

Abraham's Grace Covenant

Long Beach, California
February 10, 1961

1 Good evening, friends. Nice to be back again in the house of the Lord tonight, and ready to speak of Him again, and share our fellowship around his Word. I just love to fellowship around the Word of God, don't you? I was just told by Brother Arganbright that Brother Espinoza was in the meeting tonight; was here; and I think the brother said they wanted him to come to the platform, but he had refrained, and gone somewhere.

2 I certainly remember the great meeting in Mexico City with Brother Espinoza. How the Lord blessed! That was the time that the little dead baby was brought up, that. . . . Never forget the night, and the little señorita that had the baby out there for. . . .

Well, my! Here, right in my sight, Brother Espinoza! It sure is a pleasure to meet you. God bless you. Quite a good sight for weak eyes! God bless you. Will you sit down? Do you have your wife or someone out there? Oh, well, that's. . . . How nice. Well, that's fine.

3 I just was thinking, many times I've referred to that, Brother Espinoza, how the Lord blessed down in Mexico. I believe I have spotted Sister Espinoza now. So glad to see you all. You know, when we all get to heaven, what a day of rejoicing that will be, when we all sit down at the international dinner--international supper it is--and we'll have a . . . really a grand time talking over old things, and old acquaintance renewing. And it'll be a great time.

I feel like I could stand another meeting in Mexico. That would just be fine. Had a great time. I remember the little baby. I never forget that. This beautiful little Mexican woman was. . . .

4 Billy come to me, and he said, "Daddy, you're going to have to do something." He said, "You can't even hold that woman out there." Said, "They got so many ushers, but," said, "she wants to get up there anyhow. Said, "The brother. . . ."

5 I forget his name that was with him, was giving out the cards. It was.... I always called him “Mañana” because he was always late, you know. So, he was going to come after me at six o’clock, I believe, and he got me at nine. So, I called him Mañana (tomorrow, you know). And he was a fine brother, a real sweet, fine, brother.

6 And I remember this little baby. I said to Brother Jack Moore, I said, “Well, you go down and pray for the baby, and it’ll....” And Brother Espinoza was interpreting for me. And I looked out over the audience this-a-way. And those people--talk about coming, and loyal to church, oh, my! They’d come there in the morning, stand in the hot sun all day, to be there that night, see. And so, they.... That’s the way you get something; that’s where you find something.

7 Not because Brother Espinoza is here, but I said it the first night here. The other day I was in a church, a church in another city--Tucson, Arizona. And there was just about a half a dozen of my Mexican friends that had come from somewhere, and they had sat there all day that day, in that hot building, waiting for me to be there for that night--had sat there all day, waiting.

8 And when I got on the platform.... I had been praying all that day. I had spoke that morning, and then come back. And that night, as soon as the platform ... those poor people.... ‘Course they just have to shuffle the cards out, and give them to whoever they want. And when I called the prayer line, and mixed all those.... Pretty near every one was.... About one, I think, Mexican woman was in there, and she couldn’t speak any English.

9 And when she come to the platform, the Holy Spirit came down and began to talk to her, and tell her where she was from. Told her she had a mother, or somebody, way down just ... (What is this city just below the border here?) Tijuana.... Tijuana, down in there, and how she was sick. And said within so many days she’d get the letter that she was all right, and well again.

10 And as soon as it started that, then the Holy Spirit moved right out through them white people out in there, went along in there, and picked out every one of those Mexican people that couldn’t even speak one word of English, healed every one of them. So, that was it. Expectation, see? If you get to a place where you just humble yourself, don’t ask, just be humble, then God will go to work. He’ll ... it’s his, see, when He’ll really work.

11 Now, so I remember this little lady coming up. And when Brother Moore went down to try to satisfy her, and I looked this way, and I seen a vision of the cutest little Mexican baby sitting up, gooing. It didn't even have any teeth. Just gooing, laughing. I thought "That's so cute. Wait a minute," I thought, "that's that baby under that blanket."

12 So they ... it was rainy, and the little lady had a blanket on it. And it had died that morning, and this was in the night. Went and laid hands upon that little baby, prayed for it, and it began kicking, and screaming as loud as it could. And it was brought back to life, and is living today, as far as I know.

13 Now Brother and Sister Espinoza was one that knows, searched that down. And that's five times, now, that I have seen Him authentically bring dead back to life--after being dead for hours and hours, see, bring them back to life. He's God. I tell you, brother, sister, what it is, we.... It's been ... one time there was.... I'll tell you a little story, and then you'll get what I mean.

14 There was a man, one time, took a journey--was going down to the sea. He'd read about it, he'd heard about it, but he had never seen the big sea. And on his road down he met an old salt, or a sailor, you know, coming back from the sea, and he said to him, he said, "Where goest thou, my good man?"

15 He said, "Oh, I'm going to the sea." He said, "It holds the thrills, and the excitement." He said, "I have never seen it." And said, "Oh, how I've longed to see it, see its great, big, briny waves jumping through the air, and hear the gulls hollering, smell the salt in the air," so forth like that. And he told all what it would be to him.

The old salt said, "I was borned on it. Lived on it for sixty years. I don't see nothing thrilling about it."

16 Now, that's just the way it is. There's been so many things to this American revival that's happened, till it's become so common to you, until you don't realize what it really is. Them people who has never seen it or heard it, my, their hearts are just built, and ready and gone, see. That's what.... It becomes common to us.

17 And brother, sister, that's why you hear me cutting it as hard as I can. The American revival is over. It ended about four years ago. So, it's over. And there's no more revival in America. We're only

gleaning in the field that's been already reaped and burnt over. You pick up a stalk once in a while, but very few. Now, we don't only find it here in Los Angeles, or in Long Beach. We find it all over the nation, the same way, everywhere. And the meetings now, the big revivals, is in the overseas, over in the other lands, out of here. And that is. . . .

18 I was talking to one of your missionaries right from the church, a boy sitting here tonight. Met his wife back there, a lovely brother--just come back from the Gold Coast. And oh, my! I said, "What do you think?"

He said, "This will never be . . . no meetings for me here no more," see.

19 You just don't have the same heart when you go. And you see our American people so well dressed, and fed, and needing nothing, you know, and don't know that "thou art miserable, wretched, blind, poor, naked and don't know it." And you see them laying there on the street dying--the little baby, his little belly swelled up from hunger, and the mother dying, pulling along on the street. Just to speak about Jesus Christ, they just long and wait. And just say one thing, and they're just ready.

When you go to leave or something, they'll follow you to the airport. "Just tell us once more about Jesus," see. "Blessed are they that do hunger and thirst for righteousness, for they shall be filled." That's right.

Now let's bow our heads just a moment to our great King, in reverence to Him, and speak with Him.

20 Heavenly Father, Thou art the author of this eternal Word. In the beginning was the Word. The Word always was because it was God. It was made flesh and dwelt among us. And tonight we see You still revealing that Word, unfolding yourself through the Word, and letting us fellowship around these great things.

And I thank You, Lord, as our minds has been turned to Mexico, our neighboring state way down there, among those people. I remember that dear old blind man coming on the platform that

night, and wanted to get his rosary out. How I put my foot up against his, to see if my shoes would fit him; and my shoulders, to see if I could give him my coat.

21 But God, You done something greater for him. You gave him his sight. And how thankful he was. O God, the next night seeing that platform piled full of old coats, and rags, and things them poor people'd wrapped themselves in from the chilly winds. Oh, how I thank You, Lord. Blessed are they that hunger and thirst. They shall be filled.

I pray, Father, that tonight that this little group here will catch a new vision of the Lord Jesus and his near coming. We see we are right in the ending-up now, of the Laodicean church age.

22 I pray for Brother and Sister Espinoza, and their great work and love for You, knowing that he carried the meeting on after I left, and You blessed him. And the lame walked, the blind seen, the cripples... Oh, how You healed the people in a great revival. So glad, Lord, that You were merciful to those dear, helpless people. God, would You send us back again? We would love to go, if it be your will.

Now we ask for mercy for us here tonight, and may the Holy Spirit come and get into the Word as we're trying to teach, to build up for a healing service coming Sunday night. Pray, Lord, that the lame will walk, the blind will see, and the great Holy Spirit will manifest Himself in a marvelous way. Help us tomorrow, Lord, at the broadcast, and the Businessmen's breakfast. And wherever we are, may we be able to scatter sunshine of light to the needy; calling those, Lord, who are hungering and thirsting, that they might be filled.

Bless the Word around our hearts, tonight, as we fellowship in Jesus' name. Amen.

23 Now, tonight, we are going to try to continue on in our study in the book of Genesis. If I do a little whistling, I broke a corner off of a tooth today, and so ... kind of feels funny up there when I'm trying to speak. So now, I was building for a coming healing service for this coming Sunday evening.

And now, tomorrow night, if the Lord willing, we end up at Sodom, or on the mount where Abraham taken his son for sacrifice. I think it would be a beautiful lesson there to bring us into that healing service for Sunday, because it truly expresses there just exactly like it will be in this day.

And last evening, many times in speaking cutting, I don't mean to hurt. I just mean to anchor a word, see, because it's the time where we are... I'm zealous of the church. I am. When I see the church getting off in the world, it just tears me to pieces. I just can't stand still.

Now, I don't mean to be different. God knows that. I don't mean to be different. I love you too much for that, to be different. But when I see things, and know that it's truth, then I ... there is just something in me, I just can't hold my peace. I just got to speak it, 'cause I only speak by inspiration, anyhow. And so, I don't mean to hurt, but I want you to take it that way.

24 Now, so that you'll understand, we all will agree that we are living in the Laodicean church age. We all know that. Now, remember on the Laodicean church age, the only age of any of them that Jesus was put outside of his own church, knocking on the door trying to get back in.

25 And that's what we've done, just exactly. That's what the Pentecostal groups has done. Because it's always ... the churches on every age, it's been a Pentecostal church. If you hear the broadcast this morning, I'm going to speak on that. And so, you find out if that isn't right. It's always....

26 When we hear of the church... The church, when it's spoke of in the Bible, it's Pentecostal church. It's never failed to be. There's been a little Pentecostal minority all the way through each age. And if you'll take the history...

27 Brother Paul Boyd, I know (a friend of mine) is in here somewhere. I thank you, Brother Paul, for that wonderful book you sent me. And I took the Nicene, pre-Nicene Council, and Nicene Council, and many of these other ministers are far better quoted, or versed, on that than I am. But it was at the Nicene Council. It was

that Pentecostal remnant that they forced out. Brought in their own ideas, where the church ... the doctrine of the Nicolaitanes, which was first just a little saying among them. "Nico" is ... the word means conquer. "Laita" means to conquer the laity.

28 In other words they taken all the Spirit out of the congregation, the laity, and made a holy man out of it. Let the ... people's not holy, so the holy priest, the holy bishop, or something, and "nico" (conquer) the laity, and make it one man. So they'd all go in and build up the church, and pay in, and so forth like that. Just one man could be the intercessor to forgive sins.

29 But that's not God's remedy. God don't deal with us as a church. He deals with us as an individual. So the Holy Spirit is in the laity, just the same as it's up here, or anywhere. And we find out that, in that, in that time, they took the Holy Spirit out of the church, and they united church and state.

30 And Constantine was not a convert. A man that'd done those things... He was just like Ahab. He was a politician. He only taken pagan Rome and Christian Rome, and united them together; and took the Christian superstitions, and the pagan ceremonies, and bound them together, and made a universal religion out of it to strengthen his own kingdom. He was not no convert. The things he did proved that he wasn't. So, I am not his judge, of course. But I am just taking it from the way the history reads it.

31 And then, there she went through the Dark Age, the church did. Then you come out with Martin Luther, then with John Wesley, then to Pentecost again. It's always been a Pentecostal church. And you watch down through those ages. When you take after St. Paul of the Ephesian church, then you take Irenaeus of the next church age, St. Martin of the next one, Columba of the next one--then Luther, Wesley, and on down to this last day.

32 Now we're looking for a great messenger in the last day, which will be the second-time coming of Elijah. It's great! Did you notice? Jesus said... Now, if you're watching, we've got so many things like that, you have to watch what you're talking about, because everybody's Elijah. We have them everywhere now, everything else. But that's wrong. That's just as wrong as it can be.

33 And so, you'll notice in Revelation ... in Malachi, the last prophet, in the last part of the 4th chapter, he said, "Before the great and terrible day of the Lord shall come, I will send to you Elijah, the prophet [now watch], and he will turn the hearts of the children ... the hearts of the fathers to the children and the hearts of the children to the fathers."

34 Now, if you watch, the disciples asked Him, "When will these things be? Why was it they said that Elias must first come?"

35 He said, "He's already come," Jesus said. "And they did to him what was listed." And they understood that He spoke of John the Baptist.

36 He was the Elias, it's true. But you watch. There's a compound coming there. That couldn't be the real Elias that was supposed to be, because when this Elias come was when He's going to burn the earth, and the righteous walk out upon the ashes of the wicked. See, it would have to be.

And so, that wasn't Elias. He is the messenger of the third chapter of Malachi. "Behold I send my messenger before my face." That was the Elias.

And notice here, the first Elias was to come, he would turn the hearts of the children to the fathers ... or the hearts of the fathers to the children. See, the old patriarch fathers, the old orthodox, the legalist, the law, he turned it back to ... the faith of the fathers here to the children ... the hearts to the children. This new message that John was preaching, see, of the coming Messiah at hand, he turned the hearts to this.

37 But watch, the next time John appears, he turns the hearts of the children back to the faith of the Pentecostal fathers. So it would be back to the original message. And you'll know when it gets here. It'll be a restoration. It'll send that lukewarm Laodicean church back to that original faith back yonder again. Yes, sir.

38 And he'll be anointed to do so, when this Elijah comes. He'll be a prophet. He'll pull no punches, he'll cut right and left. Take the nature of Elijah. Look at Elijah, and see what he was. What was he when he come in John's time? He hated denominations. "You Pharisees! Don't think to say to yourself 'We have Abraham to our father,' 'cause God's able of these stones to rise children to Abraham." So did Elijah.

39 Both of them hated women ... or immoral women, and things doing wrong. Look at Elijah with Jezebel. Look at John the Baptist with Herodias, see. Both wilderness men, loved the woods and outside. Come out of the bushes, and send forth a message. He'll come on the scene one of these days. It might not be just one person, but it'll be a message in the church--the Holy Spirit in the church to swing that faith back again to the original faith (that's right), for he will turn the hearts of the children back to the fathers.

40 The first time he turned the hearts of the fathers to the children; this time the hearts of the children to the fathers, see, taking the faith that the fathers had, and placing it over here on the children--the ones just then coming in. And this time, he's to take that same faith, 'cause they got away from the original faith, and he's going to turn the faith of the fathers ... or the children, back to the fathers, the Pentecostal fathers--another Acts 2 (that's right), another one.

I'm speaking on that in the morning, the Lord willing: "It Wasn't So from The Beginning," at the Christian Businessmen's breakfast. So ... that's the broadcast. Then afterwards, I want to speak on the subject of "Hearing, Believing, and Acting, on the Word of God."

Now, tomorrow night, then we'll be back here again to close off this study of Genesis. And Sunday night, the Lord willing, we want to have a healing service to pray for the sick again, Sunday night.

41 Now, the reason that the Holy Spirit today would rebuke and tear down the church.... You remember, the Laodicean age? He said, "As many as I love, I rebuke." As many as I love, I rebuke.

Thank God for rebuking. A real father will straighten us up, and get us out.

I met a ... happened to meet a lady today, and she was very much upset at what I said the other night, about women wearing little, short clothes. It was not nice for Christians to do that, and it was absolutely unscriptural.

She said, "Young man, you'll ruin your ministry."

I said, "Oh, no. No. If I don't, it'll be ruined," see. She said ... I said, "Are you guilty?"

She said, "No, sir. I don't wear shorts."

I said, "Well then, what you fussing about?"

She said, "I wear slacks."

I said, "That's worse."

42 She said, "Oh, no," see. Said, "It's decent like this." And said, "You put ... like, what are you going to do with a woman out in the field [I believe is the way she put it, yeah], riding a horse, out with my husband to help round up some cattle. You think I ought to wear skirts?"

43 I said, "You oughtn't to be out there in the first place. That's what's the matter. Women's trying to take men's work now. We've got too many men out of work." That's right. Right.

She said, "What about in the garden, when you're pulling up stuff ... garden, with a dress on. Don't you think it would be better with slacks on?"

I said, "No, ma'am. My wife has no trouble about it. Neither did my mother. I don't think you will either, if you'll just take care of yourself." I said...

She said, "And slacks is wrong?"

44 I said, "The Bible says that a woman that will put on any garment that pertains to a man, it's an abomination in the sight of God." That's right.

45 Brother, the Scripture's all here. Let's just obey it. That's all. "As many as I love, I rebuke." That's of this age. Is that right? So... And then the Bible said also, in Hebrews, the 12th chapter, and the 8th verse, "And if they cannot stand ... and won't take rebuking, they are illegitimate, and not sons of God."

A man blows up, "Hmph!" A woman, "Oh, I ain't going to listen to that any more. I don't have..."

All right. Go ahead, illegitimate. That's exactly.

But a real child of God will take his correction, and say, "Yes, Father. It's your Word. I've got to straighten up now. I've got to do what's right."

46 You know that's truth, isn't it? A illegitimate is the one that always backs off, and ... the fly in the soup, just trying to upset something. But the real child of God admires to be rebuked, and straightened up. My old father never whipped me one time but what I bless every lick he hit me to make me what... If it wouldn't have been for that, why, I'd probably been a renegade myself.

So that's what's the matter with too many little Rickys, and so forth, today. You let them run out here, and throw around, and stomp their foot. And little Mary, "I just won't do that." She ought to've had my mother. That's right. Yes, sir.

47 We got too much now of just letting the kids.... No wonder they've got juvenile delinquency. You know what caused it? Parent delinquency. That's what started it. Yes, sir. You didn't keep your children around. You let them out in these places, and carrying on like that, and endorsing it. No wonder we're in such an age as we are now.

48 Now these things are unpopular. That's the reason my ministry's not growed up, or big, like other fellows. If it ever gets that way, I want God to tear it down, so we can get down where I can really go ahead and tell the truth. I don't belong to any organization, so I can ram it any way I want to, see. I don't belong to any group, so I can say what I... I just belong to Christ, and I can just stay right there.

49 I don't have to have money, so there it is. I stay right with it. Wherever God sends me, I just go and bust it right down the way He tells me, and walk away, see--get on back again.

50 So, that's the way I want it. I don't want no big obligations, where you have to beg for money, and plead for this, and take up this, and carry on this, and this big guy.... I got to keep my mind on Christ. Go look yourself, out among you, others to do that. For us, let's give ourselves to the Word of God, and preach, and stay with the truth, and revelation of the Holy Spirit, and what's going to take place.

51 Now, we find out.... Now, let's get a little background on Abraham now. Last night, we find that Abraham was just an ordinary man. Is that right? Now, that's.... Today when God blesses a person, then the people think they have to be real odd, real peculiar. No, it's just ordinary man. Making him a holy man, some great ... come down through generations of holy men, and has to be a.... No, that's not it.

52 The Bible says Elijah was a man subject to like passions as we are. He was just a man. Abraham was just a common fellow, that came down ... an old man come down from Babylon, went out in the land of the Chaldeans, and the city of Ur--and just an ordinary man, him and his wife. Probably a poor farmer, whatever he did for a living.

53 And we find out that God spoke to him one day, and told him that he was going to have a child by his wife. And he was seventy-five years old, and she was sixty-five at the time. Now it was radical ... radical, rather, to think of what ... God would say that to a man seventy-five years old.

54 But you see, God does what He wants to, and He usually does things in such a awful peculiar way. And He makes you act peculiar whenever you obey his Word. For "all that live godly in Christ Jesus shall suffer persecution."

55 But you've just got to come straight to the Word. Don't ... no private interpretation. Just read it the way it's written, and believe it the way it's written--in the way you're supposed to believe it. And if you don't doubt it, it'll produce everything that it promised, if you can take the right mental attitude: that God wrote it, God said it; the promise is mine, I believe it. Watch it happen. It's got to. It's just got to happen.

56 Now we find out that God told him to separate himself, last night, and ... away from his kindred, away from his people. But Abraham like an ordinary man... Now, God never run him out ... back to his homeland for doing it, but Abraham never did get blessed of God until he separated himself from all of his people. He took his father along, took some more along, took his nephew. And the old fellow always was in the way. So finally God called him off the scene. And then Lot, his nephew, backslid and went down into Sodom.

And then, when he got separated from them, then God began to tell him about the blessing--what he's going to bless him. I like that.

57 Now we find out in Genesis 13:16, God told Abraham when He spoke to him about his covenant, He said, "I will multiply you. And your seed shall be like the dust of ... the sands by the side of the sea, like little grains of dust in the earth. Your seed shall be like that--a father of nations."

58 And now we notice also in Genesis 15:5, when He confirmed the covenant, or spoke to him again about it, He said, "And go outside and look up. Can you number the stars? [How that there's so many stars--innumerable.]" Look from dust to stars. Oh, my! From the earth, grave, to glory.

59 And remember, the real promised seed of Abraham, which come through Isaac, was Christ. And He is the "lily of the valley, the bright and morning star, the fairest of ten thousand to my soul." How we look at that! How God in his great solar system declares ... You believe that God lives in his solar system? You believe He

made the stars? He said He did. How everything is so perfectly arranged in the solar system, from the... Look. From the dust down here on earth-bound to stars in glory. Jesus, the bright morning star, the head of all of it, is really the seed that brought forth these other stars through Him.

60 And we find that we, being dead in Christ, we are Abraham's seed, and are heirs with Father Abraham to the promise. Then, if we are Abraham's seed, we find out that we have to have the faith of Abraham, or we are not Abraham's seed. And what is the seed of Abraham? The Holy Spirit (amen) which come through Christ Jesus.

61 That makes us, as we receive the Holy Spirit, then we are not no longer Gentiles, but we are Jews. And the Jew by birth is not a Jew. Paul said that which is Jew is not that outwardly, but that inwardly that has the faith of Father Abraham. And if we are Father Abraham's seeds, then we take every promise God made, no matter how ridiculous it looks like, how it could not happen. But if God said so, we believe it anyhow.

62 Now Abraham, when he was supposed to have this baby... We went through it last night, when Sarah might have said... After the first twenty-eight days, he said, "How you feeling, honey?"

"No different."

"Praise God. We're going to have it anyhow." And he never got any weaker; he got stronger all the time. "Yep. Going to have a baby anyhow."

63 "How do you know you are? Why, you're older getting older. Why, you're seventy-five. You've lived with her since you was eighteen years old [or something--his half-sister]. And now, you know that's impossible. When you were young, when you were a young man... And maybe when she was eighteen, and you twenty-eight [there was ten years difference in their age], well, that's when you'd have had the baby if you was going to have one. But all these years, and now she's years and years and years past menopause. Then how're you going to have the baby? It's impossible."

Well, the doctors look at you. “The poor old fellow is off at his head. You know, there’s something wrong.” That’s what they say to every true seed of Abraham. They say, “Oh, just leave him alone. He won’t hurt nothing. He’s helpless, but ... you know, but hopeless, too,” they think. But he believes God.

64 How could a fellow that had a promise like Moses, going down to take over Egypt—one man with a stick in his hand, going down to take her over... ?

“How do you know you’re going to?”

“God said so. That settles it.”—that seed of Abraham again, see. He had the faith of God because he was the seed of Abraham.

65 And now, we found out last night, that he was Abram until God blessed him, and made a covenant with him. And then He changed his name from Abram to Abraham, and h-a-m was part of God’s name. Did you notice that? Did it ever soak down in? Abraham--Elohim--see. He put part of God’s name, because God is the father of all. And He made his name, being Elohim, He put part of his name with Abraham, see, and made him a partner with Him.

66 Through his seed he would bring forth seed, and bless every nation in the earth. He’d be the father of many nations. Abraham would reproduce the faith of Elohim--h-e-m and h-a-m. But he made him part of his name, because he was to be the father of many nations.

Oh, it’s so rich! Wish we just had all the time.... We could just take it, and just read verse by verse, and go through it. I tell you, it just makes me jump into the seventh heaven, almost, to think of how perfect that Bible is.

67 There’s not one scripture contradicts another, just as perfectly through and through as it can be. There’s not ... no contradictions in the Bible. The guy that says that, just bring him along. There’s no such a thing as a contradiction in the Bible that cannot be straightened out by the Word of God. Right. Now it’s all riddled up,

because He's did it that way to hide it "from the eyes of the wise and prudent, and reveal it to babes such as would learn." Yes.

68 I've got a wife. How I love her--sweetest woman on earth to me. Now we're not... We believe in... We believe that God is love. And if God is love, then He loves us so much that He gave his only begotten Son, that we might be saved. Now, when I go overseas, I don't call Mrs. Branham and say, "My dear Mrs. Branham, I'm taking a trip overseas. Thou shalt not have any other husbands while I'm gone. Thou shalt not make eyes at anyone while I'm gone."

Wouldn't that... If ... she'd catch me by the tie, and say, "Wait a minute, Mr. Branham. Thou shall have no other wives, or even sweethearts, while you're gone." Now, wouldn't that be a home? No. That ain't it. If it would, I'd be scared all the time. She would be, too.

69 But the thing of it is, I love her. And I say, "Sweetheart, the Lord's called me overseas."

"Well, thank the Lord."

She has to stay home, you know, and take care of the children. And so, what do we do? Get down on the floor and pray; bring our little kiddies around, and we pray. And she prays, "God, take care of Bill. I can't be much help, but I'll do all I can here with the children."

And then I kiss her good-bye. "Bye, sweetheart." As long as I love her like that, don't you worry. Long as she loves me like that, there's not a worry in the world. It ain't what I'm forced to do; it's what I do by love.

70 That's what it is by God. We quit doing these things not because... Say, "Well, I oughtn't to go to picture shows. I oughtn't to dance. I oughtn't to smoke. I oughtn't to drink, 'cause I'm a Christian. I shouldn't do it; yet I want to do it." You might as well do it. When you love God, you just do it ... you don't do it because you love God, see.

71 Now, what if overseas ... if I'd come back, and I took some lady out, and took her out somewhere riding, and come back, and

took her in, and said, “Good night to you,” and so forth. And I know I’d have to tell Meda about it. Well, I believe she’d forgive me for it.

I’d say, “Meda, I did it.” I’d go confess it, say, “I did it. I’m sorry I did it.”

I know she’d say, “Bill, I’ll forgive you for it.”

72 But that would haunt me the rest of my days--that poor little fellow, and know how I love her. No matter what I had to go through, I wouldn’t hurt her for nothing. I love her too much. That’s my love for her. Yes, sir. I go, and away from home, away from my children, when my heart bleeds to be there with them.

73 Little Joseph called me the other day, when I was leaving. You know, sometimes a change in water sometimes makes us sick. He walked out. He wanted to come with me so bad. He’d been crying all morning, and he walked out to the porch, and looked out--straightened his little self up, and rubbed his big eyes. Looked at me, said, “Daddy?”

I said, “Yes, son.”

He said, “God bless you. And may you never get sick.”

74 Just four years old, little bitty fellow. Oh, my! Little fellow sees visions, and everything. I . . . someday when I’m done, I want to take my Bible, and hand it over in Joseph’s hand, say, “Honey, stay with it. Don’t compromise on it. Stay right there. I want you to stay right with the Word.”

75 And so, that’s it. It’s love. Though I know that if I do anything wrong, I believe God would forgive me for it. But, oh, my! I wouldn’t want to hurt Him. I wouldn’t want to do nothing to hurt Him. I love Him too much. Well, that’s the way we’re supposed to live for God--in love with Him, love; just so in love that you love one another.

76 Jesus said, “. . . this will all men know that you’re my disciples, when you have love one for another.” Not because you’re Methodist, or Baptist, or Lutheran, or Pentecostal; because you love one another. And that’s what I’ve always tried to do to get these little middle walls tore down, and got a way so I could say, “We love one another,” see.

77 But see, as long as we do the things that we're doing.... We find it there as shadows in the Bible, where they did it in the beginning. And you see what happened to them. And all these happened for examples, says Hebrews.

78 Now we find out, it's the same thing now. We get ourselves off, and cold, and indifferent, and sit on this mountain for forty years instead of going into the promised land. So the dust... from the dust to the stars; from the dirt of the earth (what we're made out of) to the shining stars in glory. "They that know their God shall do exploits, and they shall shine as the stars forever and forever." Daniel 12. Yes, they will.

79 Just think. That morning star, it hasn't lost any of its beauty since God hung it there in the solar system. It hasn't lost any of its beauty. It'll be gone on for billions and billions of years, and we'll still be shining in glory. Yes, sir! It's just a sample, just an example.

80 I want to say something here. I'm afraid to, and I.... Is it all right, brother? Now, you have to watch when you're... especially with people. They misunderstand. Now, I believe the three's, the Trinity, is in one, as we know. Now, I believe that God had three Bibles, if you'll watch. Now, the first Bible He wrote was in the heavens--the zodiac. Now I know you can get off on deep ends with that, and you can get off on deep ends with anything else. But truly, if you notice the zodiac, how did it start?

81 It starts.... The first in the zodiac is the virgin; the last in the zodiac is Leo, the Lion--the first coming, and the second coming of Christ: once to the virgin, next was the lion of the tribe of Judah. You catch the crossed fishes--through that, the cancer age that we're going through. Everything in the skies declares God. Certainly does. And God's people are to look up, realizing that God's not on earth, but He's in heaven. He wrote the first Bible.

82 Now, the second thing He wrote, Enoch, in the time of the pyramids, down in Egypt. I've been there, and perhaps many men in here, and women, has been there. You notice those pyramids? We couldn't reproduce them. They're too great, too gigantic. They're so geographically in the center of the earth, no matter where the sun is, there's never a shade around them.

83 And they got tons, and tons, and tons of boulders up there that... They argued about that once. We used to debate it in school, how they built it. Well, the fellow who was my opponent said, "They rolled it up."

84 Well, I said, "That's ... that's... Well, they couldn't." I know you can't take a box car, and unload it, and set it out on the railroad track, and put enough men around to push it. Even unloaded you can't do it. I've seen it tried too many times. You can only put one line of men. The next line has to push against the next man's back.

85 How're you going to push a boulder up yonder half-a-city block in the air, that'd weigh a thousand tons? What they had then was the atomic powers (just like they got now), and they built it. That's what ... they shook the world out of its orbit, 'caused ... away from the sun, threw it sideways, and brought the rains, and destroyed the world by water. This time they're going to throw the same thing right straight back into the sun, and burn it up again. Just as perfect as it can be.

86 But notice, in building the pyramids. Now, watch this. You got a dollar bill in your pocket? I think I got one. So, if you notice on the back of your dollar bill, why have they got the pyramid that says "The Great Seal"? Did you ever notice on your American dollar, "The Great Seal"?

87 Notice, on that pyramid also, how it starts at the bottom, and keeps coming up like this--minority, minority. And do you notice? The capstone's not even on it. Neither is the pyramid capped. Why? The capstone was rejected--Jesus Christ, the head of it. Exactly right.

88 Now notice. In the Lutheran age, what did we live? Justification, way down here at the bottom, placing the foundation stones, Luther. Wesley? We believe in sanctification, to come into the minority. Pentecost? Still the baptism of the Holy Ghost, up in the minority.

89 But watch. The church that goes right out to the end of it--right out at the end of that--that church is going to have to be so perfectly like the ministry of Jesus Christ, that when that stone

comes, it sets right smack in the groove. Oh, hallelujah! If you just catch it, and know what I'm talking about. . . .

90 The very ministry that Jesus Christ was doing here on earth, when it comes back, the very same ministry He had. . . . Pentecost will not have to widen itself out in organization, but shape itself up in Christ --until the headstone and the church will fit one to the other. And then, it's so cemented till you can't even take a razor blade, and go around and find the crack where they were put together.

91 And that's how the church has got to come--so much like Christ. And look what we got to do then: put away, and circumcise, and chop off, and form and mold it into the image of Jesus Christ, until that church and the cap comes right smack together.

92 Look at my hand on a shadow on the wall. When it's away from me, it's scattered out. As it comes, it becomes more . . . closer. It's not a great big finger; it's getting smaller, and smaller, and smaller; getting darker and darker and darker, until the shadow--the negative and the positive becomes one. That's the way it is in the coming. The church has got to shape itself, till it hasn't got a spot or wrinkle in it. Amen. There is that second Bible.

93 The third one is wrote on paper, because this is that great educational age that we're living in. And none of them contradict one another.

94 So you see, the great solar system speaks of Christ. Everything that you see speaks of Christ, if you just look at it. Look at the church today in its condition--weak, backslidden, gone back into the world. That speaks of Christ, exactly what He said. He'd stand at the door and knock, put outside--organized Him out, and set Him outside. Their creeds and so forth took Him out.

95 But He still stands at the door, knocking, and said, "Everyone I love I chasten and rebuke," (that's right), trying to cut them down, and bring them to a spot to where, when the great capstone comes, the ministry that's in the church and the capstone has come right

straight together like a magnet, just sealed right in together. O God, help us to have....

96 It'll be there. Don't worry. It'll be there. He said it would be there. So let's just get ourselves to meet that cornerstone. Let us love, and project our lives in Christ, and be sincere and stay with the Word; until when He comes, we just fit right in like the glove over the hand, like that with Him. Oh, that's the church that God is waiting for. Yes, sir.

97 Now, he was ... we realize from the dust now (the 13th chapter unto the 15th chapter), now we find out.... We left him last night where he had done a beautiful thing, Abraham. His backslidden brother, Lot, went down in Sodom, and become a great man down there, and got out of the will of the Lord.

Then should we seek a flowery bed of ease? Should we ask the easy way? No. Those writers used to write ... wrote a song:

Must I be carried home to heaven
On a flowery bed of ease,
While others fought to win the prize,
And sailed through bloody seas?
No, I must fight if I must reign.
Increase my courage, Lord.

That's it. We don't ask for easy things. Today the church is wanting just to go to sleep, and fan it away with some kind of a little theology, you know:

"Yes, we believe it. Yes, you're all right. Join the church. That's all you have to do. Bring your letters from the Methodist over to us Baptists. And if the Oneness won't have you, we Trinity will. And so here we are. Just bless your little hearts." Oh, brother!

98 That's not Christians. That's hybrid--hybrid religion. I preached on it not long ago. Anything that's hybrid is polluted. And religion is hybrid from this Bible into organizations, denomination. Our church creeds is hybrid.

99 Now, look. A hybrid produces a more beautiful art, or more beautiful product. You take wheat.... We got corn--hybrid corn--some of the best corn we ever had. But it's no good. You take that hybrid corn and plant it back, it can't reproduce itself again.

100 The best worker you've got is a mule. Its mother was a mare horse; its father was a little Jenny ... or, a little Jack. And that mule cannot raise another mule. It cannot breed itself back again. And what we've got today is a bunch of mule hybrid religion (just exactly), bred from Methodist to Baptist, to Pentecostal, Presbyterian creeds and denominations, till we got nothing.

101 If there's anything I hate to look at, it's an old mule. He has no affections at all. He sits back there with that great, big, long head, you know. And you talk to him, say, "Come on, boy. Come on, boy."

Go, "Haw, haw, haw. Days of miracles is passed. We learned that in the seminary. Haw. There's no such thing as baptism of the Holy Ghost. Haw, haw." No affections at all. He don't know who his papa was, he don't know who his mama was, and he can't go no further than what he's gone right then.

102 But anything I love is a good hybrid horse ... a good registered horse, good registered stock. Oh, brother! Pedigreed! That's the way I like religion. I like real, pedigreed Pentecostal religion. They can tell you where they come from. They know who their father and mother was.

103 You don't see them with bobbed hair, and dresses you're poured into, like some kind of wiener steamed over, or something like that. And out here smoking cigarettes, marrying three or four women, running around drinking, and carrying ... calling themselves Christians. They don't do that. That's hybrid Pentecost, brought into a denomination. But real Pentecosts stand on the firing line, stand for God.

104 Hybrid. It's hybrid so much in this.... America's gone so much on hybrid, till the people is becoming hybrid. You know, you have to go back to the original.

105 Now, let me show you where science claims that we come from--animal life. That breaks them down. If anything breeds.... Genesis 1:26 says ... I believe it said let every seed bring forth of its kind, every seed after its kind. And you cross that seed up, it cannot breed itself back again. No, sir. It's finished when....

106 That shows that we never evolved from monkeys and so forth, getting better and better. No, sir. We did not. We are simply made in the image of God. We're sons and daughters of God. Yes.

107 The man and his wife are one. The man ... when he was first made, he was both in his spirit, both masculine and feminine. Both was him. ... Male and female was he alone.

108 But when God separated him, he never went. ... A woman is not in the original creation. She's a by-product of the man. He took the body from the man's body, and took the feminine part from his spirit, and put it in her. And she is feminine, and he's masculine.

109 When you see women--like in America today--want to act like a man, there's a pervert there somewhere. When you see a man so sissified, afraid, say, "I just don't like to tell you all where you all going," you're some preacher! Say, "I don't want to." Oh, my! God wants men! That's right. Wants you, if you're a woman, be a lady; if you're a man, be a man. Don't. ...

Now listen. It's hybrid. It's gummed up. And boy, this West Coast is lined with it, everywhere. You know why? Civilization has traveled from the east, west, and all that's went with it.

110 The Indian said, before the white man come with his women, with his whiskey, and with his sin, they lived a good life. But here come the white man--a killer, a murderer, and killed off his buffalo, and everything else. Then sin contaminated. And she's rolled right up against this West Coast here till it's higher than the skies. That's exactly right. You go any further, you go back East again.

111 This is a graveyard, down here, for preachers. Look at Paul Rader, and the rest of them, dying down here. Aimee McPherson, all of them. I've got a brother up here, was a fine little preacher. When he got out here he hit the dust. And there he is up there in a cult--blood, oil, and all kinds of stuff that's not even scriptural. God, have mercy!

112 Talk about a modern Sodom, when thirty percent of increase of pervers last year, sexual affairs. ... I get letters from mothers out here on the coast, of their own boys: take boys and go live with them in their rooms; crying, poor old mothers, for their children.

Why, it's a disgrace. Somebody's got to call it out. "Repent or perish!" Right. Get back to God. Pitiful. God, be merciful!

113 I'm not excusing the rest of the world. The whole world's that way. But you're just rolling here, tumbling, everywhere. As I've said, we used to have to go over to Paris. But Hollywood furnishes them their fashions now. Our women's got so bad that they have to send the fashions over to Paris to show them some eye-openers. My goodness! How it is! And that's brought right into our Pentecostal church. God, have mercy! It's a shameful thing. Repent or perish! That's right. Get out of those kind of things, pattern like the world.

114 That's the way that the king wanted.... One time, wanted a king in Israel, 'cause the rest of That good old prophet walked up to them, said, "When did I ever tell you anything in the name of the Lord that it didn't happen? When did I ever take your money from you? If you want a king, and be like the rest of them, you're refusing God as your king."

115 When you take creeds instead of the Bible, then you're taking the church for your salvation. And Christ is your salvation. The Holy Spirit leads and guides the church. God never sent bishops, and so forth, to guide churches or denominations. He sent the Holy Ghost to run the church, God's idea of it. He ought to know. He's God.

116 Now we find in there, after he went after his backslidden brother and brought Lot back, what happened in the 14th chapter? As soon as he brought Lot back, Lot ought to've knowed not to get in that wallow again. But he went right back into it again. As the sow goes to its wallow, a dog to its vomit, says the Bible. That's exactly. If it made him sick enough to vomit up the first time, it'll make him sick again, see? Oh, as a sow to its wallow, and as a dog to its vomit, it goes back.

117 That's just exactly Pentecost that was brought out back yonder forty years ago, made a holiness church a power house for God. And you see what your creeds did to you the first time? Then you come right back into it again. Let the Holy Ghost take over. Let Him rule the church. Let Him come in.

118 Not long ago I was bawled out. Was at one of the Christian Businessmen's breakfast, or supper, right after that... One night Brother Roberts had spoken, and I was speaking after him the next night. And when I did, I spoke on that, how it was that these things that I have spoke on, Delilah and Samson...

And so, one of the brothers raised up, and said, "Well, Brother Branham, our pastor said they know that. But they can't say nothing." Said, "If they do, the church will put them right out."

I said, "Put them out. I'd rather preach to five people full of the Holy Ghost, than a whole country full of half-backslidden [unclear word]. Tell the truth.

119 Just like it's coming springtime. Your old mother birds will go out here, and lay eggs, and make a nest, and hover over them. And she'll... That's how she brings her little ones. Well, now, if that old mother bird, though... She might lay a nest full of eggs, and if she hasn't been with the mate, they won't hatch. They're not fertile. The blood stream comes from the male sex. We know that. The hemoglobin, the blood, comes from the man because it had to be that way, because the woman produces the egg. She's an incubator, but she has nothing to do with the blood of the baby--the reason it always takes the father's name. That's how God formed it.

120 Jesus ... somebody said Jesus was a Jew. He was not. "We're saved by Jewish blood." We're not. He was neither Jew nor Gentile. He was God. God was his father. God created that blood cell without anything to do with any man, Jew or Gentile. We're saved by the blood of Immanuel--drawn from Immanuel's veins, "where sinners plunged beneath the flood lose all their guilty stains." Nothing hybrid about that, the real true unadulterated blood of God's own creation, without any sex into it.

121 The old mother bird, she can get up on this nest, and lay... She can lay the eggs all right. So can we have churches. Just like I said, a hybrid religion. "We got a prettier church than we used to have. Oh, my! It's beautiful." I admire that, but brother, when you see our women and men in our congregation breaking down to that old cold, formal acting, and painting... And women ... why, it used to be wrong for Pentecostal women to wear manicure. What is that stuff they put on their face, ever what it is? It used to be ... lipstick.

It used to be wrong for them to do that. But I notice they do it now. What's the matter with them?

122 Listen, there was only one woman in the Bible ever painted her face, and that was Jezebel. God fed her to the dogs for doing it. Now when you see a woman, a lot of paint on, say, "How do you do, Miss Dog Meat?" That's exactly what it was in the Bible. God fed her to the dogs, just made dog meat out of it. That's exactly right.

What we need is a Pentecostal stirring revival, all the way from the pulpit to the door of the church. Clean up. We need Christ, brother, sister. We do.

123 The old mother bird sits there and hover them eggs, till she gets so poor she can't fly off the nest. That's right. She can turn them reverently, and, "Oh, my! They're mine"; and cover them, and cover them, and say, "Well, I could go eat, but I've got to attend the ladies' society. I've got to have this, and the other," see, till she gets so poor she can't fly off. They'll never hatch. They're dead. They'll lay right there and rot.

124 That's what's the matter with a lot of our Pentecostal grandchildren. God don't have any grandchildren, as I told you. God don't have grandchildren; He just has children, sons and daughters. But we Pentecostal people brought in our children, put them on the cradle roll, and they come up. They was just Pentecostal, because we were Pentecostal. That's grandchildren. God don't have any--just sons and daughters.

125 And that egg, if... That old mother bird can turn it any way she wants to, it'll never hatch. It'll lay right there and rot. That's just what's the matter today in our churches, the reason we ... they're all broke up in organizations, and different denominations. We took them in by letter, and shook them in, because they was good money payers in the church, and help build big, fine, buildings, and things like that. And they know no more about God than a Hottentot does about Egyptian knights.

126 They won't believe in divine healing. They turn down the Holy Ghost. They fuss at you because you bawl the people out and try to straighten them up. They're dead, rotten eggs. The best thing

to do is clean the whole nest out, and start over again. Get somebody in contact with Christ who lives [unclear words]. Exactly right. Get the church, the nest, cleaned out. Sterilize it, or fumigate it right good, and start over again. That's right. Get somebody that lays on the altar there till they come through.

127 Last night I made an altar call. Three or four sinners run up to the altar, and I had to beg people, almost, from this very church to come up and pray with them people. Then you. . . . Don't you holler at the Baptist. I can go down to Kentucky and make an altar call, and some old boy out there, chewing on his hat and under conviction, starts to the altar. There'll be fifteen of them old mammys around him somewhere. That's right. Now he don't just get down there at the altar, and say, "I take Christ as my Saviour." They beat one another on the back till they come through. They got something when they come out of there.

128 What we need is go back, and learn what the Baptist has got. We need another preacher like John, who lays the ax to the root of the tree, and brings forth to cut it down, and throw into the furnace. Amen! Yeah.

129 After he'd went and brought his brother back--Abraham--brought his brother back, then he turned right back, and into the same thing again, the same wallow.

Then after that, God said, "Abraham. . . ."

130 He said, "What're you going to do for me, Lord? I'm going . . . I'm childless. I don't have any children. The only heir of my house is this Eleazar of Damascus."

131 He said, "But he is not your heir. I promised you that you were going to have a child by Sarah. And that's the way it's going to be." God sets his Word. It'll never change. It's just got to remain that way. God does it. And if we're children of Abraham, we believe it just that way. What God says, that's it. No more to it.

132 Now, he said, "How will I know it, Lord?" Oh, this beautiful thing! Don't miss it, now. Read it when you go home, the

confirmation of the gift, what He was going to give to him now. Watch what He did, in the 15th chapter.

133 “Abraham,” He called him out, said, “go get me a young heifer of three years, and bring me a she-goat of three years, and a sheep of three years and bring them.” And Abraham cut them in pieces, and laid them down. And said, “Bring me a turtle dove and a young pigeon.” But he didn’t . . . you notice, he did not cut the pigeon, or turtle dove. He never divided that. He did the animal sacrifice. He did. But he did not do the birds, cut them. . . . Why?

134 God never changes his covenant upon divine healing--because that was the divine healing: turtle dove, or a young pigeon. They pull the head off, and let the blood drip upon the mate. And then the mate turn loose, and it went around flopping its wings, and the blood splattered out, crying, “Holy, holy, holy unto the Lord.” That’s cleansing of leprosy, what they did for a cleansing. You see, the . . .

135 And that’s the very type of our mate, Christ, being killed--his blood upon us. And we spray it across the earth, calling, “Holy, holy, holy,” the dead mate, Christ, who died in our stead.

Now, he never cut the birds in two, but he cut the animals. Now here’s a beautiful picture. I don’t want you to miss it now, class. But. . . (I don’t think that that would do to tear that. I’ll tear this.) All right.

136 Now, in the old country, back in the Orient. . . . Now we have different ways that we make a covenant. What do we Americans do? We go out, say, we go to have something to eat. And I want to talk, like a business thing . . . Mr. Borders here, our campaign manager. I’d say, “Mr. Borders, I’d like to talk over some things.”

What do we do? We go out and have a sandwich, and cup of coffee, or whatever we do. Sit there, and talk awhile. Then we get up, we talk about what we’re going to do. And I say, “Would you like to do that?”

“Yes.”

And we shake hands. That’s a covenant. We made a covenant. We made a promise to one another, and shook hands on it. That’s the way we do it.

I was telling a brother here, “I’ll come down and hold a revival for you, brother.”

He’d say ... well, we might be sitting at the table talking, and then we get up and I’d say, “It’s agreed?”

“It’s agreed.” Shake hands with one another, “Put her here.” It’s an agreement; we’ve agreed.

137 Now, do you know how they do in Japan? They talk it over with one another, and they take a little bit of salt out of a cruse, and throw it on one another. That’s a keeper ... a savor, see, salt. They sprinkle salt on one another when they make a covenant with one another.

138 But in Abraham’s time, when they made a covenant one with another, they made it different. Now when they made a covenant one another in the Orient in that time... Now watch the way Abraham... God confirmed this covenant right with him, and watch how He did it. He’d taken the sheep and the sacrifice, and cut it in two, and laid it out there. And now, notice then, Abraham watched the birds off of it--kept the sacrifice clean. Oh, brother, keep the vultures off of it.

139 That’s what I’m trying to do now, keep the old worldly, Hollywood vultures out of the Pentecostal church. Keep them out, away from our women, and away from our brothers, and things like that. And you can have all the big, silly jokes and things you want to tell. Let them have it. That’s their kingdom.

We’re not of this world. Our kingdom is not this world. We live here as Americans, but our soul come from above. When... He said, “He that believeth on me hath eternal life.” That eternal life comes from the word “Zoe,” and Zoe is God’s own life. We are a part of his life.

140 At the beginning He was El ... Elohim, the all-self-existing one. In Him was attributes to be a father, to be a saviour, to be a healer; and these things only display for his attributes, see? That’s what it is. That’s what makes us see...

141 First He created... He wasn't God to begin with, because God's an object of worship. So He created angels so He could be God. And then He put man on free moral agency for his own holiness. And when He did that, then man fell. Then He become a saviour. See, it's just displaying his attributes. Nothing's out of line. It's going... Don't think the devil's putting it over on God. He's boss. He knows where it's all at. That's right. He knows where it's at.

What do you say? "What are do you doing then, the preaching?"

142 He told us to go and cast the net in, and pull them out on the bank. And He knows which is fish, and which is crawfish; and what's snakes, and turtles, and terrapins. He knows all about it. But they was that to begin with. That's right. It's just our business to throw the seine in, and pull it out, say, "Here they are, Lord. Here they are, Lord."

First thing you know, Mrs. Water-spider sit there a little while, say, "Huh! I don't believe in that. My pastor don't..." Flop, flop, right back to the mud again. That's right.

143 Brother, that fellow when he come out, if he was a fish to begin with, he's a fish at the end of the road. Yes, sir. His name was put on the Lamb's book of life before the foundation of the world.

144 He said, "My sheep hear my voice. A stranger they will not follow." They'll hear the Word. "As many as I love, I rebuke, and chasten." Be zealous and repent and come back. That's the ... that's the age... That's the message we're getting now.

Come back [blank space] our spirit come there, where it's holy and pure. Our hearts should be set, our affections, on things above, where God is at. We're children of God. Now, we'll notice here just in a little bit.

145 Now, when Abraham kept all the vultures off of the sacrifice until the sun went down... That's what we've got to do now. Keep the vultures off until the morning breaks. That's all that matters.

Yes, sir. Now, watch what happened. And as soon as they did, a deep sleep fell upon Abraham, see.

146 Now, sleep means death. And when he opened his eyes, he looked. There was a smoking furnace. That is where every sinner goes, where we all deserve to go. A smoking furnace ... went out. That's hell, where every man and woman that's borned in sin, shaped in iniquity, come to the world speaking lies--that's exactly where we deserve to go.

147 But notice. Then after that, there come a little white light, and this little light went between these pieces of sacrifice. What was God doing? Making his covenant with Abraham. Oh, brethren, not by works, now, but by grace--nothing you can do.

148 He's showing Israel that He saved Israel right there by grace, without any works. The covenant of Abraham wasn't, "Abraham, if you'll do a certain thing, I'll do it." He said, "I have done it." God means for people to live by grace, not by law. We get so legalistic till, "Well, it'd be wrong for me to smoke. It'd be wrong for me to run around on my wife."

149 It's love, brother. Not because ... if you love your God, you won't do any evil things because you love Him too much. Not because I oughtn't to do it; I oughtn't to do it. It's because you love Him so much you don't want to do it. Worshipper once purged has no more conscience, or desire to sin. When he's once purged in the blood of Jesus Christ he has no more desire to sin. The things is gone from him. You don't have to...

150 Some says, "It don't hurt my conscience." Well, some people hasn't got no more conscience than a snake's got hips. So, we know that there's no such a thing as that. It's not conscience anyhow; it's your spirit. God's Holy Spirit. There you are. Your love for Him, you love Him.

151 Now notice. Then, how did they write a covenant in the old days? They killed the sacrifice. Now, that light was God, showed him where he ought to go after his death. He should go to hell. But beyond that went this little white light, going between these sacrifices.

152 Now, in the Old Testament, say.... Come here, Brother Borders. Now we're going to make an agreement, Brother Borders and I, like the Old Testament. Now, the first thing we do, we sit down here, and I write up, "I will do a certain thing, a certain thing." That's my agreement. Then we kill the sacrifice. We open it up, stand between the sacrifice, you and I. And we make a covenant one with another. And when we do that, we tear this.

Now a certain time, we're going to come back. And you keep that part, and I'll keep this. Now, here we are. Now that cannot be matched. It cannot, see, because it's a paper, and the letters is cut this way, and the little fuzzes, and things. It has to match perfectly, exactly.

153 He said, "By this, you'll know what my covenant is, Abraham." Abraham, being spiritual, knowed it. Why? That's exactly what God did. He took his covenant seed, which the real seed was the promised One ... through faith come forth out of Isaac, come forth Christ. Christ was God's covenant. And what He did, He took him up to Calvary, just like Abraham did his own son a few days afterwards--or a few years afterwards, after he was born.

154 What did He do? He took Him on Calvary, and He tore Him apart. Oh, my! Tore Him apart! He raised his body up on Easter morning, and set Him on the right hand of his throne. But the Spirit that was in Him was sent back down to the church.

155 So, the church, when this covenant is brought into its full strength, when the covenant is confirmed with God, the church--the people that goes into this body here to be his bride--will be exactly the same Spirit that was upon Christ; doing the same things, the same ministry, the same power, and will come together and be word by word the same, confirming the covenant.

156 Now look at today. Look what we see today, and find out. What'd I say about the pyramid? It'll have to be honed, and so perfectly set in--all the shavings and everything--to ... that headstone will have to fit just perfectly in, see. The rejected headstone will have to become back.

157 The covenant, the life that was in Christ, is in the church, the Holy Spirit. Jesus said, "A little while and the world won't see me

no more. Yet ye shall see me, for I [I is a personal pronoun], I will be with you, even in you to the end of the world. And the works that I do shall you do also.” Whew!

158 Don't you see it? What is the covenant church confirmed? Is the one that has the Holy Spirit. We who are dead in Christ, we take on Abraham's seed, and are heirs with Him according to the promise. If you have never received the Holy Ghost yet, you have never come into the covenant of God.

159 One of my Baptist brethren come to me, not long ago, upon... A certain brother wrote in “The Voice Of Healing” about two angels coming down with fluffy feathers. And he fell, and he took him up through to God, the Father, and all. And he said, “What about this, Billy?”

I said, “Now, wait a minute. I never wrote that article. I don't have nothing to do with it.”

He said, “Ahh! See you've got away from the good old fundamental Scripture.”

I said, “No, sir. I'm right with it.”

He said, “Billy, do you mean to tell me that you think that them Pentecostal people has something different from us Baptist?”

I said, “No, they just have more of what you've got a little of,” see. I said, “That's what it is, see, just have more of it.”

160 Here, not long ago, I was up... Dr. Aegery may be sitting here tonight, Dean of the Bethany College, the Lutheran College. He wrote me a letter, and if he didn't bawl me out! He said, “I drove fifteen miles through a blinding snowstorm to hear a servant of God. And what did I find but a polished-up soothsayer.” He said, “And...”

Oh, he just tore me all to pieces. Said, “A man that speaks to the people that you do ... and the rottenest theology I ever heard in my life.” He said, “You said that Satan don't heal.”

161 Said, “Now, we've got a woman in our community out there that's got a familiar spirit. She has a big apron on. She has people come drop money in there.

“Then she’ll take, and pull some of her hair out; and pluck their veins, and she’ll put the hair and blood together, and walk down to the stream behind her, throw it over her back. She starts walking to the people. And if she’s constrained to look around, the disease goes back to the people. And if it doesn’t, it’s cast away.”

162 And said, “We watched. About twenty percent of those people are healed. And then you stand up in the pulpit, and say that Satan can’t heal.” Oh ... he wouldn’t call me brother. He said, “I was preaching before you was born.”

163 Oh, he just really raked me over the coals. I thought, “Well, okay. That’s all right. I appreciate that.” So, I thought, “With twenty-two pages, I ought to answer him at least one page back, to show him my fellowship.”

164 So I got me a little book, and I sat down, and I said, “Dear Brother in Christ.” I said, “Christian greetings to you.” If a man’s preached that long ... he deserves to be respected if he’s preached the gospel, even if it’s in error. I said, “The first thing I want to say, I forgive you for what you said.

165 “Now, Jesus said.... People come to see Him and performed the same things that you seen done, going out and perceiving the thoughts of the people, and telling what was, and what would be. And they called Him a Beelzebub, a fortune-teller, a devil.

166 “And Jesus said, ‘I’ll forgive you for that. But someday the Holy Ghost is coming to do it. And you speak against that, it will never be forgiven you [so then] in this world, neither in the world to come.’ “

167 I said, “What if this was right then, where’s your fifty years of preaching gone, see? What good did it do you? You’re lost, and can never be saved.” I said, “But I want ... through ignorance you said it.” (So just ... kind of pinch him a little bit, to let him know we wasn’t in the dark.)

168 So then, he said ... I said, “But the idea of it is, what I’m studying about, my brother,” I said, “what gets me is for you to say

that Satan can heal.” I said, “Jesus Christ said if Satan can cast out Satan, then his kingdom is divided against himself.” Right.

169 “Jesus said he could not heal. Now you said he can, and Jesus said he could not. Then who’s right? Said, ‘Let every man’s word be a lie, and mine be true.’ “ I said, “Therefore, then Jesus is right, and I accept his word, my brother.”

170 I said, “But howbeit,” I said, “certainly, I can see where the healing comes.” I said, “We’ve got people in the land today called divine healers, go around saying ‘Glory, I got healing in my hand. Whew! Feel it?’ No, you don’t. You feel the hand, not healing.”

171 Jesus never did say, “Do you feel it?” He said, “Did you believe it?” That’s right. Not, “Did you feel it?” All these sensations, and all things, brother, it’s something mythical—made up. It’s not God’s Word. “He that believeth...,” that’s where it’s at—faith in the finished work.

172 Christ died, healed you at Calvary. He saved you there. You’ve got to accept it by faith, like the rest of us does. That’s right. You believe it. You don’t have to stay there, and beat, and cry all night. You could cry till you got gray-headed, and laid on the altar, and die. Until you accept that blood sacrifice that God gave for you, you’re lost.

I don’t care how you feel. I don’t go by how I feel. I feel a lot of times like I’m way behind. But the Bible says I met God’s requirements. Jesus defeated the devil on the Word. He said, “If thou be the son of God, command these stones to be turned to bread...”

Said, “It is written man shall not live by bread alone.”

173 He defeated him with the Word of God, and that’s how we defeat him, is by the Word of God, “Thus saith the Lord.” Correct.

174 Say it’s a soothsayer? Then why did God say, “If there be one among you who’s spiritual, or a prophet, when he speaks, and what he says comes to pass, hear him ‘cause I’m with him.” How do all

these scriptures bring that down to this last days? See, they just don't understand.

175 They just can't understand. It's a revelation of God through his Word. They come ... they didn't believe Him when He come. They don't believe the church today when it's coming into existence. They don't believe it, because it don't cope with their theology. But it copes with the Word, God confirming his Word with signs following. That's the vindication: if He says this, and it comes to pass. If we preach the baptism of the Holy Ghost and somebody gets it, that proves it's right.

176 Now, notice. And Dr. Aegery ... when I talked to him, I said ... wrote this letter. I said, "Sure, I've been in Africa, and seen them get healed by a mud idol." I said, "I've been over by Alsace Lorraine in France, and seen them people go up there to that woman--some dead woman--and see them get healed. Why? Because they believe they are approaching God through that idol, see? And God has placed divine healing on the basis of your faith. That's the reason He didn't separate these turtle doves, and things, see?"

177 "It's upon your faith, if you believe it. And them people think they are approaching God. These Americans think they're approaching God through a divine healer. The Africans think he's approaching it through his witch doctor. That witch up there behind your house, them people think they're approaching God. And God recognizes their faith. That's all. But," I said, "they'll answer for it the day of judgment for such as that."

178 But I said, "What alarmed me, as a Lutheran dean to base his theology upon a experience, instead of the Word of God." Thought I'd let him know that we wasn't dummies, anyway.

How would he base his experience upon a ... how would he base his teaching upon an experience--some woman done something, another, instead of what God said. God said Satan can't heal, and that settles it for me. That's right.

179 You know what? He asked me out. He said, "Brother Branham..." We went out there, and we had just about as many as here for dinner. All the student body was in. He said, "Brother

Branham,” he said, “I want to ask you something.” Said, “I didn’t mean what I said, but,” said, “we’re hungering and thirsting here for God.”

I said, “That’s good. That’s fine, Doctor.”

And he said, “Here’s what we want.”

180 If you all want to write him about it, just write Dr. Aegery at--I’m trying to think of that--Minneapolis, Minnesota, Bethany College. And so he ... and just write and ask him. And he said, “Well, we are thirsting for God here.” Said, “We want God.” And he said, “We read about the Pentecostals.” And he said, “What do you think about them? Now you was a Baptist once.”

181 I said, “Yes, sir. I was.” I said, “I’m a Pentecostal Baptist now.” He said ... I said, “I’m a Baptist that’s got the Pentecostal experience.” See, I said, “Pentecost, Doctor, is not an organization. You can’t organize Pentecost. It’s an experience, see, for Methodist, Baptist, Catholic, and everybody. It’s an experience. It’s not just down to....

“The Assemblies isn’t the only ones that’s got the Holy Ghost. The Oneness isn’t the only ones that got the Holy Ghost and Foursquare. ‘It’s whosoever will, let him come.’ That’s it.” He liked that, and I said, “That’s the way it is.”

And he said, “Well, I want to ask you something.” Said, “I’ve seen them kick over the chairs, knock out the window lights, and fall on the floor.”

I said, “Yes, sir.”

Said, “What is that?”

I said, “The Holy Ghost.”

He said, “The Holy Ghost?”

182 I said, “Yeah. They’re blowing their steam all out the whistle, instead of putting it together and making the wheels roll, see. They don’t just know how to.... See, if you’d ever get them to stop down to a place ... and put some of that power into steam in the valves; to make it push the cart, to have signs, wonders, miracles; and great fire on the soul like that, moving on, it’d do something, see.”

I said, "But they blow it all out the whistle, and that's just all there is to it." I said, "It shows they got steam, anyhow."

183 And so, he said, "Well, what do you think we Lutherans has got?"

184 I thought, "Oh, oh! Oh, Lord, You help me here." And the Lord gave me something. 'Cause they got about ... thousands of acres there of corn and stuff that they raise. The student body, if they can't pay their way through school, then they can work their way through on the farm. So they had this big corn crop in out there.

185 And I said, "Dr. Aegery, one morning there was a man who had disked up his field, and had a nice big, fine field of corn. And he planted corn. And then every morning he'd go look for the corn. Finally one morning he went, he seen two little blades. Anybody ever raise corn, that's how it comes up. And the man said, 'Praise God for my crop of corn.'" I said, "Now, did he have a crop of corn?"

He said, "No."

186 I said, "But potentially he did, see. Potentially he did." I said, "That was you Lutherans in the first reformation." I said, "Finally that growed on and on, till a tassel come out on it. That was the Methodists. And the Methodists looked back down at you Lutherans, said, 'You all haven't got anything. We believe in sanctification. You all just believe in justification. See, you're not even in it.'

187 "But wait. The first thing you know that tassel is a pollen. It had to use the leaf again. So the pollen drops off into the leaf, and it brought forth a Pentecostal church." I said, "It's the original grain, like it went in the ground. The grain come out." I said, "We got a lot of fungus on the ear, but still there's some grains there, too." I said, "That's right." I said, "We got a lot of fungus on it. I'll admit that. But," I said, "it was the original grain that went in."

188 And I said, "Then, you know what the ear said?" He said, "You old Lutheran, and you old Methodist-- not even in it at all." But," I said, "after all, the same life that was in the blade made the tassel, and the blade and tassel made the ear." I said, "Only thing the Pentecostal church is, is an advanced Lutheran church." Amen. Same life, but more of it! That's what's the matter tonight, brother.

Don't try to go back down to the root again. Be alive! Advance. Move on up.

189 That's what I said to my Baptist brother. He said, "Brother Branham, Abraham believed the Lord, and it was imputed unto him for righteousness." I said, "That's exactly."

Said, "Brother Branham, I want to ask you one question." This fellow's a Doctor, and me a dummy. So he said, "I want to ask you one question." He said, "What could a man do but believe? That's all he could do."

I said, "That's right."

He said, "Then, if we believe God, we have received the Holy Ghost when we believed?"

I said, "No, that won't cope with Paul's teaching." I said, "Paul said in Galatians 1:8, 'If an angel taught anything else let him be accursed.'

"Paul said to them in Acts 19, he said, 'Have you received the Holy Ghost since you believed [not when you believed, but since you believed]?"

"They said, 'We don't know whether there be any Holy Ghost.'

"He said, 'Then how was you baptized?"

Said, 'Unto John.'

"'He only baptized unto repentance (Then you should believe on Him who was come), not for remission of sins.'

"When they heard this, they were baptized in the name of Jesus Christ. And Paul laid his hands on them, and the Holy Ghost came on them. And they spoke in tongues and prophesied."

"Well," he said, "what about it?"

190 I said, “Look. If you say you got faith in God, and He’s never... See, Abraham believed God, and then God gave him circumcision as a sign, or a confirmation, that He’d accepted his faith.” And I said, “If He’s never give you the baptism of the Holy Ghost yet, He’s never give you the confirmation [Amen!] that you’re Abraham’s seed.”

191 And how are we sealed in the kingdom of God? Ephesians 4:30 says, “Grieve not the Holy Spirit of God, whereby you are sealed until the day of your redemption” [amen], all bridges burnt behind you. Grieve not the Holy Spirit of God, whereby you are sealed [you’re Abraham’s seed] until the day of your redemption. Oh, how I love that—God giving confirmation of a sign that He had received his faith.

192 And what did He say about how He would continue this faith of the seed? He tore Christ apart. Took his body up, and set it up there as a bloody sacrifice, sitting at the right hand of God, making intercessions upon our confession—a high priest that can be touched by the feeling of our infirmity—same yesterday, today, and forever.

And his Spirit ... was upon Him is back in the church, doing the same works that He did, carrying on the same thing, shaping up the church for the headstone to come to it some day. Hallelujah! Oh, I feel religious. You’re going to call me holy roller anyhow, so you might as well get started.

Here it is up there, when I see that one perfect Man sitting ever ... governor and ruler, is God over all—the top of the building, sitting up there on that pyramid. That great magic, great power, great God coming down out of heaven, sitting, moving itself, right down among these stones sitting there.

193 And when... Luther just had so much faith, Wesley just had so much, Pentecost just had so much. But He’s binding those stones together where they fit stone by stone. Hallelujah! I see it in the making, God confirming by the Holy Spirit of God—moving in the church, and doing the same works in life that Jesus lived.

194 If it’s a peach tree, it’ll bring forth peaches. If it’s an apple tree, it’ll bring forth apples. I don’t care how the outside looks, it

shows. . . . The life on the inside of it is what's brings the fruit of it. You get a grapevine, you put pumpkin life into it, it'll bring forth pumpkins. And you change it right back, and take a pumpkin vine and put grape life in it, it'll bring forth grapes.

Whatever life is in. . . . I don't care what title it's got--Methodist, Baptist, Presbyterian, Pentecostal, whatever it is--take pumpkin life and put it into a grapevine, it'll bring pumpkins. This is a Pentecostal church. You got old pumpkin life into it. Get it out, and have a vaccination come back. Amen.

195 I see you've got trees up here, bring about nine kinds of different citrus fruit. Seen them over in Arizona the other day. There was an orange tree had lemons, and all kinds of citrus fruit, grapefruit. . . . That's the way it is. Jesus said, "I am the vine, ye are the branches." That's right. And if the first branch. . . .

196 Now remember, the vine does not bear fruit. It's the branch that bears the fruit. Now, if that first branch come forth and produced a Pentecostal church, they wrote a book of Acts behind it. If that branch ever brings forth another one, it'll be the same kind of a Pentecostal church, have the same signs and same wonders.

197 Now, but you say, "What about these others?" They're grafted. "What about Methodist, what about Baptist, what about the called-Pentecost?" Grafted vine. Don't bring the fruit. Why, they don't. . . . Get themselves out here and colonize themselves. "We're so-and-so. We ain't got nothing to do with you."

198 That's not the life of Christ. He died to save his enemies--his arms out, even prayed for them, spit hanging in his face--and prayed for them to be saved. Oh, yes, see.

199 But what is it? What was that . . . what kind of fruit does that grafted lemon bring in that orange tree? It don't bring oranges; it brings lemons. That's what the church does. It brings forth Methodist. It brings forth Baptist. It brings forth Presbyterian. But if that vine itself puts forth a branch, it brings forth oranges. It's original, coming out of. . . .

200 But the churches thrive, and live, and have the favor and life through Christ—that's been grafted in there. But the real tree itself is the Holy Spirit, that brings forth a borned-again man, a borned-again woman, the power of the resurrection living among them. Amen. He confirmed it, showed Him what He would do, how He would tear his own Son. Spared his son over here in Genesis 22:14. We find that He spared his son there, showing what He would do. Cross on his back—we'll get that tomorrow night, as He goes up Calvary. Don't miss it.

201 Now notice. Now we're going to get one more statement here. I see I got about three minutes. Now in the 17th chapter, let's get this. This is beautiful. Watch. Three times he made mention of the confirmation of the covenant. Genesis 13:14, when he separated himself, obeyed. Then He told him, "I'll make thee like the sands of the seaside"; then Genesis 15 here, "like the stars of heaven." Genesis 17:1, He appeared to him after the great trial, where Sarah had went off of the line.

202 God would have slew Sarah. Oh, here's a beautiful thing. When he doubted . . . when Sarah doubted God, God would have got rid of her. But He couldn't do it. Why? She's part of Abraham. That's the reason when we do wrong, God would slay us. I could never come here and preach a revival. No other preacher could. You'd never have a revival. You'd be cut off forever. But He can't do it. He cuts his own Son off if He does, see, for the wife is a part of the husband. They're no longer twain; they're one. So He couldn't hurt Sarah without hurting Abraham. So He had to take Sarah in.

That's the way God does to us. Our sins . . . He'd depart from us long ago, but we're in Christ. Amen. See, so He forgives us of our sins so . . . all of our mistakes.

203 And after Abraham had come through that big test, and had this son of Ishmael, which was absolutely. . . . God told him to listen to Sarah. But He brought forth this son after that great test. Then He met him in the 17th chapter of Genesis, mark it down and read it

when you get home. Haven't got time to strike it but just a moment. He appeared to him in the name of Almighty God. Almighty comes from the Hebrew word of El Shaddai. Shaddai ... Shad means a woman's breast. Shaddai is a plural, two. Then He appeared to him. "I am the breasted God." Oh, what a consolation to an old man!

204 "How am I going to have this baby, Lord? I'm a hundred years old." He was ninety and nine. So he said, "How me, an old man, and my woman here that you told me I was going to have the baby by, she's ninety and I ... or, eighty-nine she'd be, and I'm ninety and nine. How could it be?"

205 But "I am the breasted one," both New and Old Testament. "I was wounded for your transgressions. With my stripes you were healed." Oh, the breasted one. What is the breast for? For the fretting baby.

You take the little baby that's sick, and fretting, the mother picks it up, puts it upon her bosom. It nurses the mother's strength, nursing itself back to health. Now, if we're all crippled up with sin, and got out in the Hollywood fashions, why not just come up to El Shaddai?

How many'd like to see a real Holy Ghost-filled church here, just power of God? Sure. Well, what do we do? We ... El Shaddai, the breasted one. If you want salvation, lean on his breast, and nourish your spiritual strength out of his Word. Here's his breast, both New and Old Testament, set down.

206 He's the same yesterday, today, and forever--the same milk that comes from one mother's breast, or the other, just exactly. But it's just two different phases of it. He was wounded... If you're sick, why not just hold on to his breast of promise? "I was wounded for your transgressions. With my stripes you were healed." What do you have need of tonight? Just lean upon his breast.

207 And another thing, did you notice? "El" means the strong one; "Shaddai" the sufficient one, the life giver, the almighty, strong one. "Abraham, you're a hundred years old, old and weak. But I am your strength."

208 Now, the little baby when it's nursing, not only ... but it's a satisfier, see. The baby on its mother's breast is satisfied. He can be screaming, his little belly hurting, and kicking, his little strength is all gone. But he'll lay right upon his mother's breast like that, and quit crying. Nurse, go ahead. It'll be all right. Why? Because it's satisfied.

And when I can show you in this Bible that He forgives all of our iniquities (O God!), heals all of our diseases... Let me just take a hold of that promise, and say, "Father God, I'm weak. I need You. I know You keep your Word. You're El Shaddai. I'm believing You, Lord.

"Fill me with your Spirit. Wash me in your blood. Take me back, O Lord, and try me. Let me lean against the bosom. I'm your child. I was born to You, but I got weak. But you're my strength-giver. You promised You would do it, and I'm just going to hold right here, Lord.

"And I'm going to be satisfied that You'll fill me with your Spirit, wash me in your blood, take away all my condemnation. Heal my body, and make me well." What a promise it is, to confirm his promise to Abraham, "I'm El Shaddai."

Well, "Brother Branham, I'm a ... I'm a prostitute. I'm a drunkard. I'm a ... I'm an alcoholic. I'm all these." I don't care what you are. Come right up to El Shaddai. If your strength and all hopes is gone, the Alcoholics Anonymous has given you up, the doctor has given you up, there's nothing can be done for you, He's El Shaddai, the strong one. Lean upon his bosom, and just nurse, and be satisfied. He'll bring it to pass. Don't you love Him?

I love Him (why wouldn't I?), I love Him,
Because He first loved me;
And purchased my salvation
On Calvary's tree.

Let's bow our heads now, while we sing quietly.

I love Him (real quiet and reverent),
I love Him (now let the
Holy Spirit speak to you),
Because He (that's it).....

Do you know He invited you? If you're fretting and don't know just where you stand? You say, "I belong to church," and don't know what denomination you belong to? Why don't you just come to Shaddai tonight?

"I've fought the Holy Ghost a long time, Brother Branham. But tonight I'm coming."

Would you raise your hand, and say, "Pray for me, Brother Branham. I'm coming." God bless you, son. God bless you, sister. God bless you, sir. God bless you, brother.

I love Him, I love Him,
Because.....

209 Now, this is not a fiction story. This is true. The Holy Spirit is here. Are you a sinner, and would want God to save you tonight? Raise your hand, say, "Pray for me."

And purchased.....

God bless you, brother. You couldn't raise your hand 'less....
"No one can come to me, except my Father draws him."

On Calvary's tree.

Let's hum it. Now, while you're humming it, I want you to turn around, shake hands with somebody by you, say, "Pray for me, brother, sister," whoever you shake hands with. Somebody sitting next to you, say, "Pray for me," real quietly now.

Because He.....

That's it, sweetly. You Methodist, Baptist, all of you, together,
"Pray for me, brother; pray for me."

And purchased my salvation,
On Calvary's tree.

Now pray. Said you'd pray for the next fellow; now pray for him. "Lord, let me meet that man I shook hands with, or that woman. Let me meet them in glory, Lord. If their soul's not right, make it right, Lord. He's sitting here by me, tonight. She's sitting here. She's praying for me, or he's praying for me. Help me, Lord. Help me."

And purchased my salvation,
On Calvary's tree.

Now, while you're praying, asking God... If you're sick, why don't you put your hand over on somebody sitting by you, pray for them. Let them... Don't you ... now, you pray for them; they'll be praying for you. Put your hand over on one another now.

Now you've confessed that you wanted the Holy Ghost, you wanted salvation. Now, if you want healing, put your hands on one another.

210 Jesus said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." Why don't you put your hands on one another, if you're a believer, saying, "Lord, heal this woman sitting by me. Heal this man. They're praying for me, Lord. I want them to pray for me so I put my hands on them." God answers your prayer. That's it.

Pray ye one for another, confessing your faults one to the other, and pray one for the other, that you might be healed. For "the effectual, fervent prayer of a righteous man availeth much." Heal them, Lord.

Pastor, come here. Finish this prayer. While you're praying for one another, just keep praying. I'm going to ask the pastor to lead us in prayer. God bless you.