

HE SWORE BY HIMSELF

¹ I feel like I kinda intrude when I come down here. Brother Neville in his—is so much hospitality. He says, “Now, Brother Branham, come to the platform with the Word,” and something like that. And, you know, I kinda feel like I ought to listen to him awhile. So when I come back tonight, why, I’m going to—I’m going to listen to him. See? I’m going—I’m going to forewarn that. Amen. Yes.

I trust everybody’s feeling good. And you look well, and so I’m thankful for that.

³ Now, it’s a bad day outside, but it’s nice and warm here in the Tabernacle. And we’re thankful for this little old roof and its four walls here, that we gather in, and a nice warm place to worship the Lord. It may not be just as—as sufficient, maybe, a place to worship, as they have at other places. But the Presence of the Holy Spirit is always what we go to, is to find His Presence, what brings it to our—our soul.

Now, as the brother said, “This is a bad day and very slick on the road.” Billy and I, back there, has just drove nine hundred miles of slick road. And at just about twelve, fifteen, not over thirty miles an hour at any time, just moving along, buses in the ditches and things. So we know it’s awful hard driving, these times.

⁵ So now, just a little group of you, if you want to move forward, why, wherever you can hear good, well, that’s—that’s perfectly all right.

Now, last evening I—I would’ve—was pretty busy. And I would’ve called Brother Neville to tell him, or for his broadcast, and so forth, we’d come in this morning, and have prayer for the sick, and so forth. But I didn’t get to get to him, ‘cause I been very, very busy since I come back. And fixing to leave again now for Chicago, for the meetings there. And we’ll go on to Phoenix and the West Coast.

⁷ Now, we had a wonderful meeting in Bing—Binghamton—Binghamton, New York. I can’t pronounce that. B-i-n-g-h-a-m-t-o-n, it’s Bing. . . [Someone says, “Binghamton.”—Ed.] Binghamton. Uh-huh. And it’s a. . . I want to pronounce it Bing-ham-ton. B-i-n-g h-a-m t-o-n (You see?), Bing-ham-ton. But they just call Binghamton. You’re right, Brother Johnny. [“My folks live right close there.”—Ed.] Oh, is that right? Well, that’s fine. We was at the Endicott Auditorium here. You know where that’s at in Johnson City.

Had a, certainly a marvelous meeting up there; just to jump right in, quickly, you know, and—and no preparation. They just called me one day. And all those places to go to, yet the Holy Spirit said, “Go up there.” I seen what it was. It was among a group, lots of Catholic people in there, and so forth, and it certainly was a great opener-up to those people.

And now, they just . . . been up there about six, seven nights, till they’re just hungering and thirsting. And—and they’re wanting to set up a meeting, or put a tent up, and come back for that. You know how it is. So I told them, either I’d come up, or either send some of my brethren, Brother Beeler or some of the rest of them that wanted to go up for a meeting sometime with them up there.

¹⁰ Now, very much led, of course . . . Always, my heart still burns for overseas. I just wish somehow, that after the service this morning I were leaving for Africa or India, somewhere. To see that the great need of the peoples in that country, and how they are so loving, and want to receive the Gospel, so bad . . . You know, they’re—they’re don’t have the differences that we have here, you know, to you know, argue about little different things. They—they—they just want to hear about the Lord Jesus. And that’s the kind of people you like, like to—to take them the Message in that simplicity of it, like that, well, it makes them just . . . They just love it. And no matter what you say, if it’s something about the Lord, they want to know about it right quick. And of course, here in America, we all different with one another, and it’s what we call, “splitting hairs,” (Is that right?), something like that.

¹¹ And by the way, I got several calls from pastors, just telling about some brother wrote a book. And it kind of give me a little raking over the coals. Now, that’s all right. That . . . I don’t know the brother, and he don’t know me. So that’s okay. He’s perhaps a good brother, and just misunderstanding, you know. You know how men . . . You can easily get that, you know, just kind of misunderstood. But we believe in Divine healing and praying for the sick. And perhaps, brother does too, but he just . . . You know how it is; they just get little misunderstandings like that. And I’ve never met the dear brother. If I’d talk to him, and he’d talk to me, we’d probably love one another. You see? So don’t make any difference, though.

¹² Now, so now, in the Gospels we want to turn to read a little this morning out of the Word. Don’t you like the Word? That’s—that’s it. Now, over in . . .

We been in the 10th chapter for the last four or five months, I believe. And so I started this morning; I thought, “Well, now, what if Brother Neville would call on me to say something this morning? Where would I leave off in the 10th chapter?” And I got looking, and I finished up the 10th chapter, after several months.

So I said, “Well, I’ll start at the 11th chapter.” And I happened to look there, and that’s one of my favorites, you know. Then I said, “No, I won’t start there, ‘cause I’ll be in there for two years in this one.” Each one of those there heroes of faith, you know, how we’d. . .

To take that 11th chapter, to—to justify it, we’d have to go back and get the beginning of creation and bring that down; that’d take a couple, three weeks. And then over Enoch, how he walked with the Lord; that’d take quite a few weeks, you know, to get out of them two verses. And then here comes Noah after that. And then Abraham, and on down. Oh, my. We’d ever get over on Abraham, it’d just—it’s just hard tell how long we would be in there. We’d be combing it back and forth, and back and forth till the. . . And so, on a subject like that, it ought to be sometime when we’re having a revival, and a series of subjects like that, just keep carrying the 11th chapter.

¹⁶ So I thought, “Well, we went over, and I started the 1st chapter, that sounded pretty good.” I like Hebrew teaching because it’s a—it’s deep and rich. And I—I’m sure you all love that.

So I thought we’d just read a little out of the 7th chapter, maybe this morning, if you will, and turn to it.

And we’ll get a little basic background of our talk. And—and we’ll start part of the few verses in the 6th there. It kinda blends in with it, because it’s pertaining to a great subject of Melchisedec, the King of Salem, and Who He was, and what relation He was to Christ. And—and He had no father, no mother, no beginning of days, no ending of life. He never had a beginning. He never did begin, and He never will end. He never had a father or mother, no descendants. And He—He was the King of Salem. And wonder Who this was that Abraham met, One he met. Now, we’ll back a little while. . .

¹⁹ But now, we’ve turned the pages down like this (See?), but there’s only One Who can open It up; that’s the Lord Jesus. Isn’t that right? No one in heaven or in earth, beneath the earth, was able or worthy to open the Book, or to loose the Seal thereof. But when Jesus came, He taken the Book out of the right hand of God’s hand,

and took the Book and loosed the Seals, and set down at the right hand of God. And—and there is only One Who's able to do it. So now, if He's the only One that can do it . . .

Now, my ideas would go, oh, maybe a million miles off. And somebody else's ideas would go way off. But we'll trust that He'll just take, let—let His ideas be ours this morning. Is that right? And then we'll do the best we can, I will, to explain it the best that I know how.

²¹ And I've not pre-studied it. Just absolutely, we just come up here and open up the Word. And used to be, when we would come and have these lessons, we'd—we'd premeditate on them for the week to come, run a series. And I'd have Scriptures wrote down of everywhere through the Scriptures, every little thing that I could. . . . Through the week I'd go in the room and set there, and—and study, and meditate, and—and on the Word. And as the Holy Spirit would give me something, I—I'd write it down. And I'd set and think again, then write it down, whatever He'd tell me.

Then on Sunday, I'd come over here and have sheets of paper laying all over the . . . And you'd have to have a tablet out there, to keep up with it, and write it out. And when you get the Scriptures, then through the week, the people would study that, and compound it together. There's such . . . There's a . . .

A text, you know, is a wonderful thing, but the context is what makes the text magnified. You see? The . . . It's the context of the text. So in this we—we . . . Today, we just come in, and wherever, just—just let it go for a little while, and trust the Lord to help us.

²⁵ Now, shall we bow our heads. Now, our kind heavenly Father, we are grateful for all that Thou hast done, especially, Lord, for forgiving our sins, keeping sickness and afflictions away from our doors. We're so happy for that and the privilege that we have to gather here in this house of God on this winter morning to worship Thee in the beauty of Thy holiness. Oh, how we love Thee, knowing that Thou has washed us by Thy own Blood, and has presented us before God, faultless, blameless, as new creatures in Christ Jesus, looking for the time to come, that when we'll see Him as He is, and have a body like His. Oh, we long for that hour.

And now, as we gather today, we thank Thee that Thou has give us a safe trip up to New York and back. Thank You for being with the church while here. And many of the things, oh, thousands of those great blessings that we have to thank You for . . . And Thou knowest all of them, and we bow to give praise to Thee.

27 Take the Word, this morning, Father. Bless It now. Bless the church. Bless the pastor. God, be with him, and, O God, just make him a blessing to thousands. The deacons of the church, the trustees, the members, the laity, all, just be with them, Father. The Sunday school teachers out there with the little fellows, be with them. And may their little hearts just burn this morning with the love of God. Help us, likewise, in the church. And when we leave, may we say like those who came from Emmaus, "Did not our hearts burn within us, when He talked to us along the road?" For we ask it in His Name. Amen.

28 Now, in the Hebrew letter . . . And here I squint a lot under this light, and 'cause I'm not a boy any more, you know. I'm getting to be an old man.

And here some time ago, I was going to have some colored glasses made to reflection of snow. I was going on a trip to Africa, and . . . No, I—I beg—beg your pardon. I was going up in Maine, or up in Canada, hunting. And the reflect of the snow, and you have to wear glasses, 'cause the sun come out, just blinded you. Just like your eyes get real sore, and you have to hold your head down, try to walk, looking down like this, and it hurts. So every time I put on a pair of any kind of sunglass it'd just make me so sick I couldn't hardly hold my head up. And always was that way.

So I called Dr. Adair, and I said, "What kind of a color would I use?" I said, "I've tried green, blue, and black."

He said, "Billy, it's not the glass. It's your eyes." Said, "You're past forty."

Said, "Yes."

Said, "Well, boy, it's them old eyes going bad."

I said, "No, I got good eyes." I said, "I—I . . ."

He said, "Oh!"

I said, "Oh, yes, I can."

32 So he sent me over the river to have my eyes examined at some specialist. And I seen that was the Lord's will, 'cause the man was a renowned Christian, and—and he wants to go to Africa with me when I go again. It was one of the best eye doctors in Louisville, in the great Heyburn Building there. So when he examined my eyes, and my eyes . . .

He took me in a little room, and turned on a thing where it was dark, and let me set there a little bit till my eyes dilated to it. And so then he turned on a little thing, said, "20/20." Well, I could read out

of each eye. He turned it on again; it said, "Fifteen-fifteen." I read out of each eye. He turned it on again, said, "Ten-ten." I could read out of each eye. So that was . . . And that's all the further you had to go. So I could read it anywhere. So then he—then he said . . .

Then he put it on a little thing like this, and got a little card and started bringing it to me like this. When he got right up like this, I said, "I'm sorry."

He said, "Well, you're passed forty."

I said, "Yes."

Said, "I see." Said, "You got good eyes. But a man, or any human being a past forty, your eyeballs actually gets flat, like, your hair gets gray. It's just the natural thing." And said, "When it gets flat, they just won't dilate like they should, like that." And said, "Anything close to you, your eyeballs flattening, won't dilate out and let you see. You see?" He said, "Sooner or later, when you get close," said, "you'll have to get you a pair of specks, and lead it—read it down."

I said, "Oh my, doctor."

And I'd take it off this far away from me, it's perfect. But when I get it up like this, huh-uh. And so I have to kind of move it back a little bit.

And I was telling Brother Neville about it. Brother Neville said, "Yes, but after while you keep running on out, bring it out till your arm ain't long enough to reach it."

So I'm—I'm grateful for good eyes though. And now anywhere out, my, I could . . . I can almost see a hair laying on the bench down there somewhere. So it's real good, that way. But just getting old; that's all.

³⁹ So I'm getting older here, but younger there (You see?), and that's the good part about it. So some glorious day though, the Lord Jesus will come, and all that we were when we were our best, we will be again forever. Only death set in to do this. Death set in to put that gray hair in your head. Death set in to put that wrinkles in your face. But it can only take you; that's all. Then in the restoration, what you was at your best before death ever touched you, when you was about twenty-one, twenty-two, that's what you'll be in the resurrection. I can prove that by the Scriptures. And that just makes us so happy, to know that no matter what comes or what goes, doesn't make any difference anyhow, 'cause we're coming right back again, new, over again.

40 And now, the Book of Hebrews is a Book that we believe that Paul wrote. No—no record to show that he did write it. But we believe that Paul wrote the Book of Hebrews, because it was the—sounds like Paul's writing. And most of the theologians believe that it was Paul's writing also. But whoever it was, what writer wrote it, it's certainly a masterpiece, and is inspired, and joins in with the rest of the Bible.

And it's bringing all the shadows. And being myself, uneducated, illiterate, I have to kindly take, and make myself a typologist in order to know that I have got the truth of the Word, for I always look back in the Old Testament.

42 Now, there's some of the folks setting here, three or four of them, that's been here since the church has, I suppose, twenty something years, when I was first ordained. And then, as all along, I've always tried to make a—watch the types.

In other words, if I never did see the sun, and I seen what the moon did, throwed light on the earth, and so forth like that, and shined down from the heaven, I'd have some conception of what the sun would be when it did go to shining, because it would. . . I've looked at the moon; it's a reflection of the sun.

Well, all the old things of the Old Testament, under the law, was just a type, or a reflection of what it is in the Gospel. So if you know the Old Testament, you can have a pretty good idea what the New Testament is, 'cause. . . And now, Paul's giving the same thing here in the Book of Hebrews. He's showing what the Old Testament was in type, the New Testament is in antitype. Everybody believes that, don't you?

45 That's how I believe in Divine healing so strongly, because that in the Old Testament Divine healing was then. And if the. . . We have something much better. If the Old Testament produced Divine healing under that little thing, and only thing the New Testament is is something way more, and far better, what has the New Testament got in Divine healing? Oh, it's got much more. See? For the New Testament is better things, says Paul here in the Hebrews. The Old Testament produced. . . Oh, it was all right.

Like if I'm walking out here, going out to do something here at nighttime, to read, or—or to have services out, and well, it's a—or go wherever I may, travel, and it's a moonlit night. That's mighty nice. I appreciate that. But if the moon can produce that, what will the sun do? And it's strong. It—it just puts the moon out; that's all. See, there just—there's no more of it.

And if you notice, when the sun comes up, the reason the moon don't shine, is because the moon and the sun blends together. The moon and the sun is one. Did you know that? The moon is nothing but a—a missile hanging in the air. And the sun's a shining on it, reflecting its light to the earth. The sun is shining through the moon, to the moon, to reflect. See, when the sun's gone around here, it throws its light over here on the moon, and the moon reflects it back to the earth. In other words, the sun and the moon is husband and wife, or either the sun and the moon is Jesus and the Church. While Jesus is gone away, He reflects through the Church His Light. See? So if the moon give Light, what would the sun do?

And if the law gave light, if the law gave healing, what will the Gospel do? See? Oh, it'd be powerful, wouldn't it? Certainly, it would. When did they . . . See, if . . . Look, Jesus . . .

⁴⁹ On the journey when they were coming through the wilderness, the children of Israel, they got to—to making light and chatting against God and against Moses, and they sinned. And serpents come in, begin to sting them and bite them. And they're dying, and none of their remedies would help them. And the people died by the thousands. And God made a type of Christ. He made a—had Moses to make a brass serpent and put it on the stick. Now, that was a type of Christ (Is that right?), the snake.

Now, you might wonder, some of you children in the Gospel, "Why would a snake represent Christ?" Well, because the snake, the serpent itself, was—represented sin already judged. God judged the snake in the garden of Eden. He took—give him his judgment there, took his legs off of him, and made him down from human form, and put him on a—on a—on a level . . . Well, he was not . . . See, the—the snake to begin with was not a reptile. The Bible said, "He was a beast, and the most subtle of all the beasts of the field." He walked like a man and everything, "the most subtle." But the curse cursed him, and taken away his—his—his subtleness, or his—his beauty, and threw him onto the ground, and put him on his belly to crawl.

⁵² And now, the serpent on the pole, represented sin already judged. And it was made out of brass. Now, brass represents Divine judgment, not earthly judgment or mental judgment, but Divine judgment. See? The brass altar, that . . . The altar, where the sacrifices was burnt was made of brass: the brazen altar, and means that it was Divine. There's where the Divine price was paid, at the brass. And a . . . Mo . . .

And for instance, Elijah, when he went out, "And the—the skies was just like brass," he said . . . Divine judgment upon the

people, because they'd went away from God in the days of Ahab. And Gehazi went up to look and see what the skies looked like, and he come down there and says, "It looks like brass." (See?), Divine judgment.

Revelations 1, Jesus was seen, or the Church, rather, of the Bride of Christ, seen Him standing in the Seven Golden Candlesticks, and the feet was made of brass. Which brass is the Divine judgment of the Church, out upon the world. See? The Divine judgment . . .

⁵⁵ The serpent, the brass, speaking of it . . . Now, watch. It was lifted up, and on the pole represented the cross. Now, three things. Now, watch. It was lifted up for what purpose? That they would be forgiven of their snake, or forgiven of their sins, and healed of their snakebites. Is that right? And ever who looked, lived; who refused to look, died. Now, you cannot deal with sin in no way; you can't deal with sin in any way, without dealing with Divine healing. You just can't do it. There's no way of preaching the Gospel without Divine healing. You can't do it. That's right.

Now, looky here. For instance, if here was a man, and he was standing here, and he was just a hitting me as hard as he could with his fist, well now, to get rid of that man hitting me with the fist, is not necessary to cut his arm off. See? Or maybe he's kicking me with his foot. There's no need of cutting his foot off. Now, the only thing to do is kill the man from the head. Is that right? If you kill the head, you kill the arm, you kill the foot, and you kill all the rest of—of the body (Is that right?) if you kill it from the head.

⁵⁷ Well, what is the head of all this cause that we're here this morning? What's the head of all of it? What made all this sickness and sin and disgrace? It was sin. See? Before you had any sin . . . Sickness is a attribute, or something that follows sin. If you don't have no . . . In other words, it's something that come out of sin. See? Before there was any sin, there was no sickness or nothing: no worry, no nothing, no old age, no breaking down, no heartaches, no broken homes, no nothing. See? It was just perfect. Well, what caused it, was sin, s-i-n. Well, then, sickness followed sin. Broken homes, attributes, immoral livings, and all those things followed sin.

Now, if you kill sin, you've got to kill the attributes, haven't you? You can't—you can't touch . . . You can't fool with sin, 'less you're fooling with this. And when you fool in this, it results in sin. See? Now, if you kill sin, then you kill the whole thing.

And now—now, you say, sickness, sometimes you have sick, and say, "Did I sin?" Oh, might not have been you sinned, but you remember, the sicknesses visit up . . . the iniquities of the parents

upon the children, and the children's children, and their children, on to the third and fourth generation. See? And it's just a wearing down, wearing out of the human bodies, and sin piling up, and so forth. Like venereal, and so forth, it visits on down.

⁶⁰ Here some time ago, a famous doctor here, had two girls that they took in and examined. They was going blind. And they found out, venereal disease, just as clean and moral little ladies as they could be, right here in this city, both of them going blind. And they didn't know what to do. They made them glasses, and they just went right on away from that. And give them a blood test, and there it was. And they checked it back; it was their great-grandfather. See? There you come.

Now, see, it comes down through the generations. It breaks down. Well, then when you're dealing with sin, you're dealing with sicknesses at the same time.

⁶² Now, Moses lifted up the serpent. Jesus said in Saint John 3, "As Moses lifted up the brass serpent in the wilderness, so must the Son of man be lifted up." Is that right? In other words, that was the moon to the sun. It was the shadow of what was coming. Well, if Divine healing was in lifting up the brass serpent, it's got to be in lifting up Jesus Christ. For it was, for all the—the brass serpent was, was a reflection of Jesus Christ in sin already judged in Divine judgment, God's Divine judgment. Not the ju. . . The world judged Him and killed Him.

But God's Divine judgment made a innocent Person, sin (Amen.) and—and judged it right there. You see? And He bore our—our Divine judgment, and took my penalty, taking your sins, and your guilt, and your ticket to hell, and your ticket to torment, and took it upon Himself, and died in our stead, and was sent to hell in my place. Amen.

⁶⁴ And God was not willing that He should stay there, but rose Him up on the third day for our justification. To look there, and say, "I am. . . God has absolutely proved me, that I am justified, because He raised up His Son, Christ Jesus. Therefore, I'm resurrected with Him, setting in heavenly places." That's right. Settles it. See? He justified. He rose for our justification.

Living, He loved me;

Dying, He saved me;

Buried, He carried my sins far away;

Rising, He justified freely forever:

Someday He's coming, O glorious day!

That's it. There you are. There's where my hopes is built on nothing less than Jesus' Blood and righteousness; when all around my soul gives way, He then is all my hope and stay. For on Christ, the solid Rock, I stand; all other grounds is sinking sand, all other grounds is sinking sand.

There you are. There's where our hopes rest, right there. Oh, my. Oh, when I think of it, and think of there . . . And Jesus said, "As Moses lifted up the serpent," same purpose, same thing. "Just as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up."

66 "He was wounded for our transgressions; He was bruised for our iniquity: chastisement of our peace upon Him; with His stripes we were healed. All we like sheep have gone astray; God laid upon Him the iniquity of us all." There it is. Oh, my. I think back there in the Testament, when them Old Testament prophets looked forward there in a vision, and saw Him coming through Jerusalem going to Calvary, bearing away our sins yonder on the cross . . . And in there he said, "He was wounded for our transgressions." When Isaiah, got a glimpse of it one day, and said, "He was wounded for our transgressions, He was bruised for our iniquity; the chastisement of our peace upon Him; with His stripes we were healed."

67 What do you think they went, when they went to their grave looking there? No wonder David said, "My flesh will rest in hope. For He'll not suffer His holy One to see corruption, neither will He . . . He'll not suffer His soul to be in hell; neither will He suffer His Holy One to see corruption. Wherefore was my heart made to rejoice, and my tongue was glad." David foresaw it in the shadow and rejoiced, because he knowed when Christ died, that settled it from eternity to eternity. Amen. It was all over then.

Isaiah said there'll be a time where there'd be healing. Talk about healing? Said, "He was wounded for our transgressions, and with His stripes we were healed."

How you going to take it out of the Scriptures? You can't do it, brother. You just might knock at it, and fight at it, and everything else, but It'll move right on just the same. Through ceaseless ages and aeons of time, it'll still go on.

70 Paul speaking here, wonderfully now . . . The first part of this 6th chapter, let's go back and review it a little bit. Now, we'll start along here at 12th, 13th verse, somewhere, just get a little basic background, after the Holy Spirit's come down now, and with us and settling upon us.

The 6th chapter is speaking now about the unpardonable sin. We went through all that the other day. We started on the 6th chapter, but we got on the unpardonable sin. How many in here knows what the unpardonable sin is now? Sure. To reject Gospel Truth. Is that right? If . . . “He that sins willfully after he has received the knowledge of the truth, there remaineth no more sacrifice for sin.” When the Gospel is laid out to you, plainly,” says the Scripture, and you see It; and for the sake that you want to be different or agree with this group, that you willfully turn away, you have blasphemed the Holy Ghost, and can never be forgiven in this world or the world to come.” That’s right.

⁷³ They knew that He was the Son of God. And they said. . . They knew He was. Nicodemus expressed it. He said, “Why, sure, we know You’re a Teacher comes from God.”

He said, “Because He says . . . He has a devil.” When . . . ‘Cause He would, could stand there and foretell them; because He could look into the audience and tell them what they were thinking about on their mind; and could heal the sick, and so forth; pray for them, and results come, they said, “Aw, that’s the devil.”

And He said, “Now, wait a minute. You will be forgiven for that, because you’re speaking against Me. But when the Holy Ghost is come, don’t you say such a remark as that. For—for remember, the Holy Ghost will warn you in your heart. There’s no way for It to do it now, because the Blood cell that I’m wrapped in isn’t broken yet. But one day a spear will open up this side, and the blood Cell will be exposed then. And out will come My Life, and enter into the Father, and will return back in the form of Deity and power. Then the Blood cell will be there, and the Holy Ghost will deal with every human heart everywhere. Then if you willfully reject the truth when it’s represented to you, there’s never forgiveness in this world or the world to come.” See, better walk careful. There you are. See?

⁷⁷ “For whosoever sins or disbelieves willfully, after he’s received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for the judgment, the fiery indignation, which shall devour the adversary. He that despised the shadow under Moses’ law, died without mercy under two or three witnesses: how much more sorer punishment, though worthy (preacher, whoever he may be), who’s trod the Blood of Jesus Christ under his foot, counted the covenant, wherewith he was sanctified with (remember, a sanctified person. See?), unholy thing, and done despite to the works of grace.” See, there’s nothing left for him but the fiery indignation, and it’ll devour the adversary.

When you—when you see a Gospel Truth, and walk right over it just to be popular, or to go to your own church, or have your own way about it, brother, you've done something then, that you're finished. That's not my word now. I'd like to make it something different. But that's what God's Word says about it. Now, and He's dealing with that.

79 Now, we start over here on the 13th verse.

For whom God has promised...For when God had promised... (rather)...when God had made a promise to Abraham, because he could swear by none greater, he swore by himself,

Could you imagine what kind of a covenant we're living under? Now, every... Let's read just a little farther.

Saying, Surely blessing I will bless thee, and multiplying I'll multiply thee.

And so, after that he had (uh...uh)...

81 Give Abraham this promise, and promised that He would—He would bless him and multiply him and whatever He would a done, now, look. God also, after this took an oath to it, swore that He would do it. Now, God swore by Himself, that He would—that He would confirm the oath that He had given to father Abraham. And what did He confirm to father Abraham? He told Abraham... He gave him the covenant, unconditionally, not because Abraham was Abraham. We went through that a few weeks ago, you know. He gave Abraham the covenant, because God Himself chose Abraham and elected him before the foundation of the world. Abraham, before he ever was born on the earth, God knowed all about him, knowed what he would do. And by grace He choose Abraham; and not only Abraham but Abraham's seed after him. Oh, my. If you...

How firm a foundation have we got, that when the Prince of all princes, when the God of all gods, when the King of all kings, the Lord of all lords, the Beginning of all beginnings, Himself took an oath by Himself, for where there's none greater, that He would confirm this covenant with Abraham and with His seed.

85 Now, oh, this may kind of root up, and pull up, and shove out, and take out, but let's look it right smack in the face and see what it looks like.

If necessary, we can go back and pick up the Abrahamic covenant that God made with him, and how that God swore by Himself. Anybody ever know where God ever swore by Himself? Let's turn now; that's Genesis the 22nd chapter, I believe, and about

16. Let's take a look at Genesis the 22nd chapter and the 16th verse, and we'll see here where God swore by Him—Himself. All right, I believe this is it now, if I'm not mistaken, right to the place, 22nd, 16. Yes. Look, 15th verse.

And the angel of the LORD called unto him Abraham out of the heaven the second time,

And said, By myself have I sworn, saith the LORD, because thou hast done this thing, and hast not withheld thine only son:

That in blessing I will bless thee, and in multiplying I'll multiply thee, thy seed shall be as the stars of the heaven, and as the sands upon the sea shore; and thy seed shall possess the gates of his enemies;

⁸⁷ God swore it by Himself. Hallelujah. If that don't make a fellow feel like hollering, "Hallelujah," there's not—you're dead. Right.

Oh, God said, "Abraham, because you've did this, not what somebody else will do, but because you have did this. By faith you walked, and I've honor that thing there, not honor works any more; I'll not honor this. I'll honor faith. And because you did this without knowing what would be the outcome, I've saved you. I'll save your seed. I'll take an oath by Myself." Amen. "And your seed shall possess the gates of their enemy." Amen. That settles it to me. That's just . . . That—that's all that has to be done.

⁸⁹ Here Paul picks it up over here again in the Hebrews, to refer back to it. Oh, they picked it up in the Galatians, in the Ephesians, and all through, referring to it, that our foundation is solid (Amen.), not some mythical built up something on some pagan superstition. But it's THUS SAITH THE LORD, by an oath. Amen. God taken an oath by Himself. Oh, my. How firm a foundation, ye saints of the Lord. Yes.

When demons come, when powers come, when sickness come, when death itself stares you in the face, it just loses its place, just melts away like the snow at the sunshine, when we throw it in the Light of the Gospel there.

⁹¹ If you notice, people, sometimes you take . . . A lot of times, people writing all kinds of stuff and things, runs people from the Protestant church to the Catholic church, because the Catholics believes the Word's inspired. They believe it. They believe that Mark 16 is inspired. Absolutely. They say It's inspired. But, see, the devil worked in that, says, "The church is above the Word."

Well, then a Protestant comes around; he sees something he don't—little old something they don't—he don't agree with it. Well, he says, "This is not inspired. This is the wrong interpretation to the Word." Just trying to make It set (See?) to take hold, or fit some special theology of his. You see? That don't have nothing to do with It.

That's the Word of God. I believe every Word of It. There ain't. . . Not for me to cut this out, that out. It's for me to live up to Its qualifications, that's all, until Its requirements, rather, if I got to live up to That. For God has swore, and He said, "He that will add anything to It or take anything out of It, the same will be taken out of his part, of the Book of Life." That right? So we believe It.

If our foundation is firm and sure in Jesus Christ, then, brother, there's nothing can shake you. You're just. . . You're anchored. Amen. Oh, say. All right.

⁹⁵ "And after. . ." The—the 15th verse now.

And so after he had—had patiently endured, he obtained the promise.

Oh, say, I don't know whether we're going to get down to that 7th chapter or not.

. . . after he had patiently endured (Amen.) he obtained the promise.

Can you do the same thing this morning? Can you set your faith, and say, "It's THUS SAITH THE LORD. And no matter what comes or what goes, whether today's easy, tomorrow's hard, the next day they're teasing you, the next day they're making fun of you, the next day they say I'm crazy, I endure." Amen.

After, not before he endured, but after he endured, he obtained the promise. Amen. Oh, my. There it is. You see it? Brother, that shakes all devils and everything else away. See, see? There it is.

And Satan come, say, "Oh, now, I tell, you're just a little worked up. You. . . There's. . . Just—just might as well be kind of reasonable about this thing."

Say, "It's THUS SAITH THE LORD, Satan."

No matter how hard it comes, what it looks like, what anybody says. I want to, with patience, not fretting. . . "Person can't have patience, and some fretting all the time. You just got to set your sails right straight there and walk right on. No matter what takes place, move right on.

¹⁰¹ Listen. I'm going to say something. Look. Faith is unconscious. Amen. You believe it? I've learned that in the years of travel around the world and meeting the peoples of all different walks. But faith is unconscious. You got faith and don't even know it. That's right.

Jesus Christ, no matter if He was in a storm and the gale's knocking the boat from one side to the other, or He was standing in the face of mess of demons; if He was hanging anywhere, it never moved Him. He walked right along just as calm and quiet as He could be. Why? He was simply unconscious of fear, anything around Him. That's right. Whether it was going to happen, or whether it wasn't going to happen; He knowed it was going to happen because God said so. He didn't say, "Oh, wonder if I prayed through? Wonder if I fasted long enough? Wonder if I did this?" He just walked right on unconscious. That's right. He believed what God said was truth. The Words must be fulfilled, and He knowed what His life was to fulfill Them. That's right.

¹⁰³ And you're here to fulfill It too. Just walk unconscious of fear. Walk unconscious of criticism. Walk unconscious of the world. Walk as you walk in Christ. Walk with Him, not paying any attention to right or left hand, just keep moving on. If something comes up in the church, walk with God. Hallelujah. If sickness strikes you, walk with God. If the neighbor don't like you, walk with God. Just keep on walking with God.

Enoch, one day walked like that. You know what he done? He walked all the way home with God; got so far up the road, he didn't want to come back any more. Amen.

Walk with God. Doctor says you're going to die; walk with God. Yeah. Doctor says you can't. . . well; walk with God. Just walk with God; that's all. For God has promised you, "I'll never leave you or forsake you. I'll be with you to the end of the world." And He took an oath by that covenant that He give you, that He'd confirm it. Just walk with God then.

¹⁰⁶ You'll have your ups-and-downs. Don't worry. You got to go through brier patches, over sharp rocks, over bluffs, down on the hillsides, up through the mountains, over waters; but walk with God. Yes, sir. "There's so many hills to climb upward," you've heard the old song, "but how little it'll seem when you get to the end of the way." My, my. Just look at there, all that's been. Look back at your footprints; won't be very much.

¹⁰⁷ After he had endured, he obtained the promise.

Men, for when men . . . swear by the greater: and the oath of . . . is confirmed, confirmation is to them an end of all strife.

In other words, when men swear, if they come to you and they make an oath, it's the end of all strife; you believe it. See?

Wherein God—God—wherein God, willing more abundantly, . . . (oh,) . . . abundantly to shew unto them heirs of the promise the immutable of his counsel . . . (oh) . . . confirmed it by an oath:

God wanted to show you. By His counsel, He wanted it. He confirmed it by an oath, that you would not have any restless terms about it. Now, watch here.

That by two imm . . . things—immutable things, in which in it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to the—lay hold upon the hope set before us:

It's absolutely impossible for God to lie. That's the one thing. Is that right? Now, it's impossible for God to lie. It's two of them. First, it's impossible for God to lie. Now, the next thing is that God Himself that can't lie, to make it perfect, double, He swore by it (Amen.) that He would confirm this oath. Oh, what a great . . .

¹¹⁰ Let's go back and see what the oath is, will you? Just a minute, just for a minute. Back in the—in the Book of Genesis, I was reading it here the other day, the 15th chapter of Genesis. Here we go. Listen at the oath that God swore to, if you want to read something to make you feel real good.

After these things the word of the LORD came unto Abraham in a vision, saying, Fear not, Abraham: I am thy shield, and . . . exceeding great reward.

"I am thy Shield." If God's your Shield, how's the devil going to hit you? See, see? "I am your Shield, and your exceeding great Reward." Who is? "I am," the Lord, "your exceeding great Reward."

And Abraham said, LORD GOD, what will thou give me, seeing that I go childless, and the steward of my house is this Eliezer of Damascus?

And Abraham said . . . And Abram said, Behold, to me thou has given no seed: and, lo, one born in my house is my heir.

And, behold, the word of the LORD came to him, saying, This shall not be thine heir; but he that shall come out of thine own bowels shall be thine heir.

God done told him twenty-five years before, that He was going to do it. So Abraham begin to wonder now, "Now, now, Lord, where . . . How's it going to happen now? And see, I'm a hundred years old."

¹¹³ Now, watch.

And He brought him forth . . . (Here—here it comes.) . . . And he brought him forth abroad, and said, Look now towards the heaven, and tell me the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

And yet he didn't even have any children, and a hundred years old. Said, "Look up yonder towards the heavens. Can you number them stars?"

¹¹⁵ And here, out in Mount Palomar, or Mount Wilson, rather, in California, looking out there at that big observatory, where you can take a glass and see a hundred and twenty million years of light space . . . Now, you think, your eyes can only see just so many thousand miles away (See?), maybe a couple million, a few million. But this is a hundred and twenty million years. Just what you can see in the solar system, just them stars. Some of them are closer, and some of them are farther away, and so forth. But looking through a hundred and twenty million years of light space, just think what it is, how fast light travels. And a hundred and twenty million years of light space, why, you couldn't run a row of figures around this church ten times, of nine's, and make how many miles it would be. And out there, is still moons and stars on the outside of there.

¹¹⁶ Abraham's seed, said, "Number them." You couldn't do it. "So shall thy seed be." And listen. Here is what did it.

And he believed in the LORD; . . . (oh,) . . . and it was counted unto him for righteousness.

He never said, "Now, Lord, I'll tell you what I'll do. I'll do a certain-certain thing. And I'll do this, or that." He—he just believed the Lord, and it was counted to him for righteous, because God said so. He'd swore by it, that He'd do it.

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

And he said, Lord GOD, wherein shall I know that I will—shall inherit it.

"Now, I ain't got no children now. But can You give me some sort of a sign?"

¹¹⁹ You know, I'm not a sign seeker, but I believe in signs. That's right. See? If there is no invisible sign given to man today . . . Why, no wonder people can't believe. They go around, and people just took all the supernatural out of the Bible, and they just taken out . . . A—a man come up and say, "I'm saved." Sure. Well, you can't—you can't doubt him. That's right. You can't doubt him. The man come up the street, just as drunk as he can be, and—and a cigar in his mouth, and staggering, hollering "whoopee," and cussing every breath, he'd say, "I'm saved, 'cause I believe." You couldn't . . . What you going to say about it? There ain't nothing you could do. "My church takes me in. I'm a member." What are you going to do about it? There's nothing you can do. That's right. That's exactly right.

But the only way that you can tell is by the sign. Is that right? That's exactly right. You have to see the sign to show it. Now, if it's just of faith alone, then faith don't do it.

¹²² Abraham believed God, that's right, and it was imputed to him for righteousness. But God give him a sign, circumcised him as a sign, a seal. And Abraham's seed still receives circumcision. They did all through the age, until the—the moon faded out, the law, and the Son came in. And when the Son of God come, He circumcised them yet.

And every son of Abraham is circumcised today, not of the flesh, but of the heart. The Holy Spirit circumcises the heart, cuts away the things of the world, and makes you a new creature in Christ Jesus. "Circumcision" is "cut off surplus flesh." Only the males could be circumcised. Only the males was the only ones was in the covenant. And a woman, being married, was brought in. You take . . . Today, it's . . . Now, I ain't saying . . .

¹²⁴ There's a lot of women here, and the women is a marvelous tho—thing. If God could've give a man anything better than a woman, He'd have done so. But He give a woman . . .

But this is a woman's world. She's running the whole thing, not you house mothers here; but I mean out in the world. Let so—let some little striptease out in Hollywood start to cut her hair some way, and watch all the girls cut their hair the same way. Or they start some fad in dress, and watch all the girls do the same thing: Christians and all, so-called. That's right. It's a woman's world.

¹²⁷ You notice, they paint the pictures of a—of an angel woman. There's not such a thing. Show me one place in the Scripture. Every Angel is men, not women. Angel women, mother Marys, and all these things like that, there's no such a thing. Find one place in the

Scripture where it ever said there was a woman Angel. It's always, "He," Michael, Gabriel. "He drew His sword." It's always, "He, He, He, He." That's right.

Woman was made for man, not men for women. Sure. But they'd, how they . . .

That's just what the devil took the woman in the garden of Eden for his instrument. He's still using her. That's right. Not the converted, not the converted, the woman that's a Christian, and a good woman is the best thing that a man could find outside of salvation. But one that ain't no good is the worst thing he could find outside . . . That's right.

Solomon said that a good woman was a jewel in a man's crown, but an unrighteous one was water in his blood. His blood's his life. And how much more could he have than water in his blood? It would kill him.

¹³¹ Now, notice, God speaking to Abraham. Now, notice.

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

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

Here it goes. Watch it now.

And he took unto him all these, and divided them in the midst, and laid each piece one against another: (Oh, my. What a—what a meaning this has.) . . . but the birds he divided not.

Now, he cut the heifer, and the goats, and things apart, and laid the pieces, one against another one, showing that they'd dovetail from one dispensation to another. But the turtledoves, and thing, he didn't divide them. And when the fowls of the air came down on—on the carcasses, Abraham drove them away.

And when the sun was gone down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

And he said unto Abram, Know of a surety that thy seed shall be . . . strangers in a land that is not theirs, and they shall serve them; and they shall afflict them four hundred years:

God foretelling unto Abraham, that way down in his great-great-great-grandchildren would sojourn in a strange land four hundred years and would be afflicted: designated a time, exactly how long it would be.

¹³⁵ Now, watch.

And also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance.

They did...?..."And thou shall..." Watch. I'm talking about holy... Watch. And not even... Unconditionally... What?

And thou shall go to be—to thy fathers in peace;... (Amen)... Thou shall go to thy fathers in peace; and thou shall be buried in a good old age.

Not, "If you'll do certain things..." But, "I've already done it, set the mark." Amen. Oh, my. I just get so wound up when I get this, till my nerves jump up-and-down in my body, looks like. When I think of that promise, oh, brother...

¹³⁷ I was telling my wife this morning. I looked over, and I said, "Honey, you know..." I was talking about my—my brother and them, how their—the children... Here's Rebekah, getting to be almost a young woman. And—and I said, "I want to try to get away from here before she has to get in this school, and so forth," and on like that. And I said, "You know, we're not children any more." I said, "I'm not anyhow." I said, "You know, I'm going to be forty-six pretty soon." I said, "I—I'm a getting to be an old man."

But, oh, my, then when my mind flops over here to God's promised oath to me, then all that just fades away then. I just... Everything just seems different. Now, watch. In a good old age...

But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

God, making His promise, God give it to Abraham unconditionally... Now, watch when He said this. Oh, here's a beautiful picture, if we could just have the time to finish it, 'fore we get down to finish this, the picture that God had made up... Look.

¹⁴⁰ He said, "Go get me a heifer of three years old." Watch, three. Everything in the Bible is a three. Three blends to a one. See? Father, Son, Holy Spirit, not three Gods: One. Faith, hope, and charity, not three different things, but all the essence of one: love.

Now, then there was justification, sanctification, the baptism of the Holy Ghost, not three different dispensations, not three works of grace, but one work in three different manifestations. Same Holy Spirit was with Luther, under justification was under Wesley with sanctification; in the Church now, in the baptism of the Holy Ghost: the same Holy Spirit, not two Holy Spirits, the same Holy Spirit.

¹⁴² The little corn that come up here, the first thing, and the farmer looked and seen these little sprouts sticking up. "Wonderful!"

He rejoiced. After while, they got old and withered away, and the corn went on. In it, the same life that was in this corn down here at the first stalk, is in it up here in the ear and grain, just the same. It just went on, and on, and on, and on.

And so is the Church growing on to that perfect day when Jesus shall come. See? Same Holy Spirit, same thing, just different dispensation.

¹⁴⁴ Now, in moving of this, look. Take the heifers, the goats, and everything must be three years old, the three different dispensations: fatherhood, sonship, Holy Spirit. See? Three years, everything was three years, meant, Father, Son, Holy Spirit: same God that was under that dispensation, is under this dispensation, under that dispensation, and will be the same: Only one God, three dispensations, not three Gods: three dispensations of the same God.

The same God was in the Pillar of Fire was in Christ Jesus. The same One in Christ Jesus, in you. That's right. God in you the hope of glory. Is that right? The baptism of the Holy Spirit dwelling in the person now, you become what? Sons of God.

¹⁴⁶ When God condescend and overshadowed virgin Mary, He was a Life. And a Life overshadowed and created a blood Cell around Itself.

Anybody knows now that the blood cell comes from what? The male. Is that right? The life lays in the blood cell, and the blood cell is coming from the male, not the female. There's where the life is, is in the male sperm.

Notice. Then God Himself come into the womb of virgin Mary and wrapped Himself in a created blood Cell. Hallelujah. That's the reason we have Eternal Life. Then when that blood Cell, because of sin, was pierced with a sword yonder, and broke, it freed God yonder. And He broke open the blood Cell, and washed us, and brought us into Himself by the Holy Spirit. There you are. And now we are sons of God, part of God. Deity Itself lives in every believer. Every man that's borned of the Spirit of God is a part of God.

No wonder he believes in the supernatural. No wonder he can believe in anything. Why is it? In him is a portion of God, wrapped up in that mortal body there, where there's sin and everything else, has created this body. But down in there, some work of God alone in regeneration has come down through there by the shedding of His own Blood, and taken away that blood that was in there, as a way,

and set it aside, and entered into this sinful man, and put in him a hope that he'd die for It just as freely as he'd stand there. Speak to him. Sure, he believes It.

¹⁵¹ Jesus said, "These signs shall follow them that believe: in My Name they shall cast out devils; and speak with new tongues; they'd take up serpents, or drink deadly things, or lay hands on the sick, they shall recover." Jesus said that.

Why? He's become a part of Him. Yes, sir. God's on the instance of deliver anything. He'll make a way. When there's no way, He makes a way. And any man that believes in Him, believes the same thing. He has to. He's a part of God. He's an offspring of God. He's a son of God, or a daughter of God. And he can't do nothing else, because God's right with him. He's just a portion of God.

Look. Everything that God was in the Pillar of Fire, He emptied into the Son, Jesus Christ. In Him dwelt the Fullness of the Godhead bodily. Is that right? The Bible said that God, G-o-d Himself, Jehovah, the Mighty One, the Buckler, the Shield, all His redemptive Names, everything that He was, He emptied into Jesus Christ.

¹⁵⁴ And Jesus Christ formed from a blood cell. And the outside shield of the cell itself, which is billions times billions smaller than a human eye could see, but that was the body, the Lord Jesus. Inside of that was God Himself, wrapped Himself around the blood Cell in order to take His own Blood and to spill His own Blood, or—or give It freely, that we, through the breaking of that blood Cell to our mortal, when It breaks, and our life leaves from here to go out through the redemption of—of the Blood that God required, we can be brought into that Body and become a part of God Himself as a son of God.

Brother, if you can digest that, it'll sure do you good. I wish I had some way to just—just show you what it is. Just think of God, Jehovah, coming down into the womb of a woman, overshadowed. Come down in the, down to Spirit, and He's in there. What is He? He's the Creator Himself. He made the very woman in the womb that He was in right then. God made Himself little, come down and got into this blood Cell. And He begin to build something around Him. What was it?

¹⁵⁶ See, what—what caused this thing back there in the beginning? Blood. Blood, life was in the blood. And back there is what caused it in the beginning. Now, to take it away, God Himself has to come down.

And He made Himself real little, come into the womb of Mary, and created it around Himself, a wall, which was the blood Cell (No man knowed nothing about It.), created this blood Cell. That blood cell pushed to another, another, another one, and all the nerves and everything begin to come in. And God Himself living in this, making a tabernacle, and He dwelt in Christ.

There's God walking around. He said, "I and My Father are One. My Father is in Me."

Said, "Show us now the Father." Philip said, "Showeth me the Father and it'll satisfy me."

Said, "Philip, I been so long with you, and you don't know Me?" He said, "When you see Me, you see the Father. And why say, 'Show me the Father.' I and the Father are One. My Father's living in Me now. It's not Me that doeth the works; it's Him that dwells in me, that does the works." Oh, my.

¹⁶¹ How could I tell a man what was wrong with him? How could I tell him what his future will be ten years, or what he was forty years ago? It isn't me. Hallelujah. It's Him that lives in me, that come down, that through His Blood brought me in fellowship with Him. Hallelujah. How could my hands do anything by healing the sick? It hasn't got a bit of power. It's not me. But it's Him that dwells in here that does it.

How could this man preach the Gospel? He can't preach no Gospel. There's nothing in him to do it with. He's a sinner by nature. But God come down and dwelt in him, made him a son of God, and he preached the Gospel. Why does he believe the Word? Because the very God that made the Word is preaching right through him.

¹⁶³ How that I see it. Do you see it? There it is. The very God that wrote the Word is in the man, saying, "That's the Truth. I don't care what anybody says. That's the Truth." There it is. God in the man recognizes His Own Word. Hallelujah. That settles it. God, in here. . . .

"Believe all things. Hope all things. Endure all things." Is that right? All the Scripture is inspiration of God. God wrote It. When God comes in here, God recognizes His Own Word, says, "Sure, That's the Truth." Now, you go to doctoring It out somewhere, that's up between you and God. But God recognizes His own Word. Amen. Oh, how that makes us feel: God's inspired Word.

Notice. I heard that little Nazarene preacher in New Albany, this morning take a—the other side of That. Brother, I mean he really laid it on there too, about all Scripture given by inspiration. Yes. It is.

¹⁶⁷ Now, God has made a promise, and He told Abraham what He would do. He took His oath. He swore by Himself: none greater. So God Himself. . . All that He was, in the Pillar of Fire, He was in Christ Jesus. "For God. . ." the Bible said. God. . . The Bible said that God emptied (You know what you do, when we empty anything?)—emptied Himself into Christ. Just think. God emptied Himself into Christ. And Christ thought it not robbery to be equal with God, for He was God.

That's the thing they killed Him for: breaking the sabbath day, making Himself God. And He was Lord of the Sabbath, and He was God Emmanuel. Christ. . . It was God in Christ reconciling the world to Himself. Now, and everything that God was, He emptied into Christ. And everything Christ was, He emptied into the Church. So don't you see how Christ, regardless of what the theologians said, He believed the Father. Is that right?

They said, "He's crazy." They said, "He's Beelzebub. He's a devil."

He said, "You can get by with that now, talking about Me. But when the Holy Ghost comes, don't you try it." See?

¹⁷⁵ For Christ believed the Father. Regardless of what the teachers said, He believed the Father. Is that right? For God had emptied Himself into Christ, and Deity was in Christ. Whew. I hope you get it.

And then what Christ was, He emptied into the Holy Ghost believer. So no matter what anybody says, he believes God's Word. See? He has to, for all that Christ was. . . All God was, was in Christ. And all Christ is, is in you, the believer.

Christ can't tell you something, and stand around and deny it. He can't take His Word back. He can't say. . . Now, I can say. . . I can say something, say, "Well, I'm sorry. I didn't aim to say it that way." But He can't. He's got to stick with what He says. He's God. He's infallible, and He's got to stay with what He says. [Blank spot on tape—Ed.] God and the infallible One, He's got to stay with what He says.

¹⁷⁸ God made an oath, promised Abraham and swore by Himself, that, "I'll save you and your seed after you." What is the seed of Abraham now? Who is the one that's got this sure hold? Who is the one that's built on this foundation? Not just every Tom, Dick, and Harry. "Not all that saith to Me, 'Lord, Lord,' will enter in, but the one that doeth the will of My Father which is in heaven." And this is the Father's will. This is His Word.

¹⁸⁰ “Many will come to me that day and say, “Lord, have not I have prophesied, preached in Your Name? Have not I cast out devils in Your Name? Have not I done all these things in Your Name?”

He'll say, “Depart from Me, you workers of iniquity; I didn't even know you.”

Men who worked up in emotions, in theology, in Scripturally, and trying to teach Scriptures and put their own interpretation to Them, and saying those things there, and having a form of godliness and denying the power thereof.

He said, “In the last days, they'd be heady, high-minded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, despisers of those that are good (making fun of them, call them everything), having a form of godliness (preachers, members)—having a form of godliness, but denying the power thereof.” That's it. Said, “From such turn away. For these are the sort that goes from house to house, and leads silly women, led away with divers lusts, all kinds of lusts.” Well, they holler at every little thing comes along.

¹⁸³ But a borned again Christian knows where they're standing. There's nothing will move them. They're walking straight to Calvary. You have a lot of impersonators along the road; that's right. But, brother, that only shows that there's somebody really got it. We have bogus dollars and counterfeits, but it only shows there's a real dollar. Stay right with it. Move right on.

Abraham, after he endured . . . He endured it, the great fight of affliction and so forth. He obtained the promise after he endured.

¹⁸⁵ He said, “As Jambres and Jannes withstood Moses . . .” Well, look what Jambres and Jannes could do. They could almost do the same things that Moses done. But there's only one thing that they couldn't do. They couldn't heal the sick. That was the only thing that showed difference between them. Moses could throw his stick down, turned into a serpent; so could they. And—and Moses could call fleas upon the earth; so could they. And Moses could call boils upon the earth; and so could they. But they couldn't take them away. They could only call them, but they couldn't send them away. But Moses could, showing that God is a Healer.

And salvation, the impersonation of salvation split the animals in two. Which anybody knows that the heifer, and the goat, and the sheep, and all that, was types of salvation. For it was through the offering of the shedding of the blood of sheep, and goats, and bulls, and heifers, and so forth—the remission of sin.

187 But when he come to the turtledove, anybody here knows that turtledoves was an offering for sickness. A leper had to offer turtledoves for his sickness. The bird was a type of the sick offering. And then when it come to cutting them in two, no, sir, they stayed the same. They can't be impersonated. There's no. . . Nothing can heal but God. See? It was the same in the Old Testament. He said, "I'm the Lord Who heals all of your diseases."

You can go out and act like a hypocrite, say, "Oh, I'm saved. Glory to God. Yes, sir. I got it." And you might be deceiving. But, brother, when it comes to the time of whether you're sick and get healed or not, that shows for itself what it is. That shows whether you got some faith or not. Is that right? "Oh," you say, "I don't believe it." Sure, you don't. There ain't nothing in you to believe with in the first place.

191 Notice. Now. . . See? Says, "Don't. . ." Said, "You don't separate this." Now, look what happened when he showed those atonements. He showed that there'd be a time where they'd—they'd separate, these dispensations, where the law and grace would separate sometime. He cut the animal in two. He done all this. Then he come up to the turtledoves to the healing. But He's the same One.

And look, under the—under the Old Testament there, when Jannes and Jambres stood there, Moses could throw down his rod, turned to a snake; they could too. Moses could call fleas; they'd call it also: Impersonations. "Well, we stepped over in this other group that wasn't separated."

When it come to Divine healing, Moses could heal, or take away the boils; but they couldn't. They broke out with theirself though. They couldn't take them away. They couldn't do it. They said, "This is the finger of God." And they couldn't do it. So you see, Divine healing is inseparable. Its always been that He's the only One that could heal. The devil hasn't one power to heal, never did, or can't heal. He can't heal.

195 Look. Jesus' disciples went out and seen somebody casting out devils. They said, "We seen one casting out devils. And he wouldn't follow us. We forbid it."

Jesus said, "Don't do that. No man could do a miracle in My Name, can speak lightly of Me. He that's not with us is against us. And he that doesn't gather with us, scatters abroad." Is that right? He knowed, if the man was absolutely getting results by casting out devils, he had to have a firm faith in God or that devil wouldn't see that. That's right. He was getting results. Many of them come and

said they done it, when they didn't. But this man was getting results. He really cast them out, so Jesus said, "He has to have something godly about him, or he couldn't do it." Right, he got a result.

¹⁹⁷ See them inseparable, them sacrifices there? That turtledoves and pigeons (yes, sir,) is inseparable. Don't you cut them apart. But cut these apart, but lay them one against another, 'cause the law and grace will dovetail one against another. But not healing; it'll be the same all the time. See? That's right. Just leave them the way they are.

Now, notice. Oh, my. Before he done it . . . Abraham killed the animals and laid them out there, and done the way God told him, then it come dark. He kept the birds off of them. It come dark; the birds went to roost, and so forth. A horrible . . .

First thing, God put Abraham to sleep. "Now, Abraham, you haven't got one thing to do with it. Neither you or your seed after you, you're not going to have one thing to do with your own salvation." Think of that.

²⁰⁰ God told—told Adam, "If you'll touch this tree, you'll . . . You eat from Here, and you'll live. You eat from that one, you'll die." That's the covenant. Now, that's . . . You—you've got the thing before you, "If you do this, if you do that, you'll—you'll die. If you live there, eat this one, you'll live." So then Adam eat from this, and he died.

Grace come on, then God made a covenant by grace. And when He did, the children of Israel down in Egypt . . . God already said by His Word what He was going to do. He was going to bring them out. And God's obligated to His Word. But then when God, obligated to His Word, went down there and sent a saviour, Moses, grace provided that . . . Here come Moses, leading the children of Israel out.

When they come out with him, got out in the wilderness, said, "Oh, give us something to do. We want to form us an organization, and we want you to give us something to do. Let us make us something like this. Give us a law to keep." Exodus 19 was the greatest mistake that Israel ever made. When grace had already provided their salvation, then they wanted something to do to merit it. God already swore to Abraham, what He was going to go. They said, "Let us have the law." And the law never did . . . No one never kept it. They never did.

²⁰³ Jesus come to fulfill the law, and grace provided a Saviour again. That's right. For God had sworn (Hallelujah,) that He was going to save Abraham and his Seed. And how could He do it with

rebellious, stiff-hearted, stiff-necked people that wouldn't listen or nothing? They had all their theologies and everything else, He said. How's He going to do it? This is going to take this; and this is going to take that. And God looking down and seeing the churches in this day, how they was all conglomerated together, and all this kind of mess and things. He had to make a way, for He swore that He would do it, not only Jews. He said, "In thee shall all the tribes of the earth be blessed," Jew, Gentile, alike. "I'll call a Seed. (Hallelujah. Oh, my.) I'll do it." And in this day. . .

²⁰⁵ What is the Seed of Abraham? "Abraham believed God." This little blood cell, a portion of it was in a shadow, atoning on Abraham. "He believed God; it was imputed to Him for righteousness." God called Abraham by sovereign grace, not because he was Abraham. He was just a man.

Now, look. And every one of God's children is called the same way. You can't save yourself. There's nothing you can do. If you're a sinner, you can't come to God 'less God called you. Jesus said, "No man can come to Me, except My Father calls him. And when the Father calls him, all that comes, I'll give Him Everlasting Life and I'll raise him up at the last day."

²⁰⁷ God, by sovereign election has called Abraham's seed. Then if that type of Life that was on the inside of that blood Cell was upon Abraham, who called the impossible possible, called the impossibles that they would be, because God said so, what kind of people are the seed of Abraham? Oh, don't—don't miss this. Please don't. I feel it coming from the top of my head. Looky. Look.

Then if you are Abraham's seed, you can't dispute with God. Abraham's seed is a part of this Spirit. For God gave Abraham a sign of circumcision, cutting off the flesh, for a witness He had received him. In this last days, has took the Holy Ghost and circumcised every believer, of cutting off all doubts and unbelief, to believe God's Word is pure and holy, and It's the Truth. Circumcision, cutting away all unbelief, everything, cutting loose every shore line, saying, "God, I believe You, live or die, sink or drown. It's Your Word. I believe It." Then, see what I mean?

²¹¹ And God said, "I'll swear by Myself because there's none I can swear by." He's the greatest thing there was. He said, "I'll swear by Myself, that I'll save Abraham and his seed." That's right.

Now, who is the Seed of Abraham? Those who are filled with the Holy Ghost are seeds of Abraham. Look. Look. For Abraham come Isaac; through Isaac come Christ. How do we get into Christ then? We can only be in Christ. . . The Bible said, "You that are in

Christ are dead, and are taken on Abraham's seed, and are heirs according to the promise." Is that right? Whew. Those that are dead in Christ are Abraham's Seed, and heirs according to the promise.

So through that blood Cell, through your natural blood cell was broken away, and you're enshrouded with the blood Cell of the—Abraham's Seed, which is Christ. In that blood cell can only contain, not iniquity, and filth, and nastiness. Inside of that blood Cell can only attain the Life of God, which is the Holy Ghost.

And you can no more be destroyed than God Himself can be destroyed, for It's a part of God. "I'll raise them up at the last day. Those who He has justified, He has already glorified." And in the Presence and the mind of Almighty God, every man borned again of the Holy Ghost is glorified in His Presence now, waiting for the time of redemption. Whew. My, my. You see it? God, through grace, has called you to Abraham's seed. And every one of Abraham's seed, Almighty God swore by Himself He'd raise him up. God said He'd take care of it.

²¹⁵ How you Abraham's Seed? By being dead, your life hid. "By one Spirit we are all (Not lettered in, not sprinkled in.) . . . But by one water?" No. "But by one Spirit are we all baptized into this blood Cell, which is Christ Jesus." In the original was only one blood Cell, and we're baptized in there with Him, and He was the Son of God. And we are sons and daughters of God, joint heir with Him in the Kingdom, believing everything the Father says is the Truth. Hallelujah. Brother . . .

Faith in the Father, faith in the Son,
 Faith in the Holy Ghost, three in the One;
 Demons will tremble, and sinners awake;
 Faith in Jehovah will anything shake. (That's right.
 True.)

²¹⁶ There's the blood Cell. Where was It begin? One blood cell. Is that right? What was inside that blood Cell? The Life of God. What happened to that blood Cell? It was speared by sin. A Roman spear sinned it—speared it. Why? Because sin was placed upon It. And it pleased God. Justification was bought right there. God said, "That settles it forever." There it is. And that blood Cell was pierced.

And the Blood flew out, sprayed out from around the blood cell [Brother Branham makes spraying sound—Ed.] when It was broke there at Calvary. What for? To open up that shell where no man had ever entered before, to bring you and I into that blood Cell, bringing through the Blood, washing by the water of the Word

through the Blood of Christ. Without the shedding of Blood, there's no remission of sin. Taking the lost sinner by grace, pulled him through this blood cell in here, and here give him the Holy Ghost. Pull this one over here and give him the Holy Ghost. Then we're joint-heirs with Christ in the Kingdom of God. Whew. Does God in you wake up, or kill yourself so God can wake up to you till you realize Him? Pulls you through the blood Cell, pulled you through the spray.

²¹⁸ What happened to the blood Cell? Did It just perish and run out? No, sir. It sprayed. It loosened up. It loosened up, so many sons could be born. No sons could be born by this one blood Cell, this one Man. This one Spirit come on the inside of this blood Cell, and created it around and around Him, like that. No one had ever entered, never would they before. But God Himself come down and was made a Baby in a manger; come up, and was made a Man. All the . . . Everything was wrapped around that one blood Cell. And It was pierced like that and broke at Calvary; sin scattered it. God raised Him up for justification. Now, around that Spirit . . .

This same Spirit lives here on earth today. And It's got a spray around It like this. It's not—not hard, you can—where you can't get in. It's loose so you can come in, loose so he can come in. Why? That through the pulling of a sinner through this blood Cell to Himself . . . “If I be lifted up, I'll draw all men unto Me.”

²²¹ And when He pulls that sinner through that blood Cell, He cleanses him from all unrighteousness (Hallelujah.), and brings him in by the Holy Ghost into Himself. And the sinner is a new creature in Christ Jesus, baptized in there by the Holy Spirit. Pulls him in here, and the part of the man in there is godly. He's a son of God. He's a daughter of God. Any desires of the world is dead, 'cause they're on . . . Between him and the world is the Blood of Jesus Christ.

Then he hopes all things, believes all things. Hallelujah. What God says, he says, “That's the Truth. Live or die, what difference does it make? It's the Truth. I'm moving on.” Whew. Excuse me. I—I'm just a little bit informal in my own church. Amen. Oh, my.

My hopes is built on nothing less
 Than Jesus' Blood and righteousness;
 When all around my soul gives way,
 Then He's all my hope and stay.
 On Christ, the solid Rock, I stand;
 All other grounds is just sinking sand.

223 Whether it's money, whether it's popularity, whether it's a big preacher, whether it's this, or whether it's the doctor, whether it's a automobile, or whether it's this, that, or the other, all other grounds is sinking sands. My, my. How much more I notice it as I see the hair is graying, what I got left around my head, my flesh withering away. My only hope is There. Lord Jesus, take me by the hand and lead me on. Let me move on, Lord, God, just not pay any attention to anything of the world, but looking to Christ, the Author and Finisher of my faith; Who for His Own, for the glory of God, laid down His Life, that He might offer Himself as a Sacrifice, that He might bring me into fellowship with Him, in the Father. Hmm. There it is.

How could sinners ever look at That and walk away? I . . . It's beyond anything I can think of. All right, quickly now. We got to hurry, before we close.

227 Which hope we have . . . (19th verse) . . . as an anchor of the soul . . . (Here it goes again.) . . . a anchor of the soul. Which hope we have as a anchor . . .

When anything's anchored, it can't move.

I have an anchor that keeps me whole,
Steadfast and sure while the sea billows roll,
Anchored in the Rock that makes me whole,
Grounded safe and sure in the Saviour's love.

This anchor. When I was out yonder beyond the spray one day, one day God took this poor lost sinner, and pulled him through that spray (Yes, sir.), and brought him over here and anchored me in there, put some arms about me. And everything else, no matter what it is, "My soul looks up to Thee." See? "Have an anchor, steadfast and sure." Look here.

230 Which hope we have as an anchor of the soul, both sure and steadfast . . .

Not weaved about with every doctrine and every wind, tossed about from one side to another, taking sides over here, and taking sides over here, don't know where you stand. The Bible said, "I would that you'd be established." Not saying, "Well, I'm a—I'm this today and something else tomorrow." Anchor your soul in Christ Jesus. Be borned again, the Life of God living in you, and you know beyond a shadow of doubt, that you've passed from death to Life. Your whole hopes is built yonder in Calvary. The love of God pours

through your heart. And you believe every Word that God says is the true. You're willing to die for any phase of It. See what I mean? Steadfast and sure.

²³² Now, looky. Let me read it again.

Which hope we have as an anchor of the soul, both sure and stedfast, and which endure unto the . . . with . . . (what you call it) that within the veil;

That, what within what veil? What veil am I talking about? The veil of the Blood, the Blood.

We have crossed the riven veil,

Where the glories never fail.

You know that song we sing here?

Hallelujah. Hallelujah.

I have crossed the riven veil (The Blood, where it was riven in His side.)

I have crossed the riven veil,

Where the glories never fail.

Hallelujah. Hallelujah.

I'm living in the presence of the King.

I have crossed the riven veil,

Where the glories never fail.

If my troubles come this way, or that way, the glories still don't fail.

I have crossed the riven veil,

Where the glories never fail.

Hallelujah. Hallelujah.

For I'm living in the presence of the King.

²³⁴ He's brought me into His fellowship, through the riven side of His Son Christ Jesus, made me a part of Him, to believe all things, to believe Him, to trust Him, to stand there; glories never fail. All things working together for good to them that love Him, so glories never fails.

I've crossed the riven veil,

Where the glories never fail.

Hallelujah. Hallelujah.

I'm living in the presence of the King.

My hopes is built there on nothing less. I come through the Blood that saved me. I come through the Blood that healed me. Anything that I have need of, while I'm in here, I call for those attributes there from Calvary, and they're mine. They're mine freely. If the Father can't give them to me, He'll let me know why. My faith still looks right at Him, saying, "Lord, I believe that You know what's best for me, so I commit myself to You. And here I am." Amen. Oh, there it is. My confidence is in Him, in Him, the God of heaven.

²³⁶ Now, watch.

Whereas the forerunner is . . .

Oh, my. Just looky here, looky here. I never even noticed this. Look at this last verse here, the 20th verse. Whew. What a wonderful thing.

Whither the forerunner is for us entered, . . . (the forerunner) . . . even Jesus, made an high priest for ever after the order of Melchisedec.

The Forerunner, the Man that went before us, as One come and took our place, none other but God Himself. He come down and made Himself a Man for a Forerunner, to prove to the people. Why? He swore by an oath He was going to do it. He swore He was going to save us. He swore that we could do it. He swore these things to us by Himself. Then He come down and was made a Forerunner. He made Himself a Forerunner. He entered here on the world, and lived in the world, sin all around Him, and above sin, because He trusted God. Is that right?

²⁴⁰ Then He went down to the—and died as a sinner, nailed to a cross. Every physical thing showed that He was dead. They beat Him. They hung Him up there. Why, He bled enough to kill Him. And then they come around; He was dead. The heavens declared He was dead. The earth said He was dead. Everything said He's dead. The Roman soldier rammed a spear through His heart, and there flowed His Blood out, Blood and water, which had separated, showed of grief. And that said He was dead. The water . . .

Look, if the Man was hanging there, and Blood and water poured out, showed that the Blood and water had separated. Hallelujah. He was dead. And He never died from the sword. He never died from the pierce. He died because of grief.

²⁴² There's nothing in the world separate blood from water. Ask any science you want to, or any doctor. He'll tell you, only through hard grief, sometimes, that people suffer so hard that they

can. . . You know, in grief, like heartaches and things like that, it sometimes causes a heart attack and kills them, when the blood and water separates. And that's what killed the Lord Jesus. He died under the hands of Jehovah (That's right.), a full penalty, justice, for God required justice. That's right. And then no man could take His life. He said, "I'll lay it down. No man can take it. I'll lay it down, and I'll raise it up again."

²⁴⁵ And God, showing that through the hardest, most cruellest death that mortal could ever die, God run the Forerunner, Jesus Christ. And He come down here as a man. He lived. He eat. He drank. He cried. He slept. He rejoiced with us like men. And He laid out there on the cross and died, and was embalmed. With a sword, pulled the Blood from His body. . . And was wrapped in the cloth, and put in the grave, and was in the grave for three days and nights. And His soul went to hell. The Bible said so. Yes, sir.

But then He rose again. God would not, wouldn't let His Holy One see corruption, neither His soul stay in hell. And He rose Him up on the third day for our justification, ascended Him up on high for our justification.

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified. . .

Everything as a forerunner. . . And as God raised Him up, He's obligated to every one that's got part of that Life in them, will raise them up at the last day. The Forerunner took Him up into heaven with Himself, set Him on His right hand in power and majesty, far above every moons, the stars, the Angels, the Archangels.

The highest Thing that ever was, become the lowest thing there ever was, that He might take that in between, and bring to Himself, reconcile the world to Himself. When God. . . Can you think of it? Holy and high, highest Thing, created man a little lesser than Him. . .

²⁵¹ Man dropped plumb down to here. The blood of sheep and goats held him this far, as potentially, until the fullness of time came. Then God came down Himself, not an Angel, not a Cherubim, but God came from heaven and went all the way to hell to bring man up from hell to heaven with Him. He come hunting the lost sheep. He found him, and put him on His shoulder, and climbing the ladder today with him, going towards glory. "If I be lifted up from the earth, I'll draw all men unto Me."

Who was He? We'll get that next Sunday, the Lord willing. A priest made after the order of Melchisedec. Who was this Jesus? Melchisedec, Who had no beginning of days nor ending of years. He had no father, no mother. You said, "Mary was His mother." Oh, brother. He was the Lamb slain from the foundation of the world. Before Mary was ever, He was. Amen.

Oh, I want to see Him,
 Want to look upon His face,
 There to sing forever of His saving grace;
 On the streets of glory let me lift my voice;
 Cares all past, home at last, ever to rejoice.

²⁵³ "So what you worrying about, Brother Branham? Why did you preach so hard? When you going to this . . ." Oh, I can't go home satisfied. I mustn't go by myself. These hands will only be mortal once. These lips will only be mortal once. And you, my brother and sister, will only be mortal once. And while this Spirit inside of me, through tired flesh and weary hours, cries to you, it's only for one thing. That's to bring you into this fellowship here, not to bring you into the church, but to bring you into Christ, that in there you have a hope, steadfast and sure. It's anchored by an oath of God. He's confirmed it, and run the forerunner yonder, showing Who He was, and raised Him up on the last day, on that day there, the resurrection. It proved that we who are in Him will come forth in the resurrection. And every man that comes through this veil—veil now, justified in the sight of God, God looks down and says, "I've glorified him already and set him yonder in heaven." Do you see it?

²⁵⁷ I can't go wrong. There's Something in me that won't let me do it. He has to . . . Oh, sure, I could return back to the little tabernacle here, and spread it out across here, and Brother Neville and I get together here. And I could probably keep my children from starving. Certainly. That's right. I could do that. Perhaps I got enough friends in the world right today, if I wanted to just maybe go out and make one good drive across the country, they'd give me a hundred thousand dollars. That'd keep me the rest of my days, if I lived to be a hundred years old. It'd probably keep me, is a hundred thousand dollars, what little, oh, just splice along here and there, and maybe do a little trapping, hunting, something another like that, pick some blackberries in the summertime. A few things of that way, I could get by. I wouldn't have to do it. That's true. But, oh, my. Oh, that don't even move me nowhere.

258 There's something down in here looks at that poor heathen yonder with stubbed hands with leprosy, that poor blind man on the street, that little kid that's hungry, and his hand stretching out. They'll do without dinner; they'll do without anything else, if you'll just tell them that Somebody loves them. It's the Lord Jesus Christ. They die like dogs. They're buried in trenches like animals, and knowing nothing about God. And forty thousand a day is dying. Forty thousand a day is dying without God, without Christ, without hope.

Oh, how can I, God? I wish I could just stay, get younger, and stay that way all the time, till He got ready to take me. I could just preach and preach and preach, and cry, and beg, and try. See, American people, you can tell them anything, they believe it. American people, you get in and got to show them the truth where it lays, right here. They get out here and join a church, say, "Well, I'm just as good as you are. I don't care." Oh, my.

When I see that, I want to say, "All right, brother. That's all right." But I can't do it. I know unless he's in here, he's lost. He's lost. He can't be saved. There's nothing out there to save him. Here's the salvation here, through the spray, through the Blood, through the riven veil. He brought us in here and made us sons and daughters of God. That's the only way, only thing that I know. God, be merciful.

263 Someday its going to be over. I'll preach my last time, and close that old Bible for the last time (That's right.), or one of them. That's right. I'll sing my last song. I'll preach my last sermon. I'll pray for the last sick person. I'll do everything. One time will end it, and I'll never be mortal no more. The wheels of mortal life is turning here in my body, making my hands reach, my eyes look, and my lips speak, and so forth. Every wheel in there turning, will stand still. That's all. But, brother, that little Something inside here is going somewhere else then, going to climb a little higher then. I'm going to have a body waiting for me up there, that's not made by hands, but is fashioned after God.

And so at the river I'll stand.

Guide my feet, hold my hand,

Precious Lord, take my hand, lead me on. (That's right.)

When the way's growing drear,

Precious Lord, linger near . . .

265 That's Who I want to stand by me. I don't care if there isn't a doctor, there isn't nobody else. "Lord, stand by me." And my life

is almost gone, my breath is fleeting, my pulse coming up my sleeve, my wife and children standing around the bed, wringing their hands, and my friends looking on, saying, "Oh, Brother Branham. . ." At the river I'll stand, Guide my feet, hold my hand, Precious Lord, take my hand, lead me on.

And my hopes is built right in there, that He Who promised and swore, by Abraham, if I would accept this, I'd be born again. The natural things of the world would fade away. All theologies of man would fade away. And I'd believe God, believe God alone, and on Him I'd stand. When I come to the end of that road, I want to stand right there in that supernatural power that changed me from a sinner to a Christian. I'll trust Him in that day, for my all in all. If you haven't yet, my brother, sister, do it today, will you, while we pray.

²⁶⁸ Heavenly Father, we thank Thee from the depths of our soul for Thy Word. Oh, what a consolation we have of knowing that our hopes is built on nothing less than Jesus' Blood with righteousness. When all around everywhere else, every earthly hope has failed and gone, then we have Jesus. The shells drop off. The earthly things scatter like the night before the sun, but the Lord Jesus remains the same in our lives.

If there be one here this morning, Father dear, who doesn't positive know beyond a shadow of doubt, that they've passed from death unto life. . . No good works, no church, no nothing else can save, just Thee and Thee alone. That this man. . . Father, I pray that in my broke up words this morning, I couldn't present it the way that You gave it to me. But in my broke up way, I pray that men and women in this building this morning has received it, till then they may know that they must be strained through this Blood spray and brought into the fellowship of God, jointheirs with Jesus in the Kingdom of God by one Spirit. Not some man pushed us through, but a Spirit inside the blood Cell pulled us, drawed us to Himself. And we've come through the Blood, and now into Christ in the fellowship.

If they're not in there, Father, though they be years a church member, through they have tried hard, Father, take them through this very hour to bring them right into Thee, into Thy fellowship, that when life shall be ended here on earth, Eternal Life dwells within us, the Lord Jesus Christ. And may we be raised up like He was at the last day.

²⁷¹ What a disappointment it'll be to see church members and people standing there who has, in all their life, has just wagged about,

and never knowed what it really was to be borned again, when You said, "Except a man is born of the water and Spirit, he will in no wise enter the Kingdom." He just couldn't, Father, for that's the only place there's Eternal Life. The apostle said, "Where would we go?" when You asked them if they wanted to turn away. They said, "Thou alone has Everlasting Life." I pray, God, that every man, woman, boy, or girl, in this building this morning, may be brought into that fellowship. For I commit all these things to Thee, in the Name of Thy Son, the Lord Jesus. Amen.

²⁷⁴ That's right, Sister Gertie.

What then? What then?

When the great Book is opened, what then? (Think of it.)

When the ones that's rejecting this message today,

Will be asked to give a reason—What Then?

What then? What then?

When the great Book is opened, what then?

When the ones that's rejected this Message today,

Will be asked to give a reason—What Then?

Brother, sister, no matter how long you profess Christianity, if you're not inside that blood Cell with Christ this morning don't let today pass. Come in today. It's yours. You don't have to come to the altar. The only thing you have to do is accept it. Believe it. And God, in return, if your faith is direct like Abraham was, then God will give you the Holy Ghost to seal you into His Kingdom, and you're sealed until the day of your redemption. The Scripture said, "Grieve not the Holy Spirit of God, whereby you're sealed until the day of your redemption."

²⁷⁶ How many say, "Brother Branham, for me, I'm praying and trusting God that I'll be in there." Let's see your hands. Oh, everywhere in the building. "I'm trusting God to be in there." God bless you. Hundred percent or more. Oh, won't it be wonderful? Oh, my. Just think, when the last battle is fought, when the arms are all stacked, the smoke of the battle has died down, the sun's a setting, the books are closed, and we stand at the judgment.

What then? What then?

When the great Book is opened, what then?

When the ones rejecting this message today,

Going to be asked to give a reason, what then?

277 Aren't you glad that we've received Him? God, I'm so happy. I'm so happy to know that a endless eternity will I spend with each one of you. This will just be. . . Oh, what's a little shadow of this old brier patch we're going through? What that little hill mean yonder? Nothing. Let's take it. Let's not be like dumb, driven cattle now. Let's be heroes. Let's get out and get some of our fellow men that don't know Jesus. Go out and look at the barrooms this morning. They're crowded. Look at every place of amusement. It's crowded. The theaters will be packed out this afternoon with joy and pleasure-seeking crowds, that know not God, yet go to church every day.

Let's do something about it. Let's go and tell others. Do you want to be selfish enough to know this thing and keep it in a treasure yourself? Why, no, brother. Let's break it, and go forth, doing something else. The great things that He had, look what. . . He come down and broke His so that we all could come. Oughtn't we, if the Spirit of God in us, oughtn't we to have that same mind in us? Let's go get somebody else saved. Let's talk to them. Is that right?

281 Now, is there any sick in the building, wants to be prayed for before we close? If there is, raise your hand. All right, here, for this brother right here. Somebody else? All right, here's another one back there, my mother. All right, someone else? All right, brother back here. All right. Would you all come right here now, if you would, right here, while we bring the elders up, if they will. And we're going to have prayer for them. Remember, in this too is salvation for the body: Divine healing. Oh, how God loves to heal His children.

Yeah. (Elder, you got the oil. If you just come right here in front of the altar. Thank you, Brother Neville.)

If you'd get "The Great Physician" there, Sister Gertie, while the rest of us, humbly and quietly, just for a moment now. "This great Physician now is near, sympathizing Jesus."

286 Now, by faith, my brethren, and my mother, move right into this blood Cell with the Lord Jesus, where all those redemptive blessings are yours. You're every one Christians, I presume. And then if you're Christians, you have a right, a legal right, for everything that Christ died for. It's your possession. You own it. It's yours.

Now, the only thing that you can, is to do like Abraham. After he had endured a fight, he obtained the promise. Satan just don't just let you take it easy. You've got to have faith. You got to believe It. You've got to endure. God told those. . . Moses said, "That land belongs to you," and yet it was all fenced up with Philistines and everything else. He said, "It's yours. I give it to you. Now go take it."

Divine healing's to every one of you. It belongs to you. Now, can you go, take it? Go, take it this morning. Go on. It's yours. Nothing can harm you; you're in Christ.

²⁹⁰ Now, our heavenly Father, as Your servant, Your elder here standing by my side, Lord, we're going forth to anoint the sick, according to Thy Word. Thou hast said, "Let them call for the elders. Let them anoint them in oil, pray over. The prayer of faith shall save the sick." And again it's written, Jesus Christ, the last Words that fell from His sacred lips, "If they lay their hands on the sick, they shall recover." To confirm what the apostles taught, and what Jesus Christ taught, both the same, we go to anoint the sick and lay hands on them, believing that You'll heal them.

²⁹¹ Here stands these three men, and my own mother. And I pray, God, that Your Holy Spirit move into their hearts right now, as they've been drawn through this blood cell into the fellowship of the Lord Jesus, knowing that these mortal lives will break away someday, but that Eternal Life will live forever. There's another body waiting for them as soon as this one's finished.

But, God, they want to testify. They're mortal. They'll never be mortal again after this life is finished, and only this one time, and that settles it forever. They'll be immortal from then on. But while they're mortal and have a chance to call to the mortal beings of their own, God, heal their bodies, so they can go out and tell the Word, and tell the people of It. Grant it, Lord.

Upon these basis, I bring this petition to You, as Your servant, or a priest, or minister. I bring them to You, that they might live and be well for Your glory. And I bring it through the Blood of the Lord Jesus. And we go forward now to do what You said do. And we challenge, by doing this, every unbelieving spirit, and cast it away from them, that the works of Jesus Christ might be done in their body.

²⁹⁴ Father, we anoint our brother here with this oil in the Name of Thy Son the Lord Jesus, and challenge the enemy, that you depart from him. And may his sickness of the body leave, and may he be healthy and happy to serve You. Through Jesus Christ we ask it. Amen.

And as our brother places this anointing oil upon this, the head of my mother. . . Almighty God, the Creator of heavens and earth, the Author of Everlasting Life, and Giver of every good gift, Who raised up Your Son Christ Jesus, borned of a woman, made, fashioned like sinful flesh, and there to take the sting out of death, and to bear in His Own body the sickness of our bodies, we accept

that, as we do this morning. And it's for my mother. And believe that now, that You'll heal her, as we obey Your Word. As Your sons, we ask that the spirit of sickness leave my mother, and she be free, through Jesus Christ the Son of God. Amen.

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For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org