Friday night of my three night subject on teaching Abraham, you'll find out that sign was given to Sodom and Gomorrah just a few hours before it burned.

It was given to the Jews just before the Gospel turned from the Jews to the Gentiles. It was given to the Samaritans, but never to the Gentiles, and Christ promising that it would be to the Gentiles at the end time with such a penalty on it for one Word against it would never be forgiven in this world nor the world to come. It would be the blasphemy of the Holy Spirit.

¹² Now, tonight I wish to read some out of the Book of Romans, just for a background, Romans the 4th chapter and the 17th verse.

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

Might read the next verse . . .

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

Now, what I was thinking of, that it's . . . I chose this for three nights, not of preaching, but teaching, so that the church would get a hold of the Scriptures and the promises.

¹³ For after all the great things that the Lord has done, I still see three wheelchairs setting here and two cots. Now, I don't know, this might be some of their first nights; I don't know. But it shouldn't be that way. They should be well. There's no reason why that one person can come from a wheelchair and the other one set there. That ain't like our heavenly Father to do such things.

¹⁴ It isn't right that that woman could write us that letter, those big cancers hanging out on her side and six or eight hours time they were gone. And a famous doctor here in the city said he never seen anything like it in his life. It isn't fair that your children would be afflicted. And little Ricky out here, Los Angeles' greatest cancer case, given up by all the fine doctors, and here they brought him to the platform normal and well. There's—there's no reason why we all can't be healed, because Jesus paid that price that we all could be healed.

¹⁵ So what, I have taken these three nights to kinda take my time and explain these Scriptures, that you might get a hold of the Scripture, so that you won't see that it's anything that man can do; it's something that God does for you when you believe what He's done for—for you, when you accept what He has done.

¹⁶ Now, the reason I chose Abraham, because that the promise was made to Abraham. We all know that. God made covenants with man and man always breaks his covenant with God. So in the case of Abraham, God made the covenant with Himself and Abraham, unconditionally. You know He said to Adam, in the Adamic covenant, "If you will not do this, and if you'll do that." Adam turned right around and broke it.

But in Abraham, it wasn't, "If you do anything." It's, "I have done." It's already a past tense. Abraham had nothing to do with it. It was God that did it.

¹⁷ And now, I want you to notice these three nights as we go through; it wasn't only to Abraham, but it was to Abraham's seed, Abraham's children. The covenant was made to Abraham and his children.

Well, you say, "That would be Jews." No, we being in Christ, we take on Abraham's seed and are heirs with him according to the

promise. We are Abraham's seed if we are dead in Christ. We become Abraham's seed and are heir according to the promise.

¹⁸ Therefore, that every person that's been borned again of the Holy Spirit, truly born, not just thought they were born, not went through some emotion, not went through some sensation, but was truly borned. . . They could have all the emotion, sensation with it, but you could have the sensation and emotion and not be born. But those who are borned of the Spirit of God are Abraham's seed, not seeds, but seed, the promise seed. For it's through Christ which was the Son of Abraham.

If you can get a hold of this. . . Then if we are Abraham's seed, we got to have the faith of Abraham. And the Bible said he was like God, that he called those things which were not as though they were, because God said so.

Now, I want you to notice to begin with. . . Now, we'll just have to hit the high spots, because we got about eight or ten chapters here for three nights, just to skip over. But listen close and try to grasp the Holy Spirit.

¹⁹ Now, if you are in Christ you are Abraham's seed. 'Cause the promise of Isaac, and through Isaac come Christ, through Christ all nations, made Abraham the father of all the nations. And then if you be in Christ, you become Abraham's seed. And you're heirs with Abraham.

And the promise was made to Abraham, not because he was a great man, or not because that he was a—a religious man. But it was by God's foreknowledge; by election He chose Abraham. God chose you. You never chose God; God chose you. Jesus said, "No man can come to Me except My Father draws him first."

So many people say, "Oh, I sought God, I sought God." That's a mistake. You don't seek God; God seeks you.

²⁰ Man proved what he was in the garden of Eden when he run from God. Instead of trying to find God to confess his error, he got away from God all the time, hid, made himself fig leaf aprons and hid in the bushes. That's the same way man is tonight. Instead of confessing your wrong. . . Even a lot of you church members, instead of coming right out and saying, "No, I just haven't got the faith. I need a closer walk with God." You say, "Oh, I belong to the such and such a church. I'm Baptist. I'm Pentecostal. I'm Presbyterian."

That doesn't mean one thing. You've got to be a child of God through a new birth, through Jesus Christ. And then when you are, you have the faith that father Abraham had. And Abraham called anything contrary to God's promise as though it was not. How's that? If God

makes a promise, Abraham said, "Anything contrary to that is a lie; I don't believe it."

And then we say we're Abraham's seed and doubt anything that God said: don't believe in miracles, don't believe in Divine healing, don't believe in the gifts of the Spirit; then say we're Abraham's seed.

²¹ I want to make this rather strong; I'm not trying to rebuke people, but I'm—I—you—you. . . When you drive a nail in a board, you got to clinch it if it holds. And you got to make the thing hold, because the hour is here where you've got to be right or wrong. And we could have a break forth here in the Angelus Temple these next coming nights that would start a revival all over this country. But we can't do it on a halfway, mustered up, emotional faith; it's got to be something that's real.

I believe it was Abraham Lincoln said one time, "You can fool some of the people part of the time, but not all the people all the time." And your emotions prove, and your action proves what you are and what you believe.

²² In the Bible James justified Abraham by what he did. Paul justified him by faith. But Paul was talking about what God seen. And James was talking about what man seen. But the way you act proves what you believe. If you say you believe God, then you act like it. Put it into a motion. Get up and get at it.

That's awful rough, isn't it? But it's the truth. Your—your actions prove what you are. As my wife used to say, "Actions speak louder than words." You could jump up-and-down and shout all night, and then grumble at one of God's promises; it proves what you believe.

²³ Now, Abraham. . . promise of God and Abraham's seed. It was all to. . . The promise is just as much to the seed as it was to Abraham, given unconditionally. Oh, I love that. That's got a little Calvinistic wing to it; but look, I believe in Calvinism as long as it stays in the Bible. But when he gets out of the Bible, then I don't believe in it.

Remember, the promise was, Abraham as long as they stayed in their land, the promise was to them unconditionally. But when they went out of the land, the promise wasn't no more. And the promise is to you as long as you stay in your covenant with Christ. But you get out of it, you're—it's up to you. But as long as you stay in there, God will keep you.

²⁴ Now, being a Baptist, or have been. . . I—I'm still a Baptist as long as Baptist is in the Bible. But I believe in eternal security as long as you're secured with Christ. I believe this building here was made to keep you out of the rain; as long as I'm in the building I'm safe from rain. But when I walk out deliberately, I'm on my own.

And as long as you're in Christ, you're secured with Christ. But if you want to get out in the world, you're backslid. That's a big word for a Baptist to say, isn't it? But I sure believe you can backslide. We know that.

²⁵ But the children of Abraham has the promise. Now, look, Abraham was just an ordinary man, perhaps come out of a—a family of idolatry. 'Cause they came down from Babylon, the land of Shinar where they worshipped all kinds of different things and roots and so forth, and had all kinds of "isms." Them spirits from back in Genesis there still live today. That's what makes these cults and so forth. If you'll go back into Genesis, if anybody ever read Hislop's "Two Babylons," or some of the ancient historians, you'll see the nature of a lot of these cults today that's in the land. The nature of them is way back in the beginning at Genesis.

And the nature of God is still moving on today, just like the false things and the right things; watch the nature of it. Now, if you are the nature of the Spirit of God that was on Abraham, then you believe God's promises. And if you haven't got that Spirit on you, then you'll question God. But Abraham did not even consider his own body now dead, neither the deadness of Sarah's womb. He staggered not at the promise of God through unbelief, but was strong, giving praise to God.

Now, when . . . And if you're Abraham's seed, you think the same way. Same kind of a—you're the nature of your father.

²⁶ Now, watch. When Abraham, just . . . Let's take his life for a few moments. Here he comes; he's just an ordinary man. He lived in the city of the—Ur, the land of—in among the Chaldeans, and just an ordinary man. And but God, by foreknowledge knowed Abraham's heart. That's the reason He called Abraham.

If you're a Christian, that's why He called you. He foreknew you. The Scripture says so, Ephesians 1—1 and 5: "God knowed us and ordained us before the foundation of the world." He knew every spirit, He's infinite. He knowed who would and who would not. And if He's called you, and you know He's called you, why let the devil push you around? That's all keeping you from having perfect victory.

That's what's the matter with the church tonight. They're called of God. I believe they are. But the devil just makes a puppet out of them to push them around from place to place. Toe the mark with him and call the Scripture on his hand.

²⁷ Jesus gave the remedy for the weakest of Christian to defeat the devil. When the devil met Him, why, He was God. "God was in Christ reconciling the world to Himself." And He had all the powers of God was in Him. In Him dwelled the Fullness of the Godhead bodily.

When people today trying to get away from that and got such a place today that they try to make Christ just a philosopher or some kind of a prophet. He was more than a prophet. If He was just a prophet, we're in sin. He was either God or the greatest deceiver the world ever had. He's God.

²⁸ A woman said to me not long ago; she said, "Brother Branham, I like to hear you speak, but you make Jesus Divine."

I said, "He was Divine."

She said, "I'll prove it by your own Bible that He wasn't Divine."

I said, "I'd like to see you do it."

And she said, "Saint John the 11th chapter, when He went to the grave of Lazarus, the Bible said He wept. And He couldn't be Divine and weep."

I said, "Your argument is thinner than the broth made out of a shadow of chicken that's starved to death." I said, "You know better than that." I said, "He was a man when He went down to the grave of Lazarus, weeping. But when He brought that little frail body of His together and said, 'Lazarus, come forth.' And a man that'd been dead four days stood on his feet, that was more than a man."

²⁹ He was a man when He come off the mountain that night, hungry, wanting something to eat. He was a man, hungry. But when He taken five biscuits and two little fish and fed five thousand, that was more than a man. That was God in man.

When He laid out on that pillow on the back of that ship that night, when ten thousand devils of the sea swore they'd drowned Him, little old ship tossed about like a bottle stopper out there, and every . . . ? . . . of wind, the devil said, "I'll get Him on the next jump." . . . He was a man laying there asleep, but when He raised and put His foot up on the brail of the boat, looked up and said, "Peace be still." And the winds and the waves obeyed Him, that was more than a man. That was God speaking in His Son. "God was in Christ reconciling the world to Himself." It's true.

He proved on the cross, when He was there crying for help, He was a man. But on Easter morning when He broke the seals and conquered the devil, death, hell, and the grave and rose up again, He proved He was God. No wonder the poet said:

Living, He loved me;
 Dying, He saved me;
 Buried, He carried my sins far away;
 Rising, He justified freely forever;
 Someday He's coming, Oh, glorious day.

God was in Christ reconciling the world to Himself.

³⁰ God called Abraham, just because he was a man that He could trust and he believed Him, and put confidence in him. And he told him—called him at the age of seventy-five. And he was married to his half sister, Sarah. And she was sixty-five. There's ten years difference in their age. And God told Abraham that He was going to make him a father of nations. He'd lived with his wife since she was about eighteen years old, and here she is sixty-five and him seventy-five, about twenty years past menopause. And He said, "I'm going to make you a father of nations."

How's He going to do it? What can happen? But Abraham never—never staggered at that; he just believed God.

³¹ Notice, I can see the old couple, could—going out, making ready, Abraham going downtown buying the pins and the birdeye, and all the little booties being made and everything, getting ready for it . . .

Then you call yourself Abraham's children, set back, "I'll try the next prayer line. The next fellow comes through town preaching Divine healing, I'll see if I can get in his line." That's not children of Abraham. Abraham's children believes God's promise and stands on it.

³² Notice. What do you think an old couple (it happened down here in Los Angeles), if an old man seventy-five years old, stooped over in his back, an old woman sixty-five years old, go down to the doctor and say, "Doctor, we want to make arrangements with the hospital; we're going to have a baby."

You know what would happen? They'd say, "Watch the poor old fellow; he's kinda off of his head."

And all that live godly in Christ Jesus, they'll say the same thing about you. If cancer's got you or some other disease and you say, "God's my Healer." That's Abraham's children, oh, they stand on God's promise. God said so, that settles it.

³³ "Why, you're too old. Your wife's twenty years past menopause, man."

"I don't care if she's a hundred years a past menopause; we're going to have the baby."

"How do you know?"

"God said so. That settles it. God said so." No matter how ridiculous it sounds, if God said so, all right. God makes it ridiculous. All faith is ridiculous to the unbeliever. Faith is only real to God and the one who has it. Unbelief don't stop God. It don't bother God's plans; it don't bother God's Word; it don't hurt It; it don't ruin them. It only ruins the one in unbelief. It only ruins the unbeliever, not God.

God's promises will be fulfilled just exactly the same. You just beat your brains out trying to get away from it. It don't stop God. Certainly not. His promise is made. His Words are there.

All the unbelief you can muster together won't stop it. Try to take your unbelief and stop the sun from rising. Try to keep rain from falling with your unbelief. God will do it anyhow, because it's in God's plan. It's God's program. And He will heal every sick person that'll take His Word for it. It's His program. He said so. "I'm the Lord heals all thy diseases."

³⁴ Now, Abraham, being seventy-five years old, after this promise was made, living with his wife for all these years since she was about seventeen or eighteen years old . . . For she was his half sister. They'd been married all these years. And I can see them after the first month, he say, "How you feel Sarah?"

"No different."

"Glory to God, we're going to have it anyhow. Baby's coming anyhow." Second month passed, "How you feeling, Sarah?"

"No different."

"Hallelujah. We're going to have it anyhow."

Why? God said so. That settles it. The first year past. "What about, Sarah?"

"No different."

"Well, glory we'll have it anyhow."

³⁵ Now, if we . . . if we don't get healed the very first minute that God pra—somebody prays for us, we take the promise, "Well, you know, I don't know whether I believe in Divine Healing or not." You're a poor substitute for Abraham's children. That's right. Abraham's seed . . . If you're in Christ, you're Abraham's seed. And you believe every promise God made to be the truth: Abraham's seed.

Ten years past. "How you feeling, Sarah?"

"No different."

"Well, glory it's going to be greater than ever; you're ten years older. Longer it waiter the greater the miracle it's going to be. Praise the Lord," He said, "We're going to have it anyhow. Just keep the little booties shined up, keep the pins, all the rust off of them, 'cause we're going to use them. God said so."

Well, it's against nature; it's against all the ethics; it's against the—the medical science; it's against everything, but all . . . It isn't against God's Word 'cause God said so. That's all that's necessary.

³⁶ Say, "Well, Brother Branham, I've been in Mayos' clinic." I don't care how many clinics you been to. If you can believe that this promise is unto you, it's yours. Why? God said so. "Whosoever will, let him come." It's yours, your promise. If you're the children of Abraham. You believe it that way.

I think what the Pentecostal world needs today is an altar call. That's true. Come up to God and say it's so. No matter, any difference what science says and what anything else says, if it's contrary to God's promise, God will fulfill His promise. He said He would do it.

³⁷ Abraham begin to get everything ready. Sure. "Keep it ready, Sarah."

"Well, honey, we've waited ten years."

"That doesn't matter." Twenty-five years. "How much difference, Sarah? Is there any difference?"

"Not a bit of different." Now, she's an old granny.

"What about it now?"

"No different."

"Well, hallelujah. We're going to have it anyhow. God said so."

That settles it. God said so. And we're Abraham's children and can't believe for a common bellyache. And that's the truth that we call our . . . Excuse that expression please. But we . . . That's right, for a toothache. "Oh, Divine healing's a thing past. Oh, I know God promised it, but, you know, that's for another day."

It isn't for another day, as long as God's got children coming into the Kingdom, the promise is to whosoever will. Abraham was a father of nations: Gentiles, Jew, Chinese, Japs, whatever it might be.

³⁸ Whosoever is borned of the Spirit of God is God's, and you're come in by the promise through the covenant God made to Abraham, His promise that He would send Christ. And if you're in Christ, you're part of that covenant. And the promises . . . You say, "I'm not worthy." Neither was Abraham. Nobody's worthy. It ain't how worthy you are; it's what God promised you.

I'm not worthy to stand up here, but He called me to do it. You're not worthy to be a Christian, but God made you one. This temple is not worthy to set on this ground, but God set it here. That's it. It ain't what you are; it's what He is.

Everybody's always looking at theirsself. Why you can't look at yourself and get anywhere. You are finished to begin with. You're a failure to start with. There's nothing to you to begin with. It's what God made you, is what you are.

³⁹ Under the old covenant . . . What if a little mule would be borned out in the pasture some night, and when that little mule was born he'd turn around, and his mammy would look at him, and his ears would be flopped down. You know what a flop-eared mule is? Being a farmer, that mule's no good. And he's cross-eyed. His knees are knocked together. His tail sticks straight up in the air. Well, he's the horriblest looking sight you ever seen. That little fellow could look around to his mammy and say, "Well, I won't be able to live. No, sir. 'Cause as soon as the master comes out here, he will knock me in the head, 'cause I ain't worth nothing."

That's just about like every one of us. But his mother, well instructed to the Word of God, she'd say, "Wait a minute, honey. No, no, you are born under a birthright. When the man of the house comes out, he will go to the pasture and hunt the most perfect lamb that he's got. The high priest will never see you; he will see the lamb. He won't examine you; he will examine the lamb, because you're born under a birthright. The lamb has to die for you."

⁴⁰ Now, you look at Jesus and find any fault in Him. Don't look at yourself; look at Him. Don't look who you are; look Who He is. Then you'll be getting close to Divine healing. Search your sacrifice over. If you can find any fault in that, well, that's—that's different, then you have a right to disbelieve. But there's no fault in Him. God don't look at you; He looked at the sacrifice.

There was a perfect One died for us faulty ones, we who are disfigured, and immoral, and ugly, and everything. But He took the perfect One and looked Him all over. "This is My beloved Son in Whom I am well pleased." He was the sacrifice. God accepted Him. So ours is finished. All we have to do is walk in grace.

⁴¹ Well, that little mule could just kick up them little heels and knock them little knock-knees together, and nicker, and go all over the field because he's free. He don't have to die. A lamb died for him. He's perfectly safe. Don't have to fear about dying. The lamb died from him—for him. You don't have to fear about what you are; it's what He was. He was the One Who died for you.

Then you find fault in Him, then I'll tell you why you can't be healed. But when you find no fault in your Sacrifice, God has accepted that Sacrifice. And when He accept the Sacrifice, He accepts your confession in that sacrifice, and you become part of it. Amen.

I feel religious now, 'cause I know I didn't have a chance to begin with. But I didn't look at myself; I looked at the Sacrifice that was offered for me. It was perfect, and God's already accepted it. So then

I'm all right now, when I see what He did, what He is. It isn't me; it's Him. It isn't you; it's Him.

⁴² Now, God said then, "Abraham, in order to walk with Me you've got to separate yourself from the rest of them." God demands a total separation. But you want to bring a lot of the world along with you.

When you come in and receive the Holy Ghost, you say, "Well, I was taught to be this, and I was taught the days of miracles is past." You better leave that thing behind. As long as that holds with you, it'd be like Abraham started out with Lot and his father; there's trouble in the camp. And God never did bless Abraham until he separated himself and done what God told him to do.

And you'll never receive the Holy Ghost in the fullness; you'll never walk in the Spirit of God until you totally separate your things from unbelief. Get away from the world. Come out of the world.

I know you think I'm crazy. But if I am, just let me alone; I'm happy this way. I'd rather be like this than the way I was. See? I looked at my Sacrifice one time.

⁴³ And then. . . Separation. . . The world wants mixers. Oh, when you elect your new pastor. . . You say, "We want that little curly hair," you know, "and little hollywood perfumed up sort of a something." Get up on the pulpit and say, "Amen," real nice, you know. And— and will permit you to look at televisions all night Wednesday night too. Let you out early so we can see some of the television programs that you ought not to see. Won't say nothing when you reading old "True Story" magazines and filth out on the street. Go into your office and pin-ups hanging around. "Well, he's a good fellow anyhow, 'cause he pays good."

God wants you to separate. That's what's the matter with the church. Go into the church and have a little flowery sermon about some politician that's up to run, and I hope you all vote for him, and afraid if he says anything, the deacons will throw him out. Well, brother, they might as well throw me out to begin with. 'Cause I believe in preaching the Gospel. Just throw the axe to the root of the tree. God wants separators. The church wants mixers.

⁴⁴ Oh, a fellow told me not long ago, said, "If our pastor didn't take a little sociable drink with him, we would excommunicate him from the church."

I said, "It's a good thing I'm not your pastor."

No wonder we can't walk with God. No wonder we can't get nowhere. Those things tear our faith to pieces. Come out from amongst

such stuff; that's filth; that's the world. Touch not the unclean stuff. Separate yourself.

Fellow says, "I don't believe in Divine healing. I don't believe in miracles. I don't believe in the baptism of the Holy Ghost." Get away from him. That's hard to say, but, brother, the hour's too close now to fool around. Separate yourself. Let's get out with God alone, like Abraham. We're Abraham's seed; let's show it, show that we believe God.

⁴⁵ And as long as Abraham held on to two little things—his daddy died, had trouble with the old man till he did die. . . . And then when Lot. . . . come to a place to, well, there come a fuss. That's what's the matter with the churches today; we got so many fusses about denominations. You haven't completely separated yourself from the things of the world yet. "Well, I belong to this, and I belong to that." But we belong to Christ. Amen.

So he said, when he had. . . . Lot begin to argue, their herdsmen did. And look at Abraham, the Christian, the man of God. He gave the brother the—the first choice. He said, "You look this a-way, east, north, west and south. If you go east, I'll go west. If you go north, I'll go south. Just you take the first choice." That's the way a man ought to do.

⁴⁶ And then when Lot looked up, begin to look over towards the Jordan plains, he seen they were well watered. There was a big city there: Sodom, Gomorrah, many of the cities, plenty grass, a possibility of making him a few dollars. He chose that.

That's a way a many Lot did: a few dollars. When he was looking at the well watered plains, he didn't see his wife turning to a pillar of salt. He didn't see the fire that was going to destroy the city and part of his children. He didn't see the disgrace that his daughters was going to do because raising them up in a bunch of worldliness like they were raised in.

That's what you look at today, friends. It depends on what you're looking at as I taught the other night. We look at the unseen; we look at God's promise and call anything contrary to it as though it was not. That's Abraham's seed.

⁴⁷ So Lot journeys himself and takes down to Hollywood, or some big place, you know, where he can. . . . or a bigger church where they're little more classical people, you know, and just a little—little better educated preachers and so forth, you know. Oh, he felt he'd be all right, but he'd just go down there. You see?

He was on his road backsliding right then. "Well, you know, if I don't—if I get away from Divine healing, the baptism of the Holy Spirit, why, maybe the—the better class of church will accept me." There's no

better class than Jesus Christ. He was the One Who taught it. I'd rather take my lot with Him. Let the world go. Let every man's word be a lie and His be truth. Take your lot with Him. I've casted mine with Him thirty-one years ago. I've been preaching the Gospel thirty years. I'm not tired. I wish I had ten thousand lives to give for it, because I know it's the truth. That's right. Never get tired, it grows sweeter every day. He means more to me than He ever did now. 'Cause I love Him more, I know more of Him now, of His grace and mercy to me.

48 So it makes no difference what the others say; I've got my own self to answer for before God. And you got yourself to answer for before God: your attitude, your faith, not the faith in your church. You ought to have faith in your church. That's all right. You ought to stay with your denomination. That's all right. But first put your faith and trust in God. Be Abraham's children, not children of the church. Until you become children of Abraham. . . You'll be an example and a credit to your church.

49 So Lot started off. And then when he made—to make that kind of a choice, give the man the benefit of the doubt. A lot of us so-called Christians, we just reach in and pulling for everything we can get. Then call ourselves children of Abraham. Abraham never acted like that. "Oh, I'll come hold a revival for you, a campaign, if you'll promise me five hundred dollars a night." If God calls you, go if you didn't get nothing but a kick out of the church every night. You should go anyhow.

50 Abraham took the barren lands. But look. When he completely obeyed God and separated himself from Lot, the Lord spoke to him then. Separate yourself from the things of the world and see if God don't speak to you. Obey God. If you believe in Divine healing, accept Him as your Healer and step out on it. See if God don't speak to you, "I'm the Lord that healeth all thy diseases."

51 So when he stepped out on God's promise, watch what happened. God said, "Abraham." Oh, my, listen to this. "Abraham, look just as far west as you can look, just as far east, north and south. It's all yours. It's all yours. Blessed are the meek," said Jesus, "for they shall inherit the earth": Abraham's seed. Oh, my.

And then, "Abraham," He said, "don't only just stand and look at it; walk through it; it's yours." That's why I can't understand Christians, accept Christ. When I accepted Christ, I begin to dig into the Bible, see what I had and look through It. If somebody give me a house, I'd examine every inch of it. I'd go through the pantry, down in the cellar, up in the attic. I'd find out what I had. When I become a Christian, I want to know what I got, what I'm heir to, what was give to me.

52 Some of you just step in the door, say, “Uh-huh, it’s awful nice. Somebody lived back there, and I bet that’d be a pretty place there.” Huh, it’s yours. Every promise is yours. I want to know what I got.

It’s like a big arcade. If somebody would give me a big arcade I’d start messing around, look on every shelf, see what I got. Look it over, pick this up. Go all the way through it. It’s mine. I was baptized in it, so I guess it belongs to me.

53 I was baptized by the Holy Spirit, same One that was upon Abraham, baptized me into the same body. I’m heir of every one of the promises. If something looks just a little bit high, I’d go get me a step ladder, and get on it, and examine it, see what it looks like. That’s the way. If Divine healing seems to be a little out of my reach, I’d get on my knees; that’s Jacob’s ladder, and climb right on up in prayer till I find out what it’s all about, see what I own, it’s mine. It’s yours. It’s all of you’s, if you believe it. You was baptized by the grace of God, into this great big arcade that’s got every redemptive blessing in it. Everything Jesus died for is right here in the body of Christ. Healing, salvation, joy, peace, all these things belongs to you; it’s yours.

54 Let the devil say, “Aw, don’t you do it; don’t you do it.” That’s that old, nasty porter at the door. “Don’t you believe in that.” Walk right on in; it’s yours. You got a pass. You got an abstract deed on the place. If sickness dwells in there, you got an abstract deed. If you went home tonight, and what if there’s an enemy setting in your house. And the enemy said, “Now, wait a minute, this house is built for human beings. It’s mine just as much as it is your. I’m as much human as you are.”

You walk right down to the courts, and get your abstract deed, and show him, “This is my property; it belongs to me.”

“Well,” he said, “Yes, but I’m as much human as you are.”

If he won’t listen, you can go get the law, and the law will throw him out. When you serve warning on the devil, that he’s got his nasty self camped on God’s property. . . . Whew. Yes. If he don’t want to get out, just call on the authorities of heaven, God’s law Agent, the Holy Ghost. He will throw him out. Yes, sir, it’s your property. Every Divine promise in the Bible belongs to every Christian.

55 When you’re saved God gives you a checkbook. At the bottom of it it’s got Jesus’ Name signed on every check. Any redemptive blessing belongs to you. Are you afraid to fill it out? and Abraham’s children? Are you afraid He won’t recognize the Name of Jesus? “Whatever you ask the Father in My Name, that I will do.” That’s the promise. You’re Abraham’s children; you’re not afraid to fill it out. The Bank of Heaven will recognize the Name of Jesus on any redemptive blessing that His

body's setting at the right hand of God making intercessions for. That's what He died for.

⁵⁶ Now, Abraham was a . . . Sure, he was heir. Then after while Lot got in trouble. Now, we'll close in a minute. Lot got in trouble. And you always get in trouble when you backslide. Wish we had time to dwell on that. But he got in trouble. What happened? The enemy come and packed him off.

Now, Abraham played the part of the saviour again. He garrisoned himself and went after the enemy that's took away his poor backslidden corrupted brother.

That's what Jesus did. Sickness bound you. Sin bound you, poor, backslid and corrupted. And Jesus came in and went after you. And he brought Abr—he brought Lot back; Abraham did.

⁵⁷ Watch when he come back. They had a great big jubilee, homecoming time. And there was all the kings around thanking Abraham, and then they met another King, Melchisedec. He was the King of Salem which was Jerusalem: the King of peace, the King of righteousness.

Who was this great King? I want to ask you something. Who was this great King? He did not have any father. He never had a mother. He never had a beginning of days or ending of life. Who was that King that met Abraham coming home from the slaughter of the kings?

And to you people that don't believe in tithe paying, look at this. The Levitical priesthood paid tithes. And the Bible said that Levi paid tithes when he was in the loins of Abraham, and that was his great, great grandfather. And when Levi was in the loins of Abraham, when Abraham paid tithes to Melchisedec, the Bible reckoned Levi paying tithes. How ought you people to live. If your sins are visited to the children, what about your blessings?

⁵⁸ No wonder, as I said today, the flapper brought forth a chorus girl. What will the chorus girl bring forth? What's this world coming to? It's nothing—it's just ripe for judgment. It's a great bunch of corruption, of sin, of unbelief. There's nothing left but to destroy it. You remember the old days of the flapper. Look at her daughter. Now, what's her daughter going to be? See? I'll preach one of these nights on "Sowing to the Wind and Reaping the Whirlwind." That's what the nations has done: sowed to the wind and is reaping the whirlwind. We sowed to socialism and reaping communism.

⁵⁹ Notice Abraham. There he was. And he met Melchisedec, which is the King of Salem, King of Jerusalem, King of peace, without father, without mother. And notice, He blessed Abraham after the battle was over. When the battle was over, He blessed Abraham. And notice

what he did. He brought out wine and bread and give it to him. Wine and bread is the communion. They took communion after the battle was over.

Sure, one of these days we're going to take communion again when the battle is over. When we brought back the lost children, the lost sheep of the fold, have brought them back into reconciliation, and life is finished, then we'll have communion again with the Melchisedec of heaven, Christ. He will bring out the bread and wine, and we'll enjoy it together.

⁶⁰ One more little statement, then we'll have the prayer line. Notice, right immediately after that, Abraham said, "Seeing that I go childless, there's been many years . . ." the 15th chapter now of Genesis. We've come from the 11th to the 15th. Now, in the 15th chapter Abraham said, "Is this heir of my house? This here Eliezer of Damascus, is that my heir?"

And God said, "No. That's not your heir." Said, "Look down to the ground, see how many—how much sand there is by the seashore. Then look up to the heavens and see how many stars there are in heaven; number them if you can." Said, "So shall your seed be." Your seed . . . Sarah now about eighty, and Abraham ninety. But "Your seeds will be like the dust by the seashore or the stars of the heaven. Look, from dust to stars. Oh," he said, "I'm going . . ."

He said, "How will this be done?"

⁶¹ Now, set quiet just for a moment, in closing. You people that's sick, you that needs, you that's in and out, watch this confirmation of the covenant. He said, "Go, get me a heifer three years old." I hope you get that three years old. Three year old heifer, three year old she goat and a three year old ram: Adam, the law, Christ. Three years old, three, that perfect three, like Father, Son, Holy Ghost (See?), God, in the Fatherhood, God, the same God, in Sonship, the same God in the Holy Ghost; Three offices of God: Fatherhood, Sonship, Holy Ghost. Three year olds . . .

⁶² We . . . My clock up there is getting away; I got—want to get this prayer line started before we go off the air, for the people. And I—I have to hurry, so I may drop back tomorrow night and pick some of this up.

⁶³ Watch this. The heifer, the she goat and the ram: three different species, clean sacrifices, and a turtledove and a young pigeon. And Abraham took these three animals, and split them in two, and piled them each end against each other. But the turtledove and the pigeon he did not cut apart.

Tomorrow night, if the Lord willing, we'll pick up that. That's Divine healing is always in that. The dispensations change but never did

Divine healing. It's always based upon your faith. See? Don't separate the turtledove or the pigeon, the offering for leprosy and so forth, and the sickness. It's the same, based on faith, your own faith.

⁶⁴ Now, and when he did, Abraham . . . Then he said when he did that the birds come down and begin to light on the sacrifice, and Abraham drove them away until the sun went down. Now, watch, there was three elements, a real horror come over Abraham of darkness. Then after that he saw a smoking furnace. Then after that he saw a lighted Lamp. And watch what that represented. This little Lamp went right between each one of those sacrifices, confirming the covenant to Abraham, not nothing Abraham done, but God's covenant grace, unconditionally. "Not if you will, Abraham; it's what I've done. Not if you do this, if you do that; it's what I've already done," what He would show in Christ, showing the sacrifice. Just a moment I'll get to it.

First, the darkness, death. Every man, they . . . "Though I walk through the valley of shadow of death." Next, a smoking furnace; hell, where every sinner belongs. But after that come a little Light. O God, grace, amazing grace, lighting up the way, making a covenant. "Well," you say, "Brother Branham, I don't see the covenant." All right, here it is now.

⁶⁵ Before closing, listen close now, if you want to see whether it's by grace or not. In America when we want to make a covenant with one another, we'll usually go out and have a little dinner, and then we'll make our agreement, and reach up, and shake one another's hands. "Stick it here," they say, "shake." That's a covenant. We'll agree. Isn't that right? That's the American way of gree—agreeing.

In Japan when they make a covenant, they take a little cruse of salt and throw salt on one another. That's a covenant in Japan to throw salt on each other. It's like a handshake.

⁶⁶ But in the orients in Abraham's time, the way they made a covenant was kill an animal and split it open. And the two men, the two making the agreement, stood right in between the covenant in between the animal. And they taken an oath, by God, as they wrote out their contract like that. They tore it. All right, one took one piece and one the other. And they took their vows over this dead animal, that if either broke that vow, may their body be as this broken body of the animal. That's what God was doing. That's what He was making a covenant for.

Then when they come together, when this covenant was fulfilled, each piece of that paper had to dovetail just perfectly together, had to make the exactly the same, had to be the same piece of paper that was tore away.

67 Now, here's a covenant with God to the church. He was showing there what He was going to do with Christ. He took Christ to Calvary. And there on Calvary, when the earth turned dark again, the lightning flashed and the thunders roared, God took the body of Christ and tore It apart (the Covenant, Abraham's seed, the great Son of Abraham), and tore It apart, pulled the Spirit out of It, and took It away, sent the Spirit into hell bearing our sins.

[Blank spot on tape—Ed.] . . . body on the third day, lifted It up and set It on the right hand of God and sent the other piece of the covenant, the Holy Ghost that was in Christ, down on the church. Hallelujah. That's it. That same Spirit that's in Christ has to be in His church. The same Holy Ghost that dwelt in Christ dwells in us. And when the rapture comes, them two pieces has to come together and be the same church that Christ died for.

68 All your denominations won't mount to that [Brother Branham snaps his fingers—Ed.]. Your little differences and isms, and so forth of baptisms forward, backward, up, every way you want to do it, will mount to nothing. It's the Spirit of the living God that's in the church that gives it the faith that Abraham had, calling those things which were not as though they were, if God said so. There's the covenant that God made: tore Christ apart and took His body and set It on the right side of Him, and sent the other part of Him, the Holy Ghost, down to the earth to baptize the church with the same faith, give them the same faith that He had, the same works that He did. "The same thing that I do shall you do also."

69 How can you be blind and not see it? "The works that . . . A little while and the world will see Me no more (the Spirit speaking from Him), yet ye shall see Me, for I (personal pronoun), I'll be with you, even in you till the end of the world," not just for the apostles, to the end of the world. "The works that I do shall you do also. More than this shall you do for I go to My Father." And then the Holy Spirit wasn't only in one Person; it's in the entire church universal doing the same works that Jesus did. Hallelujah.

I challenge the world to believe that. And you'll see a revival break through this country. You'll see Divine healing and the power of Almighty God. He's here now.

70 Jesus stood there that day and they brought the apostle Peter to Him. He knowed who he was, told him his name, told him where he was from. Went and done the things that He did. Looked out upon the audience to a woman who touched His garment, told her of her blood issue and said, "Your faith has saved you. These things that I do, shall you also."

He laid His hands on them which didn't have faith, over His own city where they couldn't believe. He laid His hands on them, and yet they got well. Even in the midst of unbelief, God still promised He would do it. His Spirit lives. He's the same Jesus yesterday, today, and forever. That same Spirit . . .

⁷¹ Looky here. As I preached on here the other night, "It Wasn't So From The Beginning." Jesus said, "I am the Vine; ye are the branches." And if the first branch that come out of that Vine was a Pentecostal branch, the second branch will have to be a Pentecostal branch.

If the first branch wrote a Book of Acts, the second branch will live so there can be a Book of Acts. The same life that was in the first branch out of the Vine, the Vine as it goes on out produces the same kind of a branch every time. The Spirit of Christ is in the church. Abraham's children will call the promise of God the truth.

If you don't believe that, I don't believe there's any hopes for you, inside and out. The Spirit of God is here. I believe that just as solemnly as—as I believe that there is—that we're human beings. Do you believe it? Abraham's children . . .

⁷² You people out there without your prayer cards that's Abraham's children, I confess that the Angel of the Lord come and ministered a gift to me.

Before we start this prayer line, 'cause we're just going to pray for those that's got cards . . . You without cards look this way and say, "Jesus, is that the truth? If it is, speak to me. Turn that man around and speak my trouble like You did the woman that touched His garment." For the Bible said He's a High Priest right now, the other part of the covenant, setting at the right hand of God, a High Priest that can be touched by the feeling of our infirmities. And He's the same yesterday, today, and forever. Look and live. Do you believe it? Would it make you believe? Then somewhere in this direction, believe that.

⁷³ I'm trusting God. And Lord God You know my—my objective. You know my motive. And I pray that You'll grant something that the people before they enter this prayer line might see that I've told them the truth. I did the best I know how by the Word of God.

Now, make it real, Lord. It's Your Son, Jesus. That Spirit that was upon Him, that was tore out of His body at the day of—of the crucifixion, has been sent back and been here since Pentecost to carry the church on with the same work. The same Spirit in another body would do the same works it did in the first body. Certainly. Lord, we believe you. Let it be so in Jesus' Name.

⁷⁴ How many of you is sick and hasn't got a prayer card, raise up your hands in this direction.

There's a man setting right back there on the end with his hand up. I don't know you, sir, do I? God knows you, is that right? You believe that God can tell me what your trouble is, would you believe me? Then your prostate trouble will leave you. You believe God would heal you? All right raise up your hand if you do. All right, go home, be well.

⁷⁵ There's another person right down in that way somewhere held up their hand, down there. That lady? You believe God heal that cancer and take it away from you? You don't have any prayer card, but you have cancer. Is that right? I don't know you, never seen you in my life. If that's the truth, raise up your hand. All right, go home now and be well.

What did she touch? She touched that High Priest that could be touched by the feeling of our infirmities.

⁷⁶ Setting right back here, right back in the audience here. There's a little boy—little child setting back there that's got trouble with his eyes, going to be operated on. Stand up, little fellow. In the Name of the Lord Jesus, raise it up there mother and give the Lord praise, and believe that God will make it well, and it will. The baby was laying down on the floor, but yet the Angel of the Lord reveals it. And there's the child there now. Hallelujah. I don't know the people. You haven't no prayer card. All right. God's here to heal. Do you believe it? Amen. If thou canst believe . . .

⁷⁷ Right here, setting right here, you got a kidney trouble. The man, strange, very bad kidney trouble. Especially the doctors has give you up; there's no hope, is that right? If that's right, raise up your hand. You have a prayer card? You don't. Do you believe God knows you? You believe He can tell me something else about you? You're not from this city. You're from Bakersfield. If that's right, wave your hand like this. All right, that's right. Go home and get well. Doctors is wrong.

If you can call those things which are as though they were not, believe God and God will take care of it.

What is it? It's the other part of the covenant. The Holy Ghost that was upon Jesus Christ is here in the church. Amen. Do you believe that?

⁷⁸ How many of you now has prayer cards? This is not going to be discernment. I'm tired. I've been preaching all day and here and so forth. I just wanted you to know that the Holy Ghost is here. How many has prayer cards, raise up your hand. Now, quietly, form a prayer line right over here and get ready to come in the prayer line for prayer while we pray.

The rest of you . . . All that's got prayer cards, reverently, get against the wall. The ushers go over there to help them, and we want to take up every prayer card that we got.

If you don't believe, don't come in the line. If you've got unconfessed sins, don't come in the line till you confess them and make them right, because you'll only harm yourself. Prayer cards L and K; the boy says that that's the ones that's still out. We want all of you to line yourself up in there and we'll just start praying for the sick.

⁷⁹ Now, to you in radio land, this might seem very strange to you. But . . . I—I like sometimes to just kinda baby along with the peoples, but it comes a time, and it is now, where they got to know what's the truth. The people forget who they are. You're just not an ordinary person; you're a Christian. You are sons and daughters of God by the grace of God.

Why should you be in the condition you are in? Why should you be doubting and have flusterations?

⁸⁰ Say, that lady there with the wheelchair, that you're moving down; you don't have to take her there. Bring her right over here and I'll come right down and pray for her. Sure, all them people that's got wheelchairs or something or other. Any time you want to be prayed for, well, just let them know. If you got a card, or if you haven't got a card, you wheelchair cases, just set still; I'll come down and pray for you. Doesn't matter to me.

It's just the idea, if you could . . . I don't heal people; I only pray for people. How many understands that? I just pray for people. I have no gifts to heal people. I only was commissioned to pray for people. It's a . . . And God has honored it. The reason I think He's done it, because I've been honest with you. I don't come for money. I don't come for fame. I shun all those things. I come to be your brother, to tell you the redemptive blessings that Jesus Christ purchased for you. And it's yours.

⁸¹ Now, you in radio land . . . 'cause I . . . perhaps they'll go off the air in a few moments. I want to pray for you out in radio land while they're making the prayer line ready.

Now, you in the hospitals, there's hundreds of people in here tonight. And they're Christians and they're believers. And they—they are anointed with the Spirit. And this great portion of the body of Christ is going to be praying for you out there in radio land. No matter what's wrong with you, just accept Christ now as your Healer while we pray. And then write in here to the Angelus Temple and tell Dr. Rolf McPherson, or—or Dr. Duffield, or just write it to the Angelus Temple and tell them what the Lord did for you.

⁸² And if you're a sinner, accept Jesus now as your personal Saviour. If you haven't been borned again, haven't received the Holy Ghost, and you need some help on those lines, come over here to the Temple, why,

these man here who's lived in this temple for thirty years, instructing people, who know what to do. How . . . And they'll . . . It's one of the . . . I'm saying this . . . I'm not asked to say this, but one of the finest group of men, fine Christian workers, honest, upright, real people of God . . .

I've traveled around the world and I've never met any nicer people than I met right here in this Angelus Temple. And I certainly will recommend it to you, if you'll come over here. You won't be mixed up in fanaticism. You'll have a solid Gospel church who believes the truth, who stands for the truth. And we invite you to come over and we'd be glad to help you.

⁸³ Now, if you're sick and afflicted out in the radio land, bow your heads now while we pray. And all this audience bow your head; pray for the people. There's hundreds and hundreds of people here tonight, radio land, that's a praying for you. God will surely answer prayer.

⁸⁴ O, Lord, maybe we do get a little excited or a little emotional when we get to thinking about the good things of God. And how sure we are that we have inherited it because Christ has give it to us. And we have the witness of His Spirit in our hearts and the fruits of our life that we love the brethren, that we have passed from death unto life. And we know that someday when this life of earth is finished, we shall go to be with Him. That's our hearts desire is to see Him and to look upon the One that we yet have not seen, but just seen His Presence by His Spirit moving, acting, doing the things that He did when He was here on earth.

Lord, look out across the reaching of this radio wave now, over these ether waves. We pray, Lord, that You'll come into the home, and to the hospitals, and to those that are confined on the beds, and to the lame, and to the insane places, and the hospitals of nervousness where the psychiatrists has dealt so much till they need treatments. Lord, be merciful to this nervous, neurotic world.

⁸⁵ And I pray that Your Spirit will move out there and will heal each one. Grant it, Lord. If they could not be present here, let them know that You are there. You come to the belly of a whale for a man, in the fiery furnace for one, went out into the regions of the dead and called one back to life after being dead four days. You're God and the hour is coming when all that's in the grave shall hear the voice of the Son of God and shall come forth.

Lord, let them know, now, that You love them and You're going to heal them. Accept my humble cry for them, my sympathy for them. And by faith I place the Blood of Jesus Christ, the Son of God, between

every person and their disease, and ask in the Name of Jesus Christ, the Son of God, that their diseases and afflictions leave them. Amen.

⁸⁶ The Lord bless you. And out there in radio land, write in your testimony now, and let us hear from you that you have been healed. Because the Bible said, “They overcome by their testimony and the Blood of the Lamb.” The Lord bless you richly now. And we hope to see you tomorrow night, if you can come to the Temple. We’ll continue on into Abraham’s life, on down until Friday night. The Lord bless you.

All right, now we’re going to start the prayer line here in the Temple, and I want every person in here that will promise to pray for these sick people, raise up your hands. Now, how can God turn them down? He just can’t do it. Hundreds and hundreds of consecrated children . . .

How many in the radio or in the visible audience here now (We’re off the radio.), but how many here is borned again? Raise your hands. How can God turn that down. He can’t do it.

⁸⁷ Now, I want everyone to bow your head and pray with me as I pray for these people.

All right, come, sister. Eternal God, send Your blessings and love and healing power upon our sister for her healing. In Jesus’ Name. Amen. Now, go rejoicing like Abraham’s daughter.

Lord, in the Name of Jesus Christ, as the seed of Abraham, through Jesus Christ, I lay hands upon our sister for her healing. Amen.

Lord, I lay my hand upon my brother, as I confess to be the—in the covenant with Christ, being the seed of Abraham, I ask that his healing comes through Jesus’ Name. Amen.

Now, just start rejoicing as you leave the platform. Act like Abraham’s children.

Lord, in the Name of Jesus Christ, heal this our sister. Amen.

Father God, in the Name of Jesus Christ, heal this, our sister. Are you re . . . ? . . . you audience there. See?

⁸⁸ Brother Gordon Lindsay, we’re honored to have him, and Brother Callpepper, I believe, tonight, setting there. Brother Lindsay once asked me, “Brother Branham, just have discernment for one or two, then pass the rest of them through.” I couldn’t do it then. My new ministry lets it happen. See? But . . . if you don’t, stop, talk with the people . . . and that’s just what kills me. See?

I try to get the ones out here in the audience that—that didn’t have prayer cards, someone who—who’s not—who doesn’t have prayer cards. And so, therefore, these on here will be prayed for; those won’t. See? Just so that you would see . . .

⁸⁹ Now, like this woman. I know what's wrong with that woman. You believe that?

Let me show you something. This woman is suffering with nervousness. Isn't that right? If that's right, raise your hand. See? There isn't one of you pass here, but what It—It shows me. But I just . . . If I go to stopping for those visions, then it just starts moving me. You see? And then I can't get to all of them.

⁹⁰ But don't come through and saying, [Brother Branham illustrates—Ed.] "I am a son of Abraham." Come through and say, "I'm not passing by William Branham; I'm not passing by these preachers; I'm passing by the cross with a promise. These signs shall follow them that believe. Jesus Christ said so." As soon as you pass by here, this fulfills it. "Thank you, Lord." Amen. "Thank you, Lord!" tomorrow, "Thank you, Lord!" next day, "Thank you, Lord!" next day, "Thank you, Lord!" a year from now, "Thank you, Lord!" That's it. God bless you, sister. Go and be healed in the Name of Jesus Christ.

⁹¹ Lord, in the Name of Jesus Christ, heal our sister. Believe it.

Sister, look here. You believe that back trouble left you when you was standing down there in the prayer line? If you do, go on your road rejoicing, saying, "Thank you." All right.

Come sister, believe. You ain't never going to be crippled up if you'll believe Jesus. You believe He will heal you of arthritis? In the Name of Jesus Christ go and be healed. Amen.

Come. Here's a woman come with a shadow over her. She's dying; that woman's got cancer. That's right, isn't it, lady? See? You did have. You haven't now. Just go rejoicing and say, "Thank you, Lord!" O, Lord God, in the Name of Jesus Christ. Amen.

Look, friends, when the—when He passes by here, I believe it. I don't know whether you do or not. That devil can't stay on while you're passing through this faith. And if he goes off, keep rejoicing. Keep him away.

⁹² [Brother Branham prays for those in the prayer line—Ed.] In the Name of Jesus Christ, may it be so, Lord. Grant it, Lord.

O, Lord God, grant the healing of this man in the Name of Jesus Christ. "These signs shall follow them that believe. If they lay hands on the sick, they shall recover." Lord, I do this in the Name of Jesus. Amen.

I lay hands upon the child and upon the mother in the Name of Jesus.

I lay hands upon the sister, in the Name of Jesus Christ. "These signs shall follow them that believe."

In the Name of Jesus Christ, may they be healed, Lord. Amen.

In the Name of the Lord Jesus Christ, may they be healed, Father.

God bless this little girl and heal her, Father, in the Name of Jesus.

God bless the woman and heal her in the Name of Jesus.

Come, sister. In the Name of Jesus Christ, may they be healed. Grant it, Father, for Your glory. Amen.

⁹³ You remember the other night, that young, colored girl that come off the platform here? She never caught it till she got right there; then the Holy Spirit turned right back around and called her back and told her. . . You remember all that was? And the girl was absolutely, perfectly healed right there where she was standing.

⁹⁴ You believe? Then heart trouble won't kill you. Go rejoicing and say, "Thank you, Lord Jesus." Amen.

Come. In the Name of the Lord Jesus, may the woman be healed. Amen.

Come, sister. Lord God, we lay hands upon her while this great church is a praying, in the Name of Jesus Christ, for her healing.

Father God, we lay hands upon our brother in the Name of Jesus Christ. Amen.

Father God, we embrace this little boy in the Name of Jesus. Let him be healed.

God, we ask for the healing of our sister in the Name of Jesus Christ. Amen.

Father God, we pray for her request of her father, in the Name of Jesus Christ. Amen.

Lord, we pray for our sister in the Name of Jesus Christ. Amen.

Father God, we pray for our sister. In the Name of Jesus Christ may she be healed.

Almighty God, in the Name of Jesus Christ, may our sister be healed.

⁹⁵ Lord God, we pray now that You'll catch this woman's condition and heal her as she comes through, in Jesus' Name. You believe that? You always afraid that'd cripple you up. See? Arthritis. You're afraid it would. You'd have to peck along with a stick on the street, but you won't have to do it now, so just rejoice. You're a daughter of Abraham; believe that. All right.

Do you believe, sister? You believe you can go eat now? Believe your stomach trouble's finished? All right, go ahead. That's right. And God bless you. Amen.

⁹⁶ Come sister. O, Lord, I pray that You'll heal our sister. In Jesus' Name grant it.

Come. O Father God, we pray that You'll heal our brother and make him well in Jesus' Name. Amen. Amen.

Lord, we pray that You'll heal this our brother in Jesus' Name.

You back there that's praying for that preacher that's got cancer, don't worry, he'll be all right.

In the Name of the Lord Jesus Christ, I pray that You'll heal this person in Jesus' Name. Amen.

Lord God, I pray that You'll heal our brother and make him well in Jesus' Name, grant it, Lord.

Come. Lord, heal her; take away this back trouble and make her well in Jesus' Name we pray.

Come. O Father God, I pray that You'll heal our sister. In the Name of Jesus Christ I lay hands on her.

All right. Lord, I pray that You'll heal her and restore to her these things that Satan has harmed her by in Jesus' Name. Amen.

Come, brother. O Lord, I pray that You'll heal this little crippled man and may he get well in the Name of Jesus Christ. Amen. God bless you, brother.

Lord God, I pray for our sister in the Name of Jesus Christ may she get well. Amen.

⁹⁷ If she can't, just let the man come right there and sit on the cot, I'll bring him. . . I'll come, pray for him, sister. Come right ahead, sister dear.

All right. You people that's on cots and stretchers, while they're waiting in the prayer line, I'll come right down and pray for you now.

[Brother Branham prays for those on cots and stretchers—Ed.]
. . . ? . . . Bless the Lord! Bless the Lord!

⁹⁸ O, Lord God, grant that this man will be walking and throw that cane down and walk away rejoicing in Jesus' Name.

O, Lord God, I pray that You'll heal this little woman and make her well. In the Name of Jesus Christ. Grant it, Lord.

Come, sister. Believe God, heart trouble will be gone and you'll be made well, in the Name of Jesus. Grant it, Lord.

God bless you, sister. The arthritis will leave you if you'll believe it. In the Name of Jesus Christ may it be so.

Come, my sister dear. In the Name of the Lord Jesus, I lay hands upon her and ask for her healing.

⁹⁹ Come now. Come, sister. Are you scared of dying? But it's just your heart bothering you. Lord God, I pray that You'll heal her in Jesus' Name. Amen.

Come, sister dear. In the Name of Jesus Christ may she be healed. Amen.

Come, my brother. Lord God, in the Name of Jesus Christ, let my brother be made well for Your glory. Amen, Lord. Grant it, Lord.

All right, come sister. You've been bothered by them nerves for a long time. It's got you all tore up. You believe now. Lord God, may this spell leave her tonight in the Name of Jesus Christ. May she go and be made well.

¹⁰⁰ Come, sister dear. Been crippled for a long time, but believe now. In the Name of Jesus may He heal you. Amen.

God bless this woman and heal her in the Name of the Lord Jesus. Amen.

Come, sister dear. In the Name of Jesus Christ may she be made well.

In the Name of Christ I pray that You'll heal this woman while this great church is a praying in the Name of Jesus Christ.

In the Name of Jesus Christ heal this little boy, Lord and make him well.

In the Name of the Lord Jesus I pray for the woman that You'll heal her.

Lord God, I pray for sister that You'll heal her in the Name of Jesus Christ. Amen.

You want to go eat? Go ahead, eat your supper then, in the Name of Jesus Christ. Amen. That's what you wanted me to tell you. That's right. Go eat.

¹⁰¹ Now in the Name of Jesus Christ, may she be healed.

Lord God, I pray that You'll heal this woman in Jesus' Name.

God bless this little lady and heal her in Jesus' Name.

Heal this little sister, Lord, in Jesus' Name.

I pray for this woman. I pray that You'll heal her and that loved one of hers too, Lord. Make them well in the Name of Jesus, Amen.

God bless our brother and heal him in Jesus' Name.

Lord bless our sister and heal her . . . ? . . . in the Name of Jesus Divine. Amen.

¹⁰² Hallelujah. Hallelujah. Praises to the Lord God. He that . . . Jesus Christ the same yesterday, today, and forever." His omnipotent power

is here, His omnipresence. He's the same yesterday, today, and forever. Who wants to receive Him and believe your healing? How many of you children of Abraham believe Him? Stand on your feet. Amen. Stand on your feet. I say, "In the Name of Jesus Christ receive your healing." Raise your hands to Him, you morning stars, you sons and daughters of Abraham. Call anything contrary as though it was not. Jesus Christ makes you whole. Raise your hands and praise Him and give Him glory, all you people for He's Present.



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