

ISRAEL AND THE CHURCH #1

¹ The little old Tabernacle . . . And I've been back many times an hour or two, or maybe be in for a service. This is my first time to come back, or anywhere, to try to hold a revival. We're starting tonight. A revival, to my opinion, doesn't consist of, well, bringing in new members. A revival doesn't consist of a bunch of conversions, although those things go along with a revival. But a revival is to revive what you've already got, just to get them revived.

² And now I . . . we have a very wonderful pastor here, Brother Neville, who's setting on the seat just in front, a little hoarse tonight, from a cold.

And I'm going to lay this really home. I used to be, when I was here, I was the pastor, I was the song leader, I took up the offerings, I paid the debts, I was the janitor, and I was the carpenter, and I just cleaned the ashes out of the stove, and done whatever come along to be done, then worked at the Public Service Company on the side. Seventeen years of that, I was here. And I'm very happy for this little old structure tonight. And it's certainly like a birthplace to me. Not very elaborate, but it's a—and not so gigantic; but it's home, and I feel very comfortable. And I'm so happy for it.

⁴ And now, our meetings are going to consist maybe . . . We have given out for five nights, up till Sunday night. And we're going to teach out of the Scriptures, teaching. Now, in this teaching, it will consist of nothing but Bible. Now, and then, and in the—in the meeting . . . Now, I want to make real clear so, in the beginning now, that we'll have the real background. I believe you . . . We want that first, and we'll see the rules and the regulations, and what all we do, so that before we have prayer and start the services . . .

⁵ And now I'm intending, if the Lord willing, to speak tonight on "The church," and the five nights on The church.

The first night, tonight, is "Israel In Egypt."

And tomorrow night, the Lord willing, is Out At The Red Sea.

And then the next night, Before The Brazen Serpent.

Then on Saturday night, At Kadesh-barnea.

And on Sunday night, we want to take them over In The Homeland.

And that's all Scriptural teachings. And bring your Bible, because we're just Scripture after Scripture.

⁶ Many calls have been coming in to pray for the sick and so forth. But I've kind of kept away from it. I'm trying to keep my mind strictly on Bible teaching. And now, I don't know what our Lord will do. We're waiting the call for overseas, to go overseas. I thought this was a wonderful time. Maybe from then, maybe Brother Neville will feel better by that time and can pick up from right there, maybe, and go on in this revival. I'd like to see it go on through Easter. And I'd like to have a great big baptism here Easter morning. Wouldn't that be wonderful, just a time for a great bunch to be baptized? I believe there's some young folks here to be baptized.

And now while I'm on the question of the young folks. Now, we have a few visitors. I guess I'm not familiar who does come here and who doesn't. I just don't know the. . . [Blank spot on tape—Ed.]

⁸ 12th chapter, to begin, and you with pencils and paper. . . We have some extra Bibles if someone would desire to follow us in Scriptures and would want one. One of the elders would be glad to bring it to you just now, if you'll raise your hand. We have five or six Bibles here. The others are just New Testaments, brother, and I'm going to be in the Old Testament most tonight.

⁹ In the studying of the Scripture, I have been accused, and do a great deal of typology. Which typology is typing the Old with the New. I'll tell you why I do that. It's because of this.

Maybe sometimes the—the great words that scholars and so forth try to give the Bible Its—Its terms or pronouncing. . . I'm satisfied to take the King James for mine. It's waved the storms longer than any translation yet, and I just believe it that way.

¹¹ And I just believe it that way. And I believe that all the Scripture teaches that all of the Old Testament was a shadow of the things to come. Therefore, if I am going towards that wall, and my shadow is there before me, it will declare something like I am when I come there. It would show whether I was a four-footed beast, or whether it was a fowl, or whatever it was; the shadow will declare it.

And the Old Testament was a shadow or a type of the New Testament. All the Old Testament pointed to Calvary. I believe, by the help of the Holy Spirit, that through the—the weeks coming (how long, I don't know), but I can prove from every chapter of the Old Testament spoke of Jesus Christ, and everything was fulfilled in Him. And we, in Him, are complete. How simple God has made it. In Christ we are complete.

13 Now, man has always tried to save himself, and do different things to be saved by, but it's never has been in the New Testament by any works of our own; it's "by grace are you saved, through faith." That's the only thing that can save you is grace.

14 Now, I had the hands raised awhile ago, not knowing who is members here of the church, and who isn't, to see how it leveled up with Christianity. And it's seemingly that you're about ninety-nine percent Christians here tonight. And I hope that the others are now.

15 Now, the Book of Genesis is the seed chapter of the Bible. That is the beginning. The word "Genesis" means "the beginning."

And now, tomorrow night, we have to go into Exodus to get the children. And the word "Exodus" comes from the word of—of "calling out, going out." The children was of Israel, was exodus. In their exodus they went out of Egypt into the promised land that God had given them.

17 Now, in order to correctly get the picture of the church of then, and type it with today, you got to go back into the seed, to bring it into exodus, before it can have the exodus. Now, you . . . Or, bring it into the—where you can see where the church is, and how they settled in Egypt, and then you'll see how God called them out. And then through the rest of the week, we'll go straight through the Scriptures like that. And tonight we want to use many, many Scriptures, if the Lord willing, on teaching.

18 Now, the first place we want to find out, is why . . . This has been the greatest thing that I've found among Christian people throughout the entire world, has been a fear. They're always afraid. And when a little sickness strikes, they're afraid. Many, I wonder sometimes, and now I'm along with you. But now what I'm trying to do tonight, and in this week to come, is to try to drive that fear away by God's Word.

19 Now, you would come to me and say, "Well, Brother Branham, I believe this." Now . . . "I believe that."

There's only one way in the world to prove. Now, I couldn't go by somebody's experience, somebody's church ritual. There's only one true proof of the—of what it's all about; that's God's Word. Now, if God's Word says a certain thing, then I've got to believe that that is the Truth.

21 Recently there was a young minister came to me, and he told me of a certain situation, and said he prayed over it. And he said the Lord revealed to him that it was a certain way. And I looked at him a little bit, and I said, "Brother, that's very lovely." I said,

“I—I appreciate the Lord doing that for you. But, let me tell you something, it’s contrary.” He said, “Well, the vision come from God.”

I said, “It couldn’t have, brother, because it was contrary to the Word.”

²³ Now, we must prove all things by the Scripture. Not what . . . If It’s contrary to my faith, and yet the Scripture says so, the Scripture’s right and I’m wrong. See? The Scripture’s always right; and the only way you can do anything, is come back to the Scripture. Now, is that true? Now, I—I like to hear you say, “amen” when you believe It. You see? “Amen” means, “so be it.” Now, now we cannot . . .

²⁴ Someone was asking me the other day, well, even this day, about a certain person that was a—a successful person in a certain thing that they were doing. And said, “Oh, Brother Bill, the Lord must be in that.”

I said, “He can’t.”

“Oh,” said, “they’re getting souls saved.”

I said, “It can’t be. Because, if it is, it’s contrary to His Word. Then God isn’t going to say one thing and then say another thing. He’s going to tell one thing all the way through.” See, God can’t lie. God’s infallible, His Words are. In order to be God, He has to be sovereign. You see? And He has . . .

²⁶ And now you say, “Well, don’t you think if—if God did a certain thing here, even though His Word does say . . .?”

I said, “No. The Bible said, ‘He that takes away or adds to anything that’s in this Book, will be taken out of the—of the Book of Life, for him.’”

So there’s the reason. Always, by everything (not by experience, or not by what it looks like), but by what God’s Word says. Now, the New Testament, Paul said, “Though we or an angel from heaven would come and teach any other thing than that which you have heard,” that’s Galatians 1:8, if you want to put it down, “let him be, unto you, accursed.”

²⁹ Now, therefore, let’s go back now and get the beginning and find out how sure this Word is. Now, bear this in mind. And as we glean through this Bible, you’ll see that the cogs of God’s wheel turns slow but sure. It may look like it’s a million miles away, but she’s grinding right up there all the time, and one of these days it’ll be here. Now, no matter what . . . You just take any of the . . .

30 Wish we had time now to have about a six or eight-month Bible study here, to take the Book of Genesis and never leave Genesis. And I believe, within the next three, three or four weeks of studying in Genesis, and see how every thread of it goes right down through the Bible, every Word of it. Now, I've had two years I've been studying in Genesis now, myself, and still I'm on my second turn through it and not even halfway through it again. Why, it's been, I've taken weeks just on two or three verses. And you find out that in that seed. . .

31 If you want to know what kind of a crop you're going to have, or what this is growing up in the field, go back to find out what the seed is. The seed will produce just exactly what it is. It'll produce its kind. A corn will bring a corn; a cocklebur, a cocklebur; a wheat, a wheat. Whatever it is, it will produce just what the seed was.

32 And all these cults and uprisings, and all these things and isms today, by God's grace it's, every one, written in Genesis, where it had its beginning back there, and it's just got another name. But you watch the working of the spirit in that day, and watch how it's working today, and you'll see it's the very same thing. And, friends, some of it is striking. You'd be surprised to know that some of it is in the highest ecclesiastical realms.

33 Now, just look at that spirit, how it rose up back there in Cain, how it come on down through Ham, on out through Nimrod, into Babylon; out of Babylon, come on down into the days of the coming of Jesus. Teachers, Bible students, and they failed to recognize the Lord Jesus Christ. And there they was standing there, polished scholars, holy men, righteous, knowing the Word, just every letter of It, and where It was and how It was written, knowed It by heart through and through, every scroll and everything, had to be born in a certain lineage of men, or a priesthood, to come, or—or a tribe, to come out to be a priest. Polished scholars, seminary students today would be a back number up aside of one of them, and, yet, failed to know Jesus. And when Jesus come, they were holy men, and Jesus said, "You're of your father, the devil." Said, "You do err not knowing the power of God, neither the Word of God." Could you imagine the Lord Jesus Christ calling a holy, righteous scholar, Bible student, a devil? But He did. And now, if you'll go back, you'll find out where it come from.

34 And, watch, it's moving right out today in a terrible force all around. . . It behooves you, my brother, sister, to consider what you're listening at, and don't you never underestimate Satan's power for deceiving. Don't you never underestimate him. He's smooth as he

can be. And the antichrist spirit isn't communism. No. The antichrist spirit is so close like the real thing till it'll deceive the very elect if possible. Jesus said so, Matthew 24. It's a religious spirit. Oh, why, Cain and Abel were brothers. The crow and the dove set on the same roost. Esau and Jacob were brothers. Judas and Jesus was in the same church, One the Preacher and the other one the treasurer. See there, always just the deceiving. . . The lie that Cain. . . that Satan told Eve, was ninety percent truth, ninety percent truth. And the lie that you can tell. . .

How I've heard men bypass pieces in the Scripture, just to keep from. . . It hurts their theology. See? But if—if—if this part's right, that part's right. Let's put it together and make it fit through the whole Bible. Now, in the beginning when God. . .

³⁵ We—we won't have time in this, to go back to there, but we're going to start up here at the beginning of the church. And that was when God. . . Now, the word "church" means "called out, the called-out people." And I believe, in every denomination under the heaven today, there's got to be some good people in every one of them. And I believe that if Jesus comes, it'll be a called-out group. And I believe that we're way away from the coming of the Lord. As far as the church is concerned, our conditions are in no conditions for the coming of the Lord. We can't have faith for Divine healing, let alone to be raptured. There's got to be something happen.

³⁶ Why, if somebody speak of rapture, and they say, "What are you talking about?" Some of the people, members of the church. Talk about Divine healing, "I don't believe in such." They can't see. Say, "Well, I believe they hypnotized them." Well, how could that person ever go in a rapture? How could he resurrect from the dead when there's nothing to resurrect from? There's nothing there to resurrect him.

³⁷ It's just a make-belief, mental psychic. When you say, "I believe Jesus Christ is the Son of God," that's all right, but, brother, if that isn't coming from the heart, why, it's only mentally. And it can't come from the heart until the Holy Ghost bears record of it. Jesus said no man. . . Or the Bible said, "No man can say Jesus is the Christ, only by the Holy Ghost." And you can't say it in yourself; the Holy Spirit has to speak it from you. Look when Jesus. . .

³⁸ When Peter confessed Him, he said, "Thou art Christ, the Son of the living God." He said, "Blessed art thou, Simon Barjona, for flesh and blood has not revealed this to you, but My Father which is

in heaven. And I say, thou art Peter, and upon this Rock I'll build My church, and the gates of hell shall not prevail against it." Isn't that right? So you see where we're at.

³⁹ Now, a core, now we're going to start. In the beginning, God calling down and called out His people . . .

Am I speaking too loud, Brother Cox, or not loud enough? A little too loud. I'm sorry I . . . This thing's got a awful voice, and I been used to great big old barns and auditoriums, and outdoors and things, and I guess I yell a little too loud. I don't mean to be yelling at you.

⁴¹ Now, in Genesis, the 12th chapter, we start for our first, tonight.

Now, the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

And I will make of thee a great nation, and I will bless them that bless thee, and I will make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and will curse him that curse thee: and in thee shall all the families of the earth be blessed.

⁴² Abraham, coming from Babylon, with his father, down into Shinar, the—the Shinar, the—the valley of Shinar, where the souls of many journeyed after the destroying of Babylon, or the confusion taken place . . . Abraham's father, parent, brought Abraham and his loved ones down into Shinar. And all that land, among all those people, God found favor with one—one man found favor with God, rather.

⁴³ Now, I want you to notice, that is the beginning of Christianity, of the church. And I want you to notice: It wasn't because Abraham was a good man; it was because God elected and chose Abraham. It wasn't Abraham choosing God; it was God choosing Abraham. Can you see it? And now watch. Now, as it was then, so is it today. It isn't you choosing God; it's God choosing you.

⁴⁴ Now, this may be very strong, and I want you to notice. Immediately after choice, election, it's separation from everything else, as soon as He calls. He elects, calls; then when He calls, He separates you from everything that hangs on to you. That proves that it isn't a denomination. It isn't two or three people together. He expects every individual. Amen. It's an individual affair with every person.

45 It isn't because my mother there is saved, that I'm saved. It's because God chose me in Christ. I want you to see it. Not you choosing yourself, not your choice, how much you prayed, when you turned a new page. You had nothing to do with it. God. . . Oh, my, when you get to see what's Truth. . . You say, "You mean that—that I—I didn't turn to the Lord?" No, sir. You had no way at all of turning to the Lord. Your whole nature, your whole makeup was against God. God called you. It's always been that way.

46 In the garden of Eden when man sinned, first, look at the nature of a sinner: hiding. But it should have been Adam calling God; it was Adam hiding, and God calling Adam. You see it? That's the nature of a sinner, hide, run away, get behind something. But God calling. . . Oh, my. Grace, amazing grace, God calling.

And now notice, you say, "Oh, that was Adam and Eve."

It's always, through the Bible, the same. Jesus said, "No man can come to Me except My Father draws him." Is that right? Now, that's the Word. And that's the way we want it, the Word, then you know where you're standing.

48 How many in here has—are Christians tonight, know that you're Christians, there's something in you says you are a Christian? That's. . . All right. You see? Why, you should be the happiest people in the world. You should just believe that. My, that's easy, take God's Word for it.

49 Now, before you can become a Christian, God called you, not you calling God; God called you. Now, He called Abraham, and he's the father of us all, the faith. Notice now, He said, "Abraham!"

Now, it's election. I want to get on that election, strong, 'cause it's the truth. Now, you didn't—you didn't become a Christian just coincidence, because you become a Christian before you was in this world. Before you were born God ordained you to be a Christian, from the garden of Eden, from before the foundation of the world. "Oh," you say, "is that right, brother?" That's the Truth. God, before there was ever you knowed anything. . .

51 There was a time that you knew; your—your mind is darkened to that now. There's only been one Man on earth that knew that He was before, and that was Jesus. He said, "Glorify Me, Father, with the glory that I had with You before the foundation of the world." He was the incarnate God, He could move back there and know what it was. But our minds are blackened there.

52 But we were ordained, predestinated. You know what predestinate means? The destination of anything was pre-saw

by God. Amen. That's not skim milk now. Notice. I believe that stumped you. We better go over there just a minute. Turn over with me to Ephesians, the 1st chapter, and let's read just a little, 'cause I'm afraid you're—you're missing that, and just thinking that—that I'm saying that. I am not. Listen closely now. We'll get down to the church in a few moments, or after a bit.

Now, Paul is speaking, addressing (Ephesians 1) directly straight to the shoulder to the church. That's what we're doing tonight. This is not for babies. This is for grownups, not for babies.

⁵³ Little babies. I got a little one back there just learned to walk. He'd "boomp," and fall down, get back up, and he thought he was doing something great. I was that way one day; but now I'm a man; I put away childish things.

Now, we got to come to full Doctrine. I like good old shouting meetings, where we just clap our hands, or shout and have a good time, have great powerful services and things, dance on the bubble, as it were. But, wait, then when the showdown time come, you don't know where you're standing. Let's get back and find out. Let's find out what's making us do that. Let's get back to the foundation, see where we're at.

Paul, an apostle of Jesus Christ by the will of God. . . (I just love that. "No seminary sent me out.") . . . the will of God, to them which are at Ephesus, . . . (Now, watch, he's addressing it.) . . . to the faithful in Jesus Christ:

Watch, addressing it straight to who? Not to sinner, not to babies, but to them that's grown up.

⁵⁵ Paul, an apostle of Jesus Christ by the will of God, . . .

(Look,) . . . Grace be unto you, and peace, from God the Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessing in heavenly places in Christ Jesus.

Oh, my. See who he's addressing? Not a bunch of babies: to people that set in heavenly places, and been blessed. Now, he said, "You know something; you've been taught, and you're saved, and I want to tell you what it's all about." Oh, I like that, don't you? "I want to put your feet up in the heavens a little while, instead of being so earthbound." Said, "Now, I want to tell you why. I want to give you a little, a little—a little boost, a little revival, a little stimulation." Amen. I like the stimulation, kind of builds you up, especially when you know where you can say it's **THUS SAITH THE LORD**. "Now,

I want to speak to you," he said, "you that sets in heavenly places in Christ Jesus, been blessed together with all spiritual blessings, the gifts of God manifesting, Divine healing, prophecies, everything going forth. Now, you're grownup people; I want to talk to you. I'm addressing this to you."

⁵⁶ Now, watch, "According. . ." Amen. Now, here it is. I hope it really. . . I'm going to let it soak in right, real good, 'cause it'll do good, it maybe go plumb into the bones.

According as he hath chosen us in him. . .

Who did? "I heard it and I come"? No, no, you never. "He hath chosen, hath (past tense), hath chosen us (the church) in Him." How long ago, Paul? Last week, or when you held the revival? No.

. . . before the foundation of the world, . . .

Now, you can ride on the cloud. See? He done what? "He chose us in Him (Christ) before the foundation of the world."

⁵⁹ Wish we had a little time to go to Job 7:37, and see there where He said, "Where was you when I laid the foundations of the world? Before I laid the foundation of the world. . . Declare to Me where they're fastened at. Or where was you when the morning stars sang together and the sons of God shouted for joy?" Telling to Job, "Buckle up yourself, like a man, I want to speak to you."

⁶⁰ Now, Paul says, "He chose us in Him, the church, before the foundation of the world." Now, watch.

. . . that we should be holy. . .

Not our own holiness. "Well," you say, "you believe in holiness, Brother Branham?" Sure. Not mine, in His. My holiness is nothing; His is perfect.

Well, you say then, "Do you believe that you can drink or. . ." No, I never said that. Look, a grain of wheat can only produce wheat; it can't produce cockleburs. There's no desire in it; there's no life in it to produce cockleburs with. And if we're in Christ Jesus. . .

⁶³ Don't be deceived, you had better search this close now. See, if you keep on saying, "Well, I—I. . . don't condemn me to do this, and it don't condemn me to do that." Things of the world? Now, I—I'm going to hurt you just a little bit, pull the feathers back the other way. But it's this one sure evidence, you've never been to Christ, you've never been borned again. "He that loves the world or the things of the world, the love of God's not even in him."

Now, if you just quit doing it because you know you ought to do it, and quit doing this, that's the sign that you haven't got

nowhere yet. When that thing becomes dead in you, and the nature of it's gone away, there's another Person in there and It can only produce . . . The Holy Spirit that was in Christ in you produces the Christ-like Life. Nothing you do; what He did. He chose that before the foundation of the world.

66 Someone said, "Well, I know I got saved, because I quit smoking."

That wasn't why I got saved; that wasn't why you got saved. You got saved because God chose you before the foundation of the world to be saved. That's the Scripture teaching. Amen. Now, you see, we begin to find out it's not us; it's Him (See?); He chose us.

Abraham couldn't say, "Well, bless God, I come down from the tower of Babylon, hallelujah. That's why I got saved." He'd have saved the whole bunch then, if that's the reason they done it. See, He didn't do that.

69 He elected Abraham. And that was the very beginning of our salvation that was given to man when He called him, and elected him, and predestinated him, and give him a promise, and made a covenant with Abraham and his seed forever. Now, we could go ahead here and read a full chapter in that, but we haven't the time.

Now, God called. Watch, when He called Abraham here, He called him by election. Not because he was; because God was. And He called him out of his people, and blessed him, and told him that "I'm going to save you." And on down here, He says, "And you shall come to Me in a ripe old age." Before he done anything to deserve it, God chose him, told him. "And not only you, but your seed after you . . ." Oh, my. Notice. "And he returned . . ." The nine—8th verse. Now, let's read on down here a little farther on this other thing.

So Abraham departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance . . .

70 Now, watch, he did right there what God told him not to do; he took Lot his nephew, and Abraham took his daddy. But He never told him to take his daddy, but he took him anyhow. And any Bible reader, you read this in Genesis tomorrow when you have time. Notice that it was a fly in the ointment, until the old man died. He was a stumbling block all the way along, and so was Lot; God called Abraham, not Lot. He called Abraham, not his daddy.

Well, you say, "What about Sarah?" A man and his wife are one. See? "They are one flesh," the Bible said so. All right.

⁷² But He called Abraham and asked him, and told him to separate himself from all he had, and to come over into a strange land.

Look, a separation . . . Going in a strange land that you know nothing about, that's Christianity, separating from the things of the world, because God has called you, going into another land, to dwell among people that you know nothing about, to be a pilgrim. Amen. When I think of it, I can just hardly hold myself down: Pilgrim, stranger.

Old Jacob in dying, standing before Pharaoh, he said, "I have been so many years in my pilgrimage." Amen. What was he? He begin to come to himself. The little fellow had done so bad. He knew that he was only a pilgrim here. Now, notice.

⁷⁵ We come on down to the 8th verse, and God promises Abraham here how He's going to save him and his seed after him. Now, He made the covenant, unconditional. It isn't just exactly that He made it just because that he was—that he was Abraham. He didn't say, "Now, Abraham, if you will do this, if you will do that." He said, "Abraham, I have done it already. It ain't nothing you've got to do. I've done it, Myself." Amen. Oh, my, when I think of that. God did it Himself, unconditional. God's covenant is unconditional.

⁷⁶ You say, "Well, brother, I quit eating meat. I don't do this. I . . ." Brother that don't have one thing to do with it. It isn't whether you eat meat or don't eat meat, or keep Sabbath days or new moons, or whether you go to Sunday school on Sunday, or what this is. You are saved, unconditional.

Then you say, "Brother Branham, then if I'm saved, glory to God, I can do what I want to." Yes, sir. And if you're saved, brother, you have no desire of nothing of the world. And your whole heart's centered on that, you can't keep away from it. But as long as there's a tug there, you know there's something wrong yet.

Now, election, God called Abraham, told him He was going to save him, unconditional.

⁷⁹ Now, let's go over here after the promise got a little later. I want you to go to Genesis 15:7 with me, here just a moment, and let's read here just for a few moments. All right.

And the Lord said unto him, I am the LORD that brought thee out of Ur of Chaldea, and give unto thee this land to inherit it.

And he said, Lord GOD, wherein shall I know that I shall inherit it?

80 Now, Abraham, after coming out of the land, the Chaldeans, the land, city of Ur of the Chaldeans, the land of Shinar, separated, come out . . . Look at that, just like Christians today, still wandering. Look.

And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

81 Now, tomorrow I want you to go ahead and read that, if you're marking it down, on down. I'll quote it, because of time, space, 'cause I don't want to keep you too long. I want you to come back tomorrow night, so we can get right into this. We're just laying a—a ground tonight, just a foundation. See?

82 Now, he took these, heifer, she goat, and ram, and two—a turtledove and a pigeon, and he divided the ram and heifer, and so forth, and laid them out, put the turtledove in there, and without the—without dividing it. And he kept the birds off of it till the sun went down. And God came down on Abraham to confirm that covenant, come down, said, "Now, Abraham, now I'm going to prove to you what I'm going to do." And He . . .

83 And you know, many of you people was here in church, years ago, I taught this same thing. Yes. Yes, sir. Back in 1949 I was teaching it. All right, she had it marked in her Bible.

84 Look. Then He come down and showed to Abraham what He was going to. First He put Abraham to sleep, "Now, Abraham, you don't have nothing to do with it."

85 Now, to you that's trying to save yourself. I have understood that in the church, the Tabernacle, after setting under that teaching, that many people left the Tabernacle, went out into cults and so forth to—to believe all kinds of everything there is to be believed. Stopped some of them have quit eating meat, and some of them kept their Sabbath days and new moons, and I don't . . . I guess done sacrifices, and everything, after really refusing to accept the Word of God. That goes to show what it was in here. Paul said, "They went out because they wasn't of us." See, that's right. See, that's true. The Holy Spirit will take a hold of the Word of God. Those things, to a showdown, will be proven they're wrong.

86 Now, He said, "Abraham." He put him to sleep, said, "I'll show you how I'm going to do it, how I'm going to keep My covenant." And He took those animals, and now watch, when Abraham went to

sleep, showing death must come to every creature. Then before him went a burning furnace; and a burning furnace represented hell, that every sinner deserved to go to hell. And then beyond that, by the sacrifice on the hill, went a little white Light, that went in between each one of those pieces of sacrifice. Covenant . . .

⁸⁷ If you'll notice, there's been many ways people's made covenant, a lot of time. We today, how do we make a covenant? Say, "Shake, give me five." That's agreement. That's our covenant, isn't it? In the old days, they used to make. . . In China, you know how they make a covenant? They throw salt on one another. That's the covenant in China. See, and they make different covenants, different people's customs.

⁸⁸ But the oriental custom was to kill a beast, and stand in between this beast, and then write out. Over here you find it, in Leviticus, and they write out here their agreement. And that agreement is tore in two over this dead beast. And they take an oath over the dead beast, that if they break this covenant, may their body be as this dead beast. And they give each one a piece. And then they're sent away. And when they come back, those two pieces has to dovetail just exactly the same pieces. How beautiful.

⁸⁹ God making a covenant, showing, pre-showing that "I swore that I'll do it, in your Seed I will bless all the nations of the world." Read it. "I'll bless the Gentile; I'll bless the black man, the yellow man, the white man. I'll bless everyone through your seed, for out of you will come kings and princes."

"How You going to do it, Lord?"

"I'll show you how."

And He showed him on the hillside, where those pieces represented. And any Bible scholar here knows that each one of those was a clean animal that represented the Sacrifice of Jesus Christ. He was the Ram. He was the Heifer that made the waters of separation when you had the waters of separation through. Now, we have the washing by the water, by the Word of the separation from sin, through the Word, through believing. And the Pigeon and the Turtledove, was Divine healing, that all in Christ . . . Amen.

⁹¹ There God showed Abram what He was going to do, that through the Seed of Isaac He would bring forth His only begotten Son, Christ, and was slain yonder between the heavens and earth, when the sun went down, the blackness over the earth, and there He tore Him apart. God pulled His soul out of Him, and He wrote a covenant with the families of the earth. When that

precious unadulterated Blood of the Almighty God, dripping from Immanuel's Veins, He tore that soul out of Him. He said, "My God, My God, why has Thou forsaken Me?" His face full of mockery spit, a crown of cruel mockery pulled down over His brow, His nails drove, was Roman spikes, His back riven until His ribs showed through, swinging on the cross, screaming, dying, sinner's death, the sin of the world upon Him. And there God rivened His sides, tore His soul out of Him, when He said, "Into Thy hands I commend My Spirit," and He dropped His head. And the earth shook and belched out its rocks. There He is; there's God's covenant. There the fulfilling of it.

Mid rendering rocks and darkening skies
 My Saviour bowed His head and died,
 The opening veil revealed the way
 To heaven's joys and endless day.

⁹² O Calvary, O Calvary, Jesus bled and died for me. Then He tore the soul of His Own Son, separated a covenant, and He throwed the Body into the ground. It laid there for three days and nights. It rose up. "For it was not possible that My holy One shall see corruption, neither will I leave His soul in hell." And His soul was His Spirit that ascended into hell. And He rose down, God did, and picked up His Body and gave Him life, and took the Body of Jesus and set it at His right hand in Glory, and sent back the Holy Ghost as a Covenant.

⁹³ There you are. Don't fall short of that, brother. Without the baptism of the Holy Spirit, you're lost. That's the only . . . You won't have to worry about getting to heaven. If there's nothing in here Supernatural, the doors can't unlock, you could walk there and bump your head against it. But if the Spirit of God is in there, the Spirit of God inside will unhinge the doors. Got to have the thing in here to unlock it yonder. That's right. So you're already judged just on what you think about Jesus Christ.

⁹⁴ Now, here He comes, torn, riven, tore to pieces. His soul went to God. God blessed Him. And then His soul returned back in the form of the baptism of the Holy Ghost that comes into every believer, to sanctify, clean up the mind, clean up the heart, and leave a portion of the Holy Ghost in there, here and there. And when the Holy Ghost is given out, that same Holy Spirit that brought the Body of Jesus out of the grave, will rapture. And that covenant has to dovetail, as He tore there and gave the Body; went back to God, and the Spirit came back to the earth. Then your Spirit will have to be the same kind of Spirit, or it'll miss that place going together. Amen.

Yes, sir. Not because you make yourself, but because Something, the love of God has swept into your soul and tore every earthly idol out. There it is.

⁹⁵ And there's something that's screams and calls to God, it's your soul in here calling out to the heavenly Father. There you are. That gives you a faith, and you become the seed of Abraham. You believe God's promise like Abraham did. Though it linger, yet you believe it. Faithful: Abraham staggered not at the promise of God through unbelief, but was strong, giving praise to God.

And you can't stay saved from one revival to another, then call yourself the Seed of Abraham? You better consider something first. Don't misjudge anything. Stay straight with the Word.

Abraham staggered not at the promise of God through unbelief. When He told him He'd give him a son, he waited twenty-five years, grew stronger all the time. He grew in grace and the knowledge of the Lord. Amen.

⁹⁸ Didn't aim to get to preaching, but It just got to preaching in me. All right.

⁹⁹ God calling, electing. Now, you might as well face it, there's people that'll never be saved. There's people that'll never be saved no matter what they do. And you know that. There's people that's predestinated to be lost. There's people that's predestinated to be saved. All that's predestinated to be saved, will be saved, regardless.

¹⁰⁰ That, that don't go so good. It seemed like you don't get it. Well, let's turn over; let's just find it then, see what God said. Let's get over, let's get in the New Testament first. Give me Romans 9, just a minute, and we'll see whether this is right or not, see whether God said that some was going to be lost, and some that—that would be. You like the Word of God? Well, let's see what It says now. And now, listen close. Take your time; don't be in a hurry. Now, watch Romans 9, Paul speaking, New Testament. Take you many places in the Old. . .

¹⁰¹ And you that's writing down, also put down Jude 4, while you're there, "Men of old, predestinated to this condemnation, men turning the grace of God into lasciviousness, gone out after worldly lusts." Over in Timothy also, where It says, "As Jambres and Jannes withstood Moses and Aaron, so will these resist the Truth, men of reprobate mind." God said they'd be there, and they're here.

Look at the false things. You go out here, go through the Pentecostal churches, the Methodist, the Baptist, the Holiness, ever where you want to, you'll find people impersonating It, people making out like they are. "Well, glory to God, hallelujah.!"

¹⁰³ A woman said the other day, "I got ten kids, but, glory to God, the Lord called me to preach the Gospel. Hallelujah, I'm going out, do it." He did not do no such a thing. He never did, and He never will, because He said He wouldn't. Now, but, oh, my, she thought so. Yes, sir. God give her ten kids to raise; that's what she was supposed to do. All right. But the thing of it is, they get theirselves all gaumed up under enthusiasm.

¹⁰⁴ Well, they say, "I don't need anybody to teach me. Glory to God, I got the Holy Ghost." Well then, the Holy Ghost was wrong when It said It set some in the church, teachers. God put them in the church as teachers. That settles it. Why'd He put teachers in there, if the Holy Ghost is going to do all the teaching? Huh. All right. See?

What people needs is their brains baptized, besides their water. That's right. All right. Excuse that sharp expression, but I—I like to really let her soak in. We want a revival, and, brother, you got to stir the thing up. Before you can do it, you got to get Satan kicked away. Don't fuss with him, take your grounds and stand there. Had to battle him around the world, and every other Christian that ever stood for God has to battle him. But if you know what you're standing in, what you know is to be the truth, it's **THUS SAITH THE LORD**, you can stand there.

¹⁰⁶ You say, "Well, glory to God, I got saved because I quit drinking. Glory to God, I had a shiver run down my back. I had a rushing, mighty wind to hit me in the face. Do you believe that, Brother Branham?" Sure. But I want to see where that rushing, mighty wind come from first. See? That's right, truly. That's shiver's all right, but I'm not saved because I had a shiver, and not because I had a rushing, mighty wind. "You don't believe in that, brother?" Yes, I do. But wait a minute; let's back up here just a little bit. The devil's got some counterfeits along there.

I'm saved because I met God's conditions. He called me, and I knew He called me. I accepted Him on His Word; therefore, I can tell Satan, "**THUS SAITH THE LORD.**"

¹⁰⁸ When Jesus was here on earth, He Was God; He was Immanuel. God was in Christ, reconciling the world to Himself. He never used any of His great gifts; when He met Satan, He said, "It's written, 'Man shall not live by bread alone.' It's written, 'Thou shalt

not tempt the Lord thy God.’” And He defeated him. That’s it; know the Scripture. Satan knows It too, but you got to know how to rightly divide the Word of God. See?

¹⁰⁹ Notice, listen at Paul speaking. How many would accept Paul’s Doctrine? He said, “If an angel taught anything else, let him be accursed.”

I say the truth in Christ, I lie not, my conscience also bear me witness in the Holy Ghost.

Listen at Paul assuring hisself (See?), putting it so you’ll absolutely know.

That I have great heaviness . . . sorrow in my heart.

For I could, I . . . For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

¹¹¹ You’ve heard say, “Oh, all the Jews is God’s chosen people.” That’s not right. That’s not right. The Jews are not God’s chosen people. See, they aren’t. Now, you listen, see if Paul didn’t say the same thing, and he was a Jew. See, Abraham had eleven sons, you know that, didn’t you? And they were all the seed of Abraham. They was all the seed of Abraham, but “In Isaac thy Seed shall be called.” Not in the rest of them, not in Ishmael, and not in the other nine sons from the other, third wife he had. No. It was, “In Isaac was the seed called.” Wait, I believe this is in the same chapter.

Who were Israelites; to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises;

Now, he’s talking about Israel now. Now, watch him, what he says.

Whose are the fathers, and of them who are conser . . . for the flesh Christ come, who is over all, God blessed for ever. Amen.

Not as though the word of God . . . taken none effect.

For they are not all Israel, which are . . . Israel:

Is that right? Then they’re not all Israel which are of the Jews there; they’re not all it. Watch.

Neither, because they are the seed of Abraham, . . .

¹¹⁴ That don’t make them Israelites. Now, watch. “What are you typing, Brother Branham?” I’m typing the church. All that confess Christ is not Christians. All that go to church are not Christians. All Abraham’s seed wasn’t—wasn’t—that had the promise. It was an

elect; it was the promise. And the promise was foretold to Abraham. And the elect of God was foreordained before the foundation of the world. See? Notice.

Neither, because they are the seed of Abraham, are they the children: but, In Isaac shall thy seed be called.

Not in the rest of the Jews, but in Isaac. Through Isaac come Christ. That was Abraham's Seed, is Christ. And then the Seed of Abraham, first, wasn't through sexual seed; it was his faith that God reckoned. And it's through faith, in us to believe the death, burial, and the resurrection of Christ, brings us Abraham's Seed.

¹¹⁶ And Abraham was circumcised, as a seal of promise to his faith. Now, he didn't receive it while he was circumcised; he received the promise before he was circumcised. Is that right, elder? [A brother says, "Amen"—Ed.] Where's Brother, the other preacher, I seen him set. . . Oh, I guess he's taking a recording back there, brother. Yes. All right.

¹¹⁸ He received the promise before he was circumcised. Romans 4 will tell you. He received the promise before he was circumcised. Then he was give circumcision as a seal of his obedience of faith. Now, when we say. . . That's why Billy Graham, Charles Fuller, and Billings and all them, why they're talking about, them Baptist brethren. I told many of them so, Rufus Mosley and the whole bunch. I said. . .

He said, "Well, we had twenty thousand converts in two weeks. They couldn't find twenty people."

I said, "Well, they wasn't converted."

"Oh," he said, "they accepted Christ as personal Saviour."

I said, "Still, they're not converted." That's right. You're not converted until. . . "To convert" means "to be changed." And look, Paul. . .

¹²¹ Peter had believed on the Lord; he'd been baptized, been given power to heal the sick, cast out devils, raise the dead; and Jesus told him, the night before the crucifixion, "After you are converted, strengthen your brother." That right? Been both saved and sanctified, and hadn't been converted. That's Scripture.

"Oh, was he sanctified?" Yes, sir.

John 17:17, "Sanctify them, Father, through the Truth." You think He'd put that Spirit in a vessel that wasn't fit? And they went

out and cast out devils; come back, shouting. All right, Methodists. They returned, shouting, praising God, and said, "Oh, the devils is subject unto us."

Oh, just a moment! Matthew 10, and He said, "Don't rejoice because the devils is subject unto you, but rejoice because your names are written in heaven." Is that right?

¹²⁴ Now, I want to quieten you down just a minute. And Judas was with them. That right? Judas was just as big a duck was in the puddle. He was shouting and rejoicing too. And he followed the church right on down till it come to Pentecost. But when it come to Pentecost to receive the baptism of the Holy Ghost, he refused It and betrayed Jesus. And that was the antichrist. And that spirit today will come right down and teach justification by faith, and everything, and move right on down to the baptism of the Holy Ghost, and then show its colors. That's exactly.

¹²⁵ And watch the ten virgins that went out. Five. . . All of them virgins. Five of them were foolish; five had oil in their lamps. What is the Oil? The Holy Spirit. See? That's right. They were all virgins, lived good, clean lives.

You say, "Well, brother, I don't go to dances; I don't go to shows." That's just the moral things. Unless there has been a supernatural. . . Not because you shouted, not because you spoke with tongues, not because you jumped up-and-down, not because you did this; but something supernatural has happened in here that's changed you and put you a sealed love in God. You're anchored. That's right.

"Why, you don't believe?" I believe in shouting; I believe in all these things, but that isn't the answer.

¹²⁸ The Methodists thought when they shouted they had it, but they found out they were wrong. A lot of them shouted and didn't have it. The Pentecost come along; they spoke in tongues; they said "We got her," but they found out they were wrong. Many of them spoke in tongues had nothing. "Though I speak with tongue of men and Angels, and have not love, it profit me nothing." They didn't have It. That's right. That's the reason the whole world was deceived by it, and do the other thing. That isn't the answer. Not any fleshly demonstration or emotion, but something has happened in here that's changed your whole opinion, changed your whole nature. You are converted; not you, but Christ has come into you and converted you. Your nature's dead of the old man, and you're borned again, and you're a new man. Watch. Amen.

129 Say, I'm getting late here, won't I? Holler at me in just a little bit, back there, brethren, if I get just a little too long. I got to get children of Israel down in here, just in a minute, but I want to show you how this is God's business to do these things.

You still love me? All right. Now, just keep praying for me. All right. But you just let me cool down just a little then; now, just a moment.

Neither, because they are the seed of Abraham, are they the children: but, In Isaac shall thy seed be called.

That it is, they which are the—the children of the flesh, those are not the children of God: but the children of the promise. . . (Oh, look at that.) . . . are counted for the seed.

"The children of the promise." Promise what? What kind of a promise? That God promised before the foundation of the world. He told them, "That's the Seed." Not because you quit doing this and quit doing that, and quit lying, quit stealing. That's just moral acts; a good citizen will do that. You can't call yourself a Christian yet until something in here has happened, until you're regenerated, of something that's happened in here. Notice.

For this is the word of the promise, As this time I will come, and Sarah shall bear a son.

And not only this; but when Rebecca also had conceived by one, . . . (Listen to this now.) . . . even by our father Isaac;

131 Put on your jackets; get your helmet ready. This will turn you around.

For the children being not yet born, . . . (This is Esau and Jacob.) . . . neither having done . . . good or evil, that the purpose of God according to the election . . .

I'm letting that soak a long time. Wake up now just a little one. Esau and Jacob, before either child was born, 'fore they even knew what was right and wrong. . .

. . . that the election of God might stand, not of works, but of him that calleth;

Whew. I thought you quit eating meat to get saved? You have nothing to do with it. If you're saved, God called you before the foundation of the world and saved you. Is that right? Now, watch.

As it is written, as it is said to her, The elder shall serve the younger.

As it is written, Jacob have I loved, and Esau have I hated.

Before either child was born God said, "I love one and hate the other one." Is that God's Word? I'm not responsible for It, nothing but to preach It.

¹³⁵ Now, election is nothing you had to do; it's what God's done. God did it in Christ for you before the foundation of the world. "All the Father has given Me will come to Me." Hallelujah. Oh, my. Excuse me. I'm not excited, but I'm happy. "All the Father has given Me will come to Me, and he that comes to Me I will in no wise cast out. He that eats My flesh and drinks My Blood worthily, after he's received the Spirit, hath Everlasting Life. I'll raise him up in the last day." [Blank spot on tape—Ed.]

¹³⁶ What you fearing? Huh. God has promised, unconditional. That love of God's a-ringing in your heart, and you know that you've passed from death unto Life; you love everybody; and the—the whole world has become different to you; and she's anchored right there; nothing moves you. Just be happy and move on. Glory to God. Let nothing turn you around. Oh, you might get out, and get cold, and get shook up a little bit; but that Seed of God will remain true. The Bible said, "Though we disbelieve, yet He cannot. He's true; He stands faithful." Now, watch. Let's read.

What shall we then—what shall we say then? . . . (Listen at Paul.) . . . Is there unrighteousness in God? God forbid. (Is there unrighteousness?)

For he said unto Moses, I will have mercy on whom I will have mercy, . . . I will have compassion on whom I will have compassion.

So then if it is not of him that willeth, . . .

Oh, you say, "Glory to God, hallelujah, I'll get saved before I die." You will? God has something to say about that.

. . . not him that wills . . . (No, so), . . . nor . . . him that runneth, . . . (What?) . . . but of God that showeth mercy.

It's not him that runneth or him that willeth; it's God that showeth mercy. It's God's election. God does what He wants to.

¹³⁹ Now, notice just a little farther. I've got it marked up here with red letters, so much, all covered over till I just can't hardly get to see it. It—it's. . . I've read It so much in here. "For the. . ." I don't know what that is there. It's a. . . Yes, it's rubbed over. I see it's here; I've got it all blotted out with red ink in there. "The Scripture. . ." I'll get my other Bible tomorrow night.

...which saith...Pharaoh, Even for these—this same purpose have I raised him up, that I might show my power in thee, and that my name might be declared unto all, throughout all the earth.

God raised up Pharaoh and hardened his heart for that purpose. God raised up Judas Iscariot; he was born here the son of perdition. Is that right? God told Esau and—and Jacob before they was ever born, told his mother all about what was going to take place; one He'd hated and the other one He had loved. Is that true? So it's God Who does all things in all things, and you have nothing to do with it. And if God has called you, the love of God is ringing in your heart. And all that He has called will come to Him, and none of it'll be lost. God's promised; He said none of them shall be lost. "All the Father has given Me, will come to Me. And none of them is lost but Judas Iscariot, that the Scriptures might be fulfilled. And I'll raise them up at the last day."

¹⁴¹ Now, you're... You said awhile ago you were a Christian. What made you a Christian? Because God called you before the foundation of the world to be a Christian, and you become a Christian. Then you got saved, filled with the Holy Spirit; you got Eternal Life. Why did He give you the Holy Spirit? As a Seal of your faith. You had faith first.

Now, if you say, "Well, did—you said awhile ago about Billy Graham and them hollering, 'Well, how many wants to accept Christ as personal Saviour, raise up their hand?' Is that all right?" Certainly that's all right. That's good, but that's just beginning. Then if you really believe it, and really have accepted it in your heart, and are taught right, then the Holy Spirit will come as a circumcision, that He give Abraham after his faith, a confirmation.

¹⁴³ Now, you say... Well, people say, "Let's have a tarrying meeting. Glory to God, let's go back." And say, "Glory to God, let's tarry for the Holy Ghost." There's no such a thing.

"Tarry" don't mean "pray." "Tarry" means "wait." How many knows that the word "tarry" means "wait"? Jesus said, "Wait up there in the city of Jerusalem till I—until the promise is given you." I don't know what they were doing. They was probably praying. I don't know.

But never did they have to wait after that. "While Peter spake these Words, the Holy Ghost fell on them." All down... And when Paul laid his hands on them, the Holy Ghost came on them. Is that right? See, no waiting, the Holy Ghost was there and give them the baptism of the Holy Ghost in confirmation of their faith.

¹⁴⁶ And God had Abraham circumcised in confirmation of his faith. And the—what was it? What is the Holy Ghost? Somebody tell me what the Holy Ghost is for. It's a sign. Is that right? What was circumcision? A sign. Is that right? A sign. God give a sign that He had accepted Abraham, for circumcision.

And when you say, "I believe God; I believe Jesus Christ," then God gives you the baptism of the Holy Ghost as a sign that He's accepted your faith. Hallelujah. And then you're sealed in the Kingdom of God, not till the next revival, but until the day of your redemption: Ephesians 4:30, "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption." There you are.

¹⁴⁸ Now, quickly, about five minutes longer, let's go over to Genesis 45. And I want to take a—a wonderful little shortcut here to bring these children of Israel right down into the place where you pick them up tomorrow night and take them out. I'm sorry to be a little late tonight, but I had to get this starting off first.

¹⁴⁹ Now, Abraham received the promise. Isaac come along. You know the sacrifices. I've tried to give you back, that that church back there calling out, election was of God, just like it is today. He called Abraham by election; He calls the church by election. He gave Abraham the promise; Abraham believed it; and He calls the church today. You believe Jesus Christ? Then the first, you believe. And then God had Abraham and his children, his seed, circumcised as a sign; and He gives you the Holy Ghost today as a sign.

What is the Holy Ghost today to a human being when It comes? It's to circumcise. Didn't—didn't Stephen say so in—in Acts the 7th chapter when he said, "Oh, you uncircumcised in heart and ears, you always do resist the Holy Ghost. As your fathers did, so do you." Is that right? And the Holy Ghost is a circumcision. And what's circumcision do? Cuts off surplus flesh, all the things of the world. It circumcises you away from the things of the world, the love of the world, the love of the flesh, the pride of life. It just circumcises you from that. You have nothing to do with it; It does it Itself and puts you in love with Jesus Christ with an undying love. "There's nothing can separate you from the love of God which is in Christ Jesus." Paul said, "Perils, and trials, and prisons, and everything else, nothing present, nothing future can separate us from the love of God which in Christ Jesus."

¹⁵¹ And He's called you, circumcised you, put it—you in Him, and predestinated your eternal destination. If that oughtn't to make Christians shout, I don't know what would do it. If that wouldn't

wake the man up that—that's in Christ, I don't know what would take to wake him up; I believe he's twice dead, plucked up by the roots. Don't you? All right.

¹⁵² Now, then He called; then He brought His Seed down. The next thing, He come down through Abraham, and then through Isaac, and then through Jacob, and then from Jacob to Joseph. Now, watch, if we had time sometime to go into this. We will, but not now. Look. Election is in Abraham. Did you notice, just those four patriarchs, and then it ceased, broke up, went out in the twelve patriarchs and the tribes tribed off. Is that right? And will. . . Never did return again, till it returned in One, the Seed of Abraham; then it come into the human Being, which was Christ; glo—was glorified here on earth and lifted up into God. And the Holy Ghost come back to spread the whole nations, to fill the earth with knowledge of the Lord, as deep as the heavens, and, oh, that's the Holy Spirit today.

¹⁵³ Now, watch: election in Abraham; justification in Isaac; grace in Jacob; and perfection in Joseph. There's not one thing recorded against Joseph. That's the perfection. The three earthly stages of the pilgrimage of the children of Israel, and the fourth was when they went into the promised land, which was the Millennium. And the three stages of the Gentile church. . . This week, God being willing, I can bring it through the Bible and show you that we're in our third stage now, ready to go into the Millennium in the time of Joseph.

¹⁵⁴ Now watch, when everything heaped up in Joseph. What? A perfect man, the one who was born of his father, loved of his father, hated of his brother. . . Now, look quickly now, 'cause I got to hurry; and give me your undivided attention. Loved of His Father, hated of His brother: the Lord Jesus. . . Watch Jesus acting out in every character in there. Look at Joseph, the perfect one. Oh, we could spend weeks on him. Look, hated of his brother, loved of his father. Why? He was a spiritual man. He saw visions, could interpret dreams. He was spiritual. His little old. . . His brothers said, "Nonsense. Get away."

Now, look at the churches today. Watch the spiritual side. The Lord Jesus in His church today, He's hated by all the offsprings. See, just exactly. Made fun of, call them fanatics everywhere. Well, it has to be. Here's the antitype; here's the shadow of it.

You say, "Well, Brother Branham, if I receive the Holy Spirit, they'd all laugh at me."

Well, if you didn't, you didn't receive It. You have to be hated of the world. Jesus said, "They call the Master of the house Beelzebub, how much more will they call His disciples (See?), they of the household." Now, He was. And watch.

¹⁵⁷ Then he was loved. And his father. . . Which we can't move, leave from this. His father give him a coat of many colors. Is that right? Now, if you'll watch that robe without seam, which represented the Holy Spirit that covered his being. . . And today it's the Holy Spirit that covers the church, the Robe of many colors. And there's seven colors in the rainbow. See? And it's seven perfect colors is all the colors we have. And they blend together making the rainbow. And a rainbow in the Bible means a covenant. And God made His covenant with Noah, for no more water (but the fire next time), He give him the rainbow sign, and we still have it. Is that right?

¹⁵⁸ Now, if you'll turn (if I had time to get these other Scriptures) to Revelations the 1st chapter, and when John saw Him standing, "One like unto the Son of man, standing in the midst of the seven golden candlesticks," which was the seven church ages. . .

And we started off with Ephesus and ending up in Laodicea, the lukewarm church age where we are now: Having a form of godliness, but denying the power thereof: going to church, and having people come in and saying "accept Christ," and putting their name on the book; but denying the baptism of the Holy Ghost and power, and miracles, and signs, and wonders, making fun of It, in Laodicean church age which is spued from God's mouth; and the elect taken up. Oh, hallelujah. Oh, something gets into my soul when I think of it, friends. Oh, the world in its condition today. . .

¹⁶⁰ And there He was standing there. What? And He was to look upon as Jasper and Sardius stone. What was Jasper? Was Reuben stone. What was Sardius? Benjamin. The first and the last, He was to look upon as the First and the Last. And—and a rainbow around His head, over the seven golden candlesticks. . . A rainbow, a covenant that God had made through Abraham, through Isaac, through Christ, through the church, by the baptism of the Holy Ghost. The robe of the seven colors that was upon Joseph, that was upon Jesus; it's upon the church today, protects. The body was covered up by the robe. And the church is not you; it's the Holy Ghost that's got you covered with the Blood, God's covenant, predestinated before the foundation of the world. Hallelujah. I just had to let that out. All right. It was about to burst me.

¹⁶¹ Notice, let me tell . . . You might think I'm crazy. If I am, I'm happy; leave me alone. All right. Let me tell you something. Oh, how can I keep from being happy and know what I know? How can I hold it and know what I know? I'm trying to get it to people. My, it'd make anybody happy. Whew. My. All right.

¹⁶² There He was, and Jacob was—and Joseph was His type. The covering, the father—the father give him the robe. Hallelujah. Don't you remember when Jesus was baptized, "Went straightway out of the water, and, lo, the heavens was opened unto Him, and the Holy Ghost was descending like a Dove, and went upon Him, said, 'This is My beloved Son in Whom I'm well pleased.'" He never performed a miracle until then. Then right into the wilderness for temptation, and right out healing the sick, and the powers of God . . .

That's the church. When it's baptized, it's robed with the Holy Ghost, with power. Oh, my.

¹⁶⁴ The very phenomena of Sarah's womb being dead before Isaac come . . . God just let it go on. She was sixty years old when she got the promise. She was ninety years old before the seed ever was conceived in her: perfectly, absolutely phenomenal.

And the man that's borned again is a phenomenal. Hallelujah. It's not accepting or raising up your hand like this. It's a gift of God. Phenomenal, born again, taken out of this world in the realm of senses. Yes, sir. Why, because you deserve it? Because God promised it, that the promise might be sure according to the election.

¹⁶⁶ Then Joseph was sold for almost thirty pieces of silver by his brothers. The Jewish church betrayed Joseph.

Today what is it in this church? A betrayal. They getting documents; they're going to try to have a . . . Well now, you just keep this on your mind. They're going to have a confederation of churches. The churches of Christ of America has already confederating with all their churches, and they're going to have a band here someday that'll shut out to fight Communism, which will hook up with Catholicism, with the Protestant church and the Catholic church together. And the interdenominations who stand out for the truth, and get away from that dogma that they've got, will be persecuted. The mark of the beast, the Seal of God, the showdown will soon come. And, brother, if That's not in there, you'll be deceived as sure as the world, 'cause it'll look so nice. You'll say, "Now, if Communism made a—a—made a . . . for the world, why, let us make another agreement, and bring all the Christian, and Christianize the world back." And look so good, the people will jump into it. See? They'll confederate the churches, and bring, try to make

Christianity one unit. And the Bible says in Revelations, that he give his power and everything, that he made an image unto the beast and exercised all the power the beast did before him. Sure, it is. Wish we had time to hook Revelations in this thing (But we haven't. See?) to see where it's at. You're right here in the end of time, brother. We're at the end of the age.

¹⁶⁸ Then they sold Joseph, thirty pieces of silver, throwed him into a ditch for him to be dead. He was taken up, sent in then. And while he was in his prisonment in there, he. . . There was two men, a butler and a—and a—and a baker. And one of them was lost and the other one was saved, by Joseph who gave the dream and interpreted it.

And the same thing when Jesus was hanging on the cross; there was a thief on one side and a thief on the other, and one was lost and the other one saved. Just exactly.

Then he was taken in before Pharaoh and interpret the dream, and was made the right hand man of Pharaoh; no man could see Pharaoh without coming to Joseph. And a perfect type of Jesus setting at the right hand of God, and no man comes to God except by Christ. Just exactly the perfect type there.

¹⁷² There's. . . And notice, here's another thing, you Gentile people now according to the Seed and the elect, Joseph was given a Gentile bride. He was rejected of his brother, and turned and took a Gentile bride. Is that right? He gave him; Pharaoh gave him the priest of Or daughter, for a bride. And he married a Gentile woman that produced Ephraim and Manasses, which was joint-heirs into the kingdom, into the patriarchic promise.

¹⁷³ Notice how perfect that Jesus, rejected of the Jews, sent back the Holy Spirit, and they laughed at them and made fun of them, and said, "They're drunk on new wine." Is that right?

And Jesus said, "You can blaspheme Me and get by with it; but if you speak one word against the Holy Ghost, it'll never be forgiven you."

And those Jews come up there and said, "Well, those men are full of new wine, ha, ha, ha," and made fun of them. And not no more than thirty years or better from then, till Titus besieged the walls, and they eat one another's children, and they massacred them and burnt the temple according to God's Word. And it's never been raised until the days of the Gentiles be done. And there I'm fixing to visit Jerusalem in the next few weeks, and there that old ruins, and the weeping wall's there. Where that they been scattered all over the

world, because God told them that they would do it, and they come down and did it. That's right. Oh, my. To think of the—the curse of rejecting the Holy Ghost. . .

¹⁷⁶ Now, the Holy Spirit was poured out, and they rejected It. And when the Jews rejected It, the Gentiles received It, which was a type of the Bride. He said He would call a people out of the Gentiles for His Name.

That little girl setting back there, used to be a Broy, but she's a Branham now; she's my wife.

And the—the Bride of Jesus Christ will be Mrs. Jesus Christ, (Hallelujah.) baptized in His Spirit, in His Name, filled with His power, robed in His righteousness. Hallelujah. There she is. And now notice, that was the Gentile Bride.

¹⁷⁹ Now, to read the rest just before closing. Here's the saddest story you ever seen at the end time, where we're ending now. The Gentile bride has already been chosen, been taken out. The thing's about finished. Now, listen over here in the 41st chapter.

And it came to pass. . .

This is at the end of the age of the Jews now, then we're closing.

At the end . . . two full years, Pharaoh. . .

No, wait a minute; I got—I got the wrong chapter here, I'm pretty sure. 45, I meant to say, instead of 41.

Then Joseph could not refrain himself before all them that stood by him; and he cried, and caused every man to go away from him. And there stood no man with him, while Joseph made himself known unto his brethren. (The ones that had rejected him.)

¹⁸⁰ Now, just a moment before we leave. Joseph, after all these years, had been down there, there arose a famine over in the homeland: God moving. Poor little Joseph had become the right hand man. And here his brothers who had sold him, he had saw a vision of them coming, bowing before him, and they called him a dreamer and a vision seer, and tried to kill him. Just as they. . .

Jesus predicted to them Jews, of what they was, and what they had done, and what would be. About the Master of the house, sent His Own Son, and His servants, and how they killed Him, and everything like that. But what would that, the Lord of the harvest do when He did come and find those wicked servants? Now, just a moment.

¹⁸² Here's Joseph, a perfect type, standing there like the Jews returning in the last days at the end, coming to the Millennium, when the Jews will be saved again.

And they looked. And Joseph, you know how he was sent down there, how the Israel sent down his children. They got a little corn; they were starving to death, and Joseph had interpreted the king's dream, and how that he had put up the corn, the only place in the world that had food.

Perfect of the church today, the only place spiritual Food is given out is in the Kingdom of Jesus Christ. You can go take some old church creed and recite a few apostles' creeds, and whatever you want to, but, brother, the Spirit lays in the borned again Church of the living God, is the only where there's Food. And them Jews is going to recognize that one of these days, and they're coming.

¹⁸⁵ Now, you notice, then when he come, he said. . . He seen little Benjamin. And how, you know, how he done there and understood. How that his father, his mother had give birth to this child, and then had died: little Benjamin. And he seen his brothers, and they didn't know who he was. They thought he was a great prince, and they were scared. And then when he sent back, and he said, "Who are you?"

And they said, "We are the sons of one man, which is Jacob, which is old, you know, Israel, and which was the blessed of the Lord, and so forth." And then he heard that his dear old daddy was still alive. Listen what he said here. And he made hisself known to them when he closed up the doors. His heart, look at the love of God there still calling. And there those Jews standing there, poor boys, they're starving.

Their father was starving, said, "Go down and get a little more corn, or we'll starve to death."

And he kept Benjamin down there for a token. And you know how it was, how he stood before him. And then he looked and he seen Benjamin; he couldn't refrain any longer. He made every man go from him, get away. And poor Joseph stood there, and he said, "I am Joseph, your brother."

¹⁸⁹ And his brothers had just told him, said, "We have one brother which is not, that was killed by beasts," and he was talking right to his brother. That was his brother Joseph who was standing there.

And he—he made them all leave, then he revealed himself; he said, "I'm Joseph, your brother." And they were scared, the patriarchs. They was afraid. He said, "Don't be afraid." And he begin to scream so loud till even over in Pharaoh's palace they heard

him screaming, heard his screams and cry. He run down and throwed his arms around little Benjamin, and hugged him, and kissed him, and fell on his neck, and begin crying, said, "You mean to say that my poor old daddy's still alive up in Canaan?" What a feeling. What the love of God that's shed abroad. . . "My daddy's still alive, and I'm giving him some corn." Said, "Oh." And he screamed to the top of his voice.

I wonder what that'll be, the day when our Lord Jesus breaks down through the eastern horizon, coming back to the earth again. Hallelujah.

¹⁹² There he screamed and wept, that great prince standing there, and the patriarchs. Said, he said, "Don't feel bad." Said, "God sent me." See the Holy Spirit, how love Divine will do? Said, "God sent me down here. Don't feel bad at yourself." Said, "God sent me down here to preserve life for these times."

And what did God send Him here for, but to preserve Life? What's the Holy Spirit here for tonight, but to preserve Life? He was rejected of the Jews, and sent over here to the Gentiles to preserve Life. Have you got It tonight, my friend?

Then he says, "Is my father still alive?" And he sent up there with wagons, and oxes, and so forth.

And poor, old, blind Israel come out, the old prophet coming out like that. And he heard that Joseph was alive. He wept, and he said, "Oh, bless God. I'll see my boy once more, feel him."

When he brought him down there, he met him. His old blind. . . feeble fingers moving out like that, and caught a hold of Joseph's face, and they knelt upon something there, and begin to weep and cry, father and son, hugging one another. Oh, my.

¹⁹⁷ When I think about the prodigal tonight that's away from God, out yonder in the sin, brother, eating in hog pens, running around over the world. . . Why, why wouldn't you, during the time of this revival, if you wasted your life in these years in riotous living, and your substance, why don't you now turn in your heart to the Father? If you have done what's wrong, why don't you meet Him tonight halfway down the path and throw your arms around Him.

"Say, you mean to tell me, Brother Branham, God still loves me?"

He's looking for you tonight. He's watching for you. The Holy Spirit's here to preserve Life, to keep you, to give you the blessing, to select you. And if you've been elected in God, you've come here tonight by some purpose.

You say, “Brother Branham, did I count myself that?”

²⁰⁰ Why did you come to church tonight? What made you come? You think the devil would ever have drug you to church? No, sir. The devil would’ve drug you away from it. God has been calling. It’s the Father calling to you tonight. Now, you have a place in God, and God has called and called and called. If you do not receive that place. . . There’s so many places counted out here for each one, and God has predestinated back yonder that this place should be. Now, if you fail to take that place, someone will take it in your place. So now, if you haven’t took your place tonight, may God grant tonight that you’ll take your place.

²⁰¹ Tomorrow night we’re go. . . They stayed in Egypt there for years. And now, tomorrow night we’re going to bring them out under the sacrificial lamb, and bring them up as far as Jordan, and then take them over the river into the other land in the wilderness.

May the Lord bless each one of you. This has been hard tonight; it took a long time. It’s been scraping and pulling, about an hour and a half here or more, and—and going through the Scriptures, harsh with it. But, brother, sister, can you realize tonight that it’s election in God? How many believes in the election in God? How many believes that God elects you and calls you; He’s the One Who does it? Now, are you happy? Do you believe?

²⁰³ Do you believe tonight that you can stand now, tomorrow, and say, “Satan, you’ve pushed me around, and you’ve done this and done that. And in my heart, all the time, there’s been Something beating and tugging me towards God. Now, I realize what my calling is. I’ll never be satisfied out there. I can’t be satisfied out there, because God has called me. So I’m fixing now to throw these things aside and come to my heavenly Father. I’ll live with Him”?

How many in here would like to say, “Brother Bill, from this night on, I’m pledging myself to God, that I’m going to serve Him. I know we’re at the end of the road, and I knowed that we haven’t got very much more time left. But by God’s grace tonight, I mean to make a clear sweep, and I’m going to serve God”? Would you raise your hand? God bless your heart. All right.

How many that feels like that you would say, “Brother Bill, I haven’t got it in my mind just exactly yet. But will you pray for me, that God will have me there at that day, that God will give me one more call in my heart? And I’ll come if He will just call me one more time, I’ll come”? Will you raise your hand. Are you that much

concerned about it tonight? God bless you, lady. God bless you, lady. Someone else now will say . . . God bless you, lady. God bless you, sir. God bless you. And God bless you, young lady.

²⁰⁶ Someone else say, “Brother Branham, I’m not what I ought to be tonight. I know I’m not. I’ve grieved my Lord, but Something in my heart has always told me I ought to be a Christian. And I want to serve God.” Is that person here tonight, and has never made that start? Now, I want you to be honest with me right now in closing, that knows this, that Something through your life has told you that you should serve God; you’ve felt like that for a long time. You have never made the start yet, but Something has told you that.

I—I’m not one of the persons who will run back there and pull you up here. No, no. If the Holy Spirit, through the preaching of the Word, doesn’t do it, doesn’t do me any good. See, that’s right, you have to make your choice.

²⁰⁸ But will you be honest enough with me, and say, “Brother Bill, there’s been Something in me for years, or times, or whatever it is, that’s called me, that’s told me, seemed like I ought to turn to God, and I just haven’t done it yet. You pray for me, Brother Bill, that—that I will be man or woman enough to do it?” Will you raise your hand, everywhere in the building now, that feels that—that God has . . . God bless you.

Someone else say, “Something has called at my heart and I have never made my surrender yet.” Just raise your hand, say, “I, I’m the one. I’ve never yet become a Christian, but I—I—I want to. I want to, and I want you to pray that—that God won’t turn me down until I make my decision.” Will you do it? Raise your hand. God bless you, sir; that’s mighty fine. Just somebody just raise your hand, say, “I—I want you to pray, Brother Bill, that I—I won’t turn God down.” God bless you, sir. That—that’s fine. Now, someone else. Is there someone else in here. Now, be honest.

²¹⁰ Now look, what if the doctor comes to your house before daylight, he takes your pulse, moves back, say, “No, he’ll never come out of that one; he’s done”? Oh, how you wish you’d have put that hand up.

It might have meant something, saying, “Pray for me, brother.” I don’t know who you are, unless you’d let me know. Church don’t know who you are. But if you raise up your hand, God will recognize that. That won’t save you, no, but it’ll give you that much of a start. It’ll give you that much start. Then maybe before the revival’s over, you’ll give your heart to Christ.

Now, this has been rough tonight. We'll try to get down in more in the solid, down into the Word in the beginning, I mean, as we go on.

²¹³ Is there one more? There's been five raise their hand. Somebody else. Could I have just six or seven? Now, I want you to be honest. God bless you, young lady. Now, I know there's one more person in here that should have your hand up. Now, just put your hand up, say, "Brother Bill, pray for me." I—I'm not coming back to where you are; I'm going to pray for you right here. And then just say, "Remember me now, that I am not a Christian, but I've always felt that I should be. And now, I know I'm not a Christian." Is there another one now, put your hand up. Yeah, I'm fixing to close. Get to the piano, Teddy, if you will.

²¹⁴ Someone say then, "Brother Bill, remember me, that my life will be closer to God. I—I don't want to be, live this halfway life and this lukewarm condition. I want to, really, my heart be burning on fire. Pray for me." God bless you. God bless you, you, you. That's fine. That's good. God bless you. I see your hands going up.

Look, if God will hear my prayer to open the eyes of the blind, unstop the ears of the deaf, make those who are crippled: congressmen, kings, potentates, monarchs, cripples just straighten out. . . Look around the world, millions, millions, I'd venture to say this with true from my heart, around ten million people that I know heard the message, ten million people of all nationalities. I've spoke before ten and fifteen different nationalities at once, have to go through ten or fifteen interpreters before you can even get to say another word, just like that through the interpreters. And see as many as a hundred thousand, or, and see as many as thirty thousand at one time come to Christ, thirty thousand converts at one time. Durban, South. . .

²¹⁶ And I'm going to a meeting now where three hundred thousand people will be set. And I say this from my heart. Did you ever hear me predict anything in the Name of the Lord but what was just exactly that way? Ask wherever you want to, anywhere through the world. And look at the hundreds and hundreds of things that He said. Surely, I know what I'm speaking of. Not for myself, Christ in here.

And I'm telling you the Truth, friends, if you die without being born again, you're lost. Jesus said, "Except a man be borned of the water and Spirit, he will in no wise enter the Kingdom." No matter how good, how much you've paid in, what church you belong to,

what your affiliation was, what your social standing was, what your mother or father was, what your pastor was. "Unless a man is borned again, he will never see the Kingdom of God."

218 We taken that corn the other day, you seen it from over here at the agriculture. One of them was a perfect grain of corn, every amount of calcium, everything was in this grain was in this grain. One was growed in the field and the other one wasn't, a handful out of each. They buried them. There wasn't a one that was made with every ingredient that's in the other one, made, shaped alike, and everything, not a one of them come up. But every one of these come up. Why? They had a germ of life in them.

There's men and women here tonight now, and over the world, that's going to their churches, belongs to church, professing to be Christians, and hasn't got the germ of Life in them. They can't come up. There's no way for them to resurrect. Don't be deceived, friends, weigh yourself out. It's up to you. It's in you. It's your decision. May the Lord bless you while we bow our heads.

220 Father, this undertaking tonight, I—I've had to say harsh things, rough things, cutting hard, but You said the Gospel is sharper than a two-edged sword, piercing even to the marrow of the bone, and a Discerner of the thoughts of the mind. God, forbid that we should have anything less than That.

Now, we thank Thee for the election; we thank Thee that Thou has called us. And now, in our hearts, the Holy Spirit has kept us all these years. How we thank You. Amazing grace, to think that we were come up out of the gutters of sin, way back in the days, and how that You've been good to us.

And You love these men and women that's here in the world now, knowing that it's just a few more turns of the sun and it be too late then. One of these days it'll be too late. They'll be cut off, and that quick, without remedy, without mercy; and You said that You'd only laugh in the calamities of them.

222 To think of this world, one of these days the howling winds are going to blow across this old world, when it's blowed up with an atomic bomb, laying out yonder in the sphere of the sun, and howling winds a-blowing across, five hundred years from tonight. And there'll be tombstones hid in that sand with maybe our names on them, laying yonder in the whirling and howling, and the—the winds, the hot blistering heat from the sun. But where will our poor soul be?

God, may this might be the night that some eternal destination is decided. Grant it, Lord, that every sinner in here, those men and women, and young women and so forth, that raised their hands and said they were sinners and they wanted to be remembered in prayer, O God, may the Holy Spirit grant that just now. And may they accept Jesus Christ as their Saviour, be filled with the Holy Spirit.

Grant, Lord, that these backsliders, and these that's cold and got away from You, may they come running tonight like a bunch of children that's starved to death, running up to the table of God, saying, "I want to be fed." And may You do it, Lord.

²²⁵ And thank You for these dear saints of God that lift up their hands, and through tears and prayer, and going on, they have stayed faithful to this hour.

Bless these words tonight, Lord, though they've run from one side of the Bible to the other one, and all misformed, and maybe You can fix it out in their mind, Lord. It's been new to me, the first time for seven years, Lord, to try these. And I pray now that tomorrow night You'll bring us all back with even more, and may the Holy Spirit be here. And many of these here tonight make a decision and be saved, come back tomorrow night, rejoicing and happy (Grant it, Lord.), falling upon the Father's neck, as Joseph did, Lord, kissing the Father, oh, and saying, "Thank You, Lord, for saving me." Grant it, Lord. May something take place now. We pray this blessing, that you dismiss us from this meeting, but never from Your—from Your Presence, and may we return, happy, rejoicing, tomorrow night, bringing precious sheaves. For we ask it in Christ's Name. Amen.

²²⁷ Christian friend, I'm sorry that I've kept all this time. I am very sorry. Tomorrow night I aim to let out at nine o'clock, if possible. I had to talk just a little harsh. I couldn't help it. You love me anyhow, don't you? I do. I love you. And it's only for your good. Now, shall we stand.

All right, "Take The Name Of Jesus With You," just a chord.

Take the Name of Jesus with you,

Child of sorrow and of woe;

It will joy and comfort give . . .

Now, I want you to get on the phone tomorrow. Get some sinner man; bring him out. Come back. Tell the pastors. Come on now, let's join together and have an old fashion revival. We'll be straightened out in a night or two now, so we'll go ahead and have a good time. Shake one another's hands now.

. . . Heaven;

Precious Name, O how sweet!

Hope of earth and joy of heaven.

²²⁹ Now, may the grace of God, and the fellowship of the Holy Spirit, rest and abide with you, from now until we meet again, in Jesus' Name. Amen.

God bless you now. You're dismissed in God's love and blessing.

Now, all you members of the Tabernacle, shake hands with these people here. Be sure that every one of you shake their hands; welcome them back. May the Holy Spirit do the same. Now, just make up; forget all your differences, and make up. All right.

At the Name of Jesus bowing,
... falling. . .

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