

The Unconditional Covenant That God Made With The People

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*Title: 54-0814 — The Unconditional
Covenant That God Made With
The People*

2 I wish to read just a portion of Scripture. I'm going to ask my dear Brother Ekberg if he will sing for me after I read this portion of Scripture found in the book of Romans the 4th chapter, beginning with the 16th verse:

*Therefore it is of faith, that...
might be by grace; to the end*

that *the promise might be sure to all the seed; not to only that which is of the law, but... that which also is of... faith of Abraham; who is the father of us all,*

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

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

And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither...the deadness of Sara's womb:

He staggered not at the promise of God through unbelief;

but was strong in faith, giving glory to God;

And being fully persuaded that, what he would promised, he was also able to perform.

And therefore it was imputed unto him for righteousness.

Now it was not written for his sake alone, that it was imputed to him;

But for us also, to whom it shall be imputed, if we believe on

*him that raised up Jesus our
Lord from the dead;*

*Who was delivered for our
offence, and was raised again for
our justification.*

May the Lord add His
blessings to the reading of the
Word.



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11 I wish to read just a little portion out of Genesis. I like Genesis. In the 12th chapter of Genesis, we read the first three verses like this:

Now the LORD had said unto Abraham, Get thee out of thy country, and from thy kindred,...

from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and... multiply thee and thy name... and thou shalt be... blessed:

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

12 What a promise. Now, in dealing with the Pentecostal

people, and if God willing, when coming back, I have found the weak spot of Pentecostal people, by God's help. That is, you're scared. That's right. That's true. You're just scared to take God at His Word; and you don't know who you are. See? If you only realize what position you are in Heaven tonight, there'd be something take place, here. Uh-huh, uh-huh. See?

13 The thing of it is, many of the people are trying to put these

blessings off in the Millennium, somewhere. The Bible said, “Now you are the sons of God,” (not, “you *will* be...”), “you *are*, right now. Right now, we are sons of God, right now we are seated together in Heavenly places in Christ Jesus.” Not tomorrow, this night, tonight.

14 When you can think, now, that you are sitting by a son of God, or a daughter of God, and you are the same as they are, and Christ Jesus is tabernacled

in you here on the earth, showing His great manifestations of His blessings and power, willing that every one should be saved, every one should be healed, none should perish. I tell you, if you could really fathom that in your mind, I tell you, you wouldn't have to have any prayer for the sick, it'd just all be over. But if you—you have to—you have to see it first. If you can't see it, you certainly can't understand it.

15 Now, the word see doesn't mean, "to look at." The word see means "to understand." That's right. Like Jesus said to Nicodemus, "Except a man be born again, he cannot see the Kingdom of Heaven." Now, he didn't mean...You've looked at a lot of things, say, "I just don't see it." That means, "understand it." You can't understand it until you're born again. When you're born again, you realize what makes these people act like this, then, see. You—you—you have

to accept it yourself, and have a personal experience.

16 Now, I want to speak for a few moments upon who we are, why we are, what we are. Who we are, and why we are, what we are; and I would title it, for, if I'd call it a text (I haven't got time to use it in that way.), but if I would call it that, would be, *The Unconditional Covenant That God Made With The People.*

17 Now, if you'll give me your undivided attention, just for a few

moments, and I will see what the Holy Spirit will pick out of this text for me, as I turned to it coming down the road, just a while ago. And I—I want to speak of the unconditional covenant God gave to man. Man has always tried to find a way to save himself. He's tried to make himself a religion, work out his own salvation, and try to save himself. It's the nature of a man to do that.

18 And in the garden of Eden, as soon as the man realized that he had sinned (and instead of him running up and down the—the street, or the paradise there, saying, “Father, Father, where are You?”) he was hiding. And it was God, running up and down the way, hollering, “Adam, Adam, where art thou?” See the nature of man? Instead of coming out, and confessing in the open, and being sincere about it, and saying, “God, I’ve sinned,” and, “forgive me,” he’ll run and hide

behind something. And the one thing Adam did, which is a great strain on man, he made himself a homemade religion.

19 Now, we know the word *religion* means “a covering.” And Adam (instead of saying, “God cover me”), he made himself some aprons out of fig leaves, he and Eve. And they worked all right as long as God wasn’t around. But when they come in the Presence of God, they realized that their fig-leaf religion

wouldn't work. And brother, there's so much of that today, to, I'm afraid that you're going to find the same thing when God comes again: that homemade, fig-leaf religion won't stand in the Presence of God. God had to make a covering for them.

20 Now, if you'll notice what caused this great thing in the beginning, God took man for a partner, and He made a covenant with a man, equal, and told a man, "If thou shall do this

and not do this,” and the man broke his covenant, and he always breaks his covenant. Man just can’t keep his promise, that’s all. There’s only One can keep His promise, that’s God. Man cannot, he breaks his covenant every time with God. But right in Eden, watch God: He said, “I...” (I, the personal pronoun.) “I will put enmity...” (not, “If you’ll do a certain thing, I’ll send a Redeemer.”) but, “I will put enmity between her seed and the serpent’s seed,” and so forth.

“I will do that.” Not on any conditions that Adam had to do, but He said He would do it sovereignly.

21 And now, how God has always made His covenant, and when He made it with a man...The greatest mistake that Israel ever made, was in Exodus the 19th chapter, when grace had already provided a saviour, it had already provided a deliverer, it had already provided an atonement, a shed blood, and

Israel said, “Don’t let God speak, let Moses speak.” They wanted a law, or commandments, or something that they could do themselves. You see the nature of man? Trying to find something to do, himself, towards, merit salvation. Now, see what the grace of God had already done? Sent Moses, a deliverer, and sent an atonement, a shed-blood sacrifice, a medium between God and man; and after His grace had did all this, then, still, the children of Israel wanted

something to do, to merit their salvation.

22 Isn't that just like the people today? You want to keep Sabbath days, quit eating meat, and doing something another, you want to do something to merit your salvation, when it's just as free as free can be. That's right.

I hear people say, "Oh, praise God, I sought God day and night."

No, you never. There never was a man, sought God. God seeks man, not man seeking God.

“Oh,” you say, “Preacher, I did.”

23 No, you never. Jesus said, “No man can come to Me, except My Father draws him first.” See? You don’t seek God, God seeks you. It’s always the Seeker, God seeking the lost, not the lost seeking God. You couldn’t have nothing to do with

it. You're not saved tonight on any merits of your own, or anything; you're saved because God's sovereign grace called you to Jesus Christ, and the only way. It ain't whether you keep Sabbath days, or new moons, or whether you eat meat, or don't eat meat, whether you do *this*, or do *that*; you're saved by grace, and grace alone, the only thing.

24 Now, when you can get that in your mind, settle down, that it's nothing you can do about

it, you'll find out the same thing works by healing. If God will help me, in a few moments, I'll show you that healing is on the same basis. That's right. It's just God's unconditional covenant, not what you can do for Him.

Someone said, "Brother Branham, when you was off, those eight months, that time, almost to a breakdown, did you keep your religion?"

I said, "No, sir. My religion kept me."

25 That's it. I can't...It isn't whether I hang on, or not, it isn't whether I hold out, it's whether He holds out, or not, whether He held out. There's nothing I can do, it's what He has done for me, what Christ done for me, in God. That's the reason I'm saved, tonight. Yes, sir. Not what I could do, not by good works are we saved, but by His mercies, God has saved us in Christ, unconditionally.

26 We were Gentiles, alienated from God, cut off without hope, without mercy. Christ, in His sovereign grace, died in our stead, taking our place. So it's not nothing we done, nothing we could boast in. Paul said, "God forbid that he'd boast, save the cross of Jesus Christ." That's right, in Christ, he boasted.

Now, after the antediluvian destruction, the wiping off of the

world, God started the people out again.

27 And in Genesis, we find a man by the name of Abraham, the son of—of (I forget what his father's name...) Hiram, that came down, probably from Babylon, a idol worshipper, came down in the valleys in the...of Shinar, dwelled in the land of Chaldea, the city of Ur. He was married to his half sister, Sarah.

28 And as they came down in this land, and all the peoples

there was, everywhere, Abraham wasn't any better than anyone else. But God, by sovereign grace and election, called Abraham, according to election. That's it. No thing said that Abraham was any better. Don't even say he was a believer, in the beginning, but God with un...with His unmerited grace, Abraham was saved. And not only was he saved...But when God called Abraham, He saved him, and give him His covenant, unconditionally.

29 Never... He didn't say, "Abraham, now, if you'll do a certain thing." He said, "I have, I, ye shall, I have." Notice it, "You will come to me in an old age, in peace, right now," seventy-something years before it happened, God said, "I've already saved you, and not only you, but your seed, after you." When you get to thinking of that, without any merits, without anything, God's covenant was unconditional to Abraham. God

told him He saved him, and not only Abraham, but his seed, also.

30 And Abraham being seventy-five years old, and Sarah, sixty-five years old (forty, fifty, sixty), twenty-five years past menopause, lived with her since she was a young lady; they were married, and they was not fertile. And God told Abraham that, “you’re going to have a child by Sarah”: the impossibles. And Abraham believed God, no matter how impossible it

seemed, “he believed God, and it was imputed unto him for righteousness.”

31 Could you imagine an old man going around here (seventy-five years old, his wife, sixty-five) saying, “Glory to God, we’re going to have a baby.” Why the—why the doctors of the day would have said, “The old man’s just a little bit off at his head.” Truly, any man that will believe God is considered a little off at his head. You are, according to

the world, but you're gloriously saved in Jesus Christ.

Now, I can see Abraham get up a few mornings later, after God give him promise, said, "How you feel, Sarah?"

"No different, just the same."

32 But, "Praise God, we're going to have it anyhow." Went out and bought up the pins and the birdeye, everything, getting ready for it. He made ready. Are you making ready, tonight, to get out of them wheelchairs, cots,

stretchers, and everything, get out of here? God has promised it, if you believe it.

Now, months passed, every day I could see him say, “Sarah, how you feel?”

“No different.”

33 But, “Glory to God, we’re going to have it anyhow.” Why? God said so. Twenty-five years passed, and Abraham was still giving God praise for the baby. More impossible, instead of growing weak, he grew strong,

for it was a greater miracle all the time, longer it waited, more of a miracle it was. What a marvelous faith.

34 Now, you're the seed of Abraham, if you be dead in Christ. Oh, I just love that, nothing you can do. My, how God has made that plain, not by anything that you can do, only what God has did for you in Christ. "Abraham believed God, and it was imputed unto him for righteousness," the law of

redemption, anyone knows that, what, the law of redemption.

35 I hear so many...Now, my Arminian brethren, I don't aim to rub this in, but this may pinch just a little bit, but I love you, see. All right. Notice, not nothing you can do, you might live good all your life, and you go to hell. It's by the grace of God that you're saved, that's right; what God has did for you. Notice, the law of redemption, the innocent for the guilty. What if a little...

36 Back under the laws of redemption: What if a little old colt was born some night, a little mule, and that little mule was born with both ears hanging down (Now, if anybody knows anything about mules, that's an awful mule, the mule with his ears hanging down: he's no good.) and he's cross-eyed, he's knock-kneed, his tail sticks right up, what a horrible looking creature. Well, that poor little old mule would...could look in a mirror, and had intelligence, he'd

say, “Oh, my! Wait till they come out and see me, I haven’t even got a chance. Look what a horrible looking thing I am.”

37 But if his mammy knowed anything about redemption, she’d say, “Wait a minute, honey, you fail to understand: They’re not going to kill you. They’re not going to even look at you. But you are born with a birthright. You’re my first, you have a birthright. But the priest is never going to see you. He’s not going

to have to examine you. But a perfect lamb has to die in your place.”

38 My, then the little mule could get out there and kick up his heels, and have a big time. Why? He ain't going to die. He ain't going to have to be looked at. A perfect lamb has to die in his place. That's it.

39 It's not what I am, who I am, it's the perfection of Jesus Christ in God, that died in my place, to make me what I am. It

isn't whether I can stand. I can't. It's whether He stood in my place. Amen. Brother, that would make a Baptist shout. Yes, sir. There's something about it that's real. I believe in shouting. Amen. I believe in old-fashion religion. That's what's the matter today. I...They say your religion is too much emotion. I can prove to you, scientific, anything that hasn't got emotion, is dead. So, if your religion hasn't got a little emotion, you better bury it

(That's right.), for it's dead.
That's right. Yes, sir.

40 If a baby's born and it doesn't cry or do something, the baby's dead. We got too many dead-born babies in the church tonight. That's what's the matter with the church, it just doesn't understand, it hasn't never come to life. You know what they do with a little baby when it's born? I been, watch them born. The doctor picks him up, and gives him a little posterior protoplasma

stimulation, and it wakes him up right quick, and he goes to squalling. If there's anything the Pentecostal church needs, tonight, is a good old-fashion Gospel spanking, to wake them up to the whole thing. Get some of the starch out of them. Amen.

Someone said, "Brother Branham, are you holding a meeting down where them people are screaming, carrying on?"

I said, "Yes, sir."

Said, “My, don’t you think that’s fanaticism?”

I said, “No, sir.”

41 Reminds me of a farmer one time, he had a—a great nice farm, nice tractors, everything to farm with, but he was just, actually, too lazy to farm. That’s all. Let his place grow up in weeds. There was another fellow, lived over by him, didn’t have very much of a place to stay in, his barns wasn’t too good. But he was really an industrious, smart

worker. He got out and planted alfalfa, and everything, clover.

42 Just reminds me, today, some of us has got big churches that hasn't got nothing in it. That's right. Sometimes, you get a little mission, sometimes, got a lot more than you find in some of these big morgues around here. That's exactly right. Talk about holler and carrying on, brother, you don't know the first principle of it.

43 Notice, each...In the barn of the farmer with the weeds in his loft, to feed, there was a little calf born. And over on the other side, in the old shaggedy barn, there was a little calf born. Well, they both fed through the winter. Springtime come out, the farmer that had plenty of food to feed his little calf, he turned him out in the corral, and when he did, he was all fat and round, you know. That spring wind blowing, he felt good; he just kicked his little heels up, and away he went. The

man in the big, fine, ritzy, polished-up barn, throwed his little calf out. Poor little fellow, so weak, he couldn't hardly move. He staggered out, like that, over a fine concrete floor, peeped down through the crack, and watch that little calf, feeling good, kicking up his heels. He said, "Tsk, tsk, tsk, tsk, tsk, such fanaticism." My, what's the matter? He was hungry, he couldn't.

44 Brother, I tell you, we may be worshipping here in a cow barn, but, brother, we got some spiritual vitamins here. We've had something to eat. Makes... That's what makes you kick up the heels, and act the way It does, the Holy Spirit. Right. God promised It, and He gave It to us. He said to Abraham that He was going to give him the promise, and Abraham believed God. And God told him, if you'll notice, went on till a hundred years, he was a hundred years old. Sarah

was ninety, a little bitty stoop-shouldered woman.

45 I might say this, that God appeared to him in the name of El Shaddai, the bosom, 17th chapter of—of Genesis. And the name *El Shaddai* meant it's "the bosom." In other words, "the breasted one," like the woman. And He said, "Abraham, I am your Bosom. You may be old, your strength is gone, Sarah's womb is dead, but I'm El Shaddai, I'm the Bosom, the

breasted.” Not one, two, for our salvation, and for our healing, both. “I am the breasted One. Now, you just lean upon My promise, and nurse, I’ll satisfy you, like the baby being satisfied, and I’ll bring you back to your strength again.”

What a promise for an old man, a hundred years old: “Just lean here now, and nurse from Me, My promise, and I’ll bring you back to your strength.”

46 Now, I want to pass a little something here. This... Did you ever read... You know, the Bible's wrote and "hid from the eyes of the wise and prudent" (You believe that?), "and be—be revealed to babes, such as will learn." Now, you have to be in love with God, to know His Bible. You know, He writes between line.

47 My wife write me a letter, she'll say, "Dear Billy, I'm setting here, tonight. I love you very

much. I'm very lonesome." That's what she's writing, but I read between the lines, and I know she means a whole lot more than that. See? Because I love her. And that's the reason, when you read God's Word, if you love Him, He reveals the in-between-the-lines.

48 Notice, when Abraham and Lot separated, and God had to destroy Sodom, get rid of Lot, as long as Lot hung around, they had trouble. God told him, "Get

thee out from amongst thy kindred, and from amongst thy people, and I'll bless you." And I'm telling you, you can't... God calls for a separation. The world wants mixers, but God wants separators. He wants the people to separate themselves from sin and from the world. "Come out from among them, be ye separated, saith God, touch not their unclean things." God calls for separation.

49 Now, but Lot, his kinfolds hung along unt-...all the time, as long as his dad was hanging around, the old fellow was causing him trouble. God said, "Separate yourself from your people." Well, after, Lot went down in the well-watered plains of Sodom, and become the chief man of the city, thought he was getting along all right. Abraham lived on the barren lands, but Abraham had the promise. I think of that today. The true believer may have to be in a cow barn, or

something else, but he's got the promise. What difference does it make? Yes.

A tent or a cottage, why should I care?

They're building a palace for me over There!

50 No matter what you have to put up with, miss a few meals, and so forth, for the Kingdom of God's sake, what difference does that make? "We're heir of all things." The Bible said we was. This world belongs to us.

“Blessed are the pure in heart: for they shall see God. Blessed are the meek: for they shall inherit the earth.” All ours, through Jesus Christ.

51 Notice, I hope you get this now. Notice, that Abraham, setting up there: the meal barrel would get pretty near empty. Lot setting down there: cross-legged, doing good. His wife belonged to all the societies, I guess, in the city, all the stitch-and-sew parties, and everything else; but

she become to love it. But Abraham had to do with just a little bit.

52 But one day, while setting under his oak, he seen three Men coming up. He was a spiritual man, and he realized that Them wasn't ordinary Men, though They had dust on Them, said They'd traveled from the far country. Yes, all the way from Heaven. And come up before him, he washed Their feet, slipped in, killed the fatted calf,

Sarah made some corn cakes, brought them out, and set down, and eat buttermilk corn cakes. What a dinner They had.

53 And now, I want you to notice Who was eating. After eating, the Angels went on...the two Angels went on to Sodom. But the One that stood behind, and talked to Abraham, and vanished in his sight, Abraham said, "I've talked face to face with God." Oh, my.

54 Notice, Sarah, when He said, “Abraham, you been faithful, now, you’re a hundred years old, Sarah’s a hu-...nearly a hundred, but I’m going to visit you according to life,” Sarah in the tent listened. And when He said she was going to have a baby, and her a hundred years old, nearly, she put her hand over her mouth, and laughed. The Angel said, “Why’d she laugh?” What would be that estimation here in Los Angeles?

That Angel was using...?...[Blank spot on tape—Ed.]

55 I want you to notice a little something, here, for...a little something for us older people. You remember when you was first married? And you happened to go down to the altar, some of you brethren, with your wife, and you seen her, how pretty she looked, her black wavy hair, or whatever color it was. Your hair was smooth, and—and had her by the arm, and you married her.

You thought how pretty she was, and she looked over, how straight you was standing. But today, the hairs has turned gray, slipping out, stooping shoulders, something's happened.

56 I was talking to a doctor, not long ago, and I said, "Doctor, I want to ask you something. You tell me that as I eat food every day, that it turns to blood, blood cells is life, that I renew my life every day."

He said, "That's right."

57 I said, “Why is it? I eat the same kind of food I did when I was eighteen, I eat as... That much food when I was eighteen, I become stronger and bigger. And I’m eating the same kind of food and getting weaker all the time.” I said, “Why is it?” Because God has said. That’s right.

58 Notice, I think then, I was saying, the other day, to my wife... I was combing my hair, what I had left. She said, “Say,

Billy,” said, “you know, you’re getting almost completely bald head.”

I said, “I know it, but glory to God, there’s not one hair perished.”

She said, “What?”

I said, “Not one of them perished.”

She said, “Where are they?”

59 I said, “Where was they before they come on my head, they’s the same place. God

knows where they're at, and He'll give them back to me again, in the resurrection." Amen.

60 God, when He brings a little baby in this earth, He lets it grow to maturity. He's painting a picture in His great, infinite mind, He sees that, a young man, a young woman, it's just at its best. And when they're standing there, at their best, then He says, "That's right. That's the way I want them in the resurrection. All right, death, come on."

61 You... Mother and you, have a great time, twenty, or twenty-two, twenty-three, about time you get twenty-five, you're not the boy you used to be. One morning you wake up, and mother says, "Dad, you got a gray hair in your head. Dad."

You'll say, "Well, Mother, did you notice some wrinkles are coming under your eyes?"

62 What's the matter? Death set in. That's right. God ordained it so. But the only thing that

death can do, it'll pull you into this corner, and that corner, after while it's going to take you, but that's all it can do. In the resurrection, death is destroyed and what you was, at your best, that's what you'll be in the resurrection. God, in His covenant, proved that, through Sarah and Abraham. Amen. Now I do feel religious.

63 Notice, watch what he did. There, this may be a little between the line, so don't get up,

and go out, now. Just wait a few minutes. Let's look between the lines. He told Abraham that He'd give him the covenant, and He was going to...what He was going to do to Abraham and all his seed. Listen. You are Abraham's seed, tonight, if you have received Christ Jesus, the Holy Spirit. They...Not only Abraham, was He going, do this to, but Abraham was the example. What all He was going to do to Abraham, He was going to do to him and his seed:

Abraham brought Isaac; through Isaac, come Christ; we, being dead in Christ, take on Abraham's seed, and are heirs according to the promise.

64 What you scared about? Ain't nothing to worry about. It's all done settled in Glory. Quit worrying, trotting around, from one church to the other one, wonder whether *this* is right, or *that* is right. Christ is right. He's "the Way, the Truth, and the Life."

65 Notice, He said (All right.) what He would do to them, save them, unconditionally. Now, Abraham was a hundred, and Sarah was ninety. And God said, “Now, I’m going to show the world” (in other words), “what I’m going to do to you, and to your seed after you.” That’s you and I. All right. Notice what He done. He turned Abraham and Sarah, from an old man and woman, back to a young man and woman. Set still. All right. Notice what He did.

You say, “Oh, Brother Branham...”

66 Now, wait a minute. Sarah was around a hundred years old. She'd absolutely... Abraham's seed was gone, there was no life in them, but he was still nursing from El Shaddai, for the seed. Sarah's womb had dried up, years ago. She was probably fifty years past the menopause, lived with Abraham, the same man, Abraham, since she was a little girl. And there was no children at

all, and her womb was dead. And she, an old woman, nearly a hundred, a little shawl over her shoulders, little dust cap on, holding on a stick, like *this*, an old woman like *that*, an old great-great grandmother; and yet, she believed that God was going to give her a baby.

67 Now look, the first thing...You scholars will have to remember this: The first thing God had to do, and you'll have to admit it, he had to do something

to the womb of Sarah. Is that right? He had to bring a new womb for that one was old and gone. Then in order to do that (I've got a mixed audience, you'd listen to your doctor, I'm your brother; listen.), in order to do that, He'd have to strengthen her heart, 'cause she could not go in labor at a hundred years old. You know that. Now, and another thing He'd have to do, He'd have to put new milk veins, because her milk veins was dried up, at a hundred years old. God don't

patch things up; He just made her a brand new woman. That's right. I'll prove it to you, by God's Word.

68 Notice, immediately after that promise was given them, Sarah and Abraham, God told Abraham, "Get up here now, walk around, see what you got, look this way, far east, west, north, and south: it's all yours."

69 That's what's the trouble, tonight, with the Pentecostal people: You don't look around,

see what you got. You're always saying, "Oh, I wonder... I—I wonder if I could... Oh,..." It ain't whether you did, He's done done it for you. Walk around, you're a possessor of all things. Amen. It all is yours, God freely give it to you, through Jesus Christ. Amen. That'd make the devil mad.

Notice, "Walk around, Abraham, look it over."

I can see Abraham, say, "Honey? Do you know that your shoulders are straightening up,

your hair is becoming black again!”

Why, she say, “Abraham, my lord, I notice your shoulders are straightening up, your hands are becoming like a young man again.”

“Think so?”

“Yes.”

70 Look, they took a journey. Measure on the map where they was at, and they went down to Gerar, about three hundred

miles. Quite a journey for an old couple, don't you think so? Walked down to Gerar.

71 And not only that, when they got down there, there was a young king down there by the name of Abimelech. He was wanting a sweetheart, and here come this old great-great-great-great-grandmother down, with all those pretty girls around there, and he said, "That's the one who I've waited for." (Nonsense! She was a young, beautiful woman

again. Like He'll do to every old grandma setting here tonight, that's in Christ Jesus: in the resurrection, she'll be a new woman again. Hallelujah! That's God's covenant with Abraham, and with His seed.) Here, this old grandma, with her shaking, with a little stick in her hand, like this, you know, walking around; and that young king, Abimelech over there, said, "There's the one I've waited for, she's my sweetheart, I want to marry her." Yes, that's what he did, he fell in love with

her, and was going to marry her. Abraham said, “You’re a fair woman to look upon.” A hundred years old.

72 Don’t use some of this here manicure you put on your lips, or whatever it is. You don’t need that, no, no, you don’t need that: you need Jesus Christ. He’ll put it there permanently, one of these days. Hallelujah! That’s right. Don’t fashion after Hollywood out here, fashion after

Heaven. That's what you want to do.

73 Oh, my! When I can see Sarah, beautiful young woman, about thirty years old, maybe twenty-five, Abraham, twenty-five or thirty, walking around there. Why it proved it, look: after Sarah died, many, many, many years there later, he married another woman, and had nine boys, besides all of his girls. Amen. We serve a living God, Who cannot

lie, and His Promise is forever true.

74 Abimelech fell in love with her. Now, I don't want to rub this in, brethren, but let me do it just a little bit, see, talking about holding on. Look, Abimelech, I can imagine him go, taking his bath, and putting on his pajamas, and stretching his big feet out on the bed, and said, "Well, you know..." A very good Arminian brother, Holiness, see, so, he stretched out on the bed, and he

said, “You know, tomorrow,” (after he had said his prayer), “tomorrow, I marry this beautiful Hebrew girl.” Hundred years old. “And, I’ll marry her tomorrow, and she’ll become my wife, and everything. We’ll settle down, now, and the roaming days are over.”

And God appeared to him, said, “You’re just as good as a dead man.” That’s right.

“Why,” he said, “Lord, why? You know the integrity of my heart.”

He said, “You got another man’s wife.”

“Why,” said, “she told me that was...why, didn’t Abraham tell me that was his sister? I didn’t know it was another man’s wife.”

Said, “That’s the reason (I know the integrity of your heart.) I kept you from sinning against Me.”

75 Now, a righteous man, done nothing, but he wasn't the seed of Abraham, he had no promise, he didn't. Good man, God fearing man, laying there on his bed, and God refused to hear his prayer.

76 And there, Abraham (God told him not to leave Palestine; he did, anyhow.), backslidden; any man, does what God tells him not to do, is backslider. Not only that, but, he was setting out there, lying. And any man, would

do his wife that way, turn her over to some other man, to take, to save his own neck...Uh-huh. Lying, backslidden, and God said, "I won't hear your prayer, but that's My prophet, I'll hear him; go, let him pray for you. If you don't, everything's going to die." Why? God made His promise unconditional to Abraham.

77 Don't give you permission to sin, now, remember that, but what I'm trying to get is the fear

knocked out of you. You're always scared about something. Don't be scared. God has promised, God has got to do it, if you believe it, if you're the seed of Abraham. Someone said to me, like my Baptist friends used to say, "What difference does it make?" (The one that went off into eternal security.) They said, "Why—why, don't make any difference to me, I'm saved, Glory to God, I can do what I want to." That just shows you're not saved. That's right. That's right. If you're

saved, you don't want to do those things. That's right.

78 Those things, such as dancing, and card parties, and playing, and bobbing your hair, and painting your lips, and manicuring your face, and all that thing, is the attributes of unbelief. That hurts Pentecost, but that's what's good for you, brother. That's right. Couldn't walk the old, straight, narrow path. Just like a hog going to its wallow, and a dog to its vomit; that's

where the Pentecostal church has returned. That's right. Don't hear very many amens, but I tell you, brother, it's the honest-to-goodness truth. You better go back to the path again, do your first works over. Amen.

79 What the trouble of it is, the devil landed up here, in Hollywood, and come through television, stripped off our women, and done everything there was, ungodly to be done. And people call it, "All right."

Brother, if you are born again, the Spirit of God will bear record that them things are wrong. You know that's true. And here come your latter rain, scatter rain or whatever it was, and call "liberation of women," and everything like that. It's a disgrace, it's the works of the devil. You ain't going to love me, after tonight, but brother, when I meet you at judgment bar, I'm going to be clean of the thing, that's one thing, sure. I'm going to tell you the truth about it.

Amen. The word *amen* means “so be it.”

80 And I can see Abimelech, then, go out, a good man, go to Abraham, take him some offerings. And Abraham prayed, and God opened the womb of everything Abimelech had. God blessed him.

81 Now, to the covenant. I’m taking too much time, I’m sure. But, just a moment, to the covenant. God said... Abraham said, “Lord...” Now, listen real

close, to you unbelievers. “Lord, how will I know?” I’m going back to the covenant, now. “How will I know that You will do this for me?”

82 God told Abraham, said, “Come out here, and bring Me a—a she goat and a—a heifer, of three years old, and some turtle doves, and come out here, and I’ll show you, and give you the covenant, show you what I’m going to do for you.” So, He takes Abraham out, and He took

the—the animals, and split them in half, and laid them out, and then He took the turtle doves and throwed them in, whole. Wish we had a little more time to glean on that.

83 Look. Why did He split the tur-...everything but the turtle doves? Why did He split everything but the doves, and the young pigeons? Anyone knows, anybody knows, that knows the Bible, that the dove was a offering for sickness. God

split His covenant, or, His—His law from grace and divided it. Did He do it? Law was one time; grace is now. You was saved by the law, then; you're saved by grace, now. So, God split the heifer and the—the sheep, and so forth, He split that open. But the turtle doves, and pigeons, He throwed in whole, showing that this: never has God's covenant changed, about healing. He was a Healer of the Old Testament; He's a Healer of the New Testament. All the same, He did

not separate them, they're inseparable. "I'm the Lord that healeth thee." Notice, we had a little more time, to dwell on it, maybe can, when I come back.

84 Notice this, then He told Abraham, He said... Now, He caused a deep sleep to come upon Abraham. In other words, "Abraham, you haven't got nothing to do with this. I am going to do it." So, Abraham went to sleep, out of the picture. And then, while Abraham was

asleep, he looked, and there come a smoking furnace before him. Every sinner, do, and should, go to hell. And then, first thing, was a horrible darkness, death; then, a smoking furnace, hell; but beyond that, went a little, white Light. I want you to notice. God was showing Abraham Calvary, what He was going to confirm, this covenant between Abraham and Abraham's seed, forever. Oh, this very night, it's just as good, now, as it was, then.

85 And this little, white Light, which was God, went before Abraham, through death, through hell, and come up between these sacrifices, went right between each split place. God showing Abraham Calvary. Abraham...He didn't say, "If you'll do *this*, or if you'll do *that*." He showed him what He was going to do for him and his seed after him. And we are Abraham's seed. The turtle doves was laying there for the healing, salvation.

86 Now, in the Old Testament... First, men make covenants. So, the covenant, in Japan, the way they make a covenant: they make a covenant with each other, then they get a little bit of salt, and sprinkle it on one, the other one throws it back on the other one, that's a covenant.

We, in America, when we make a covenant, we reach out and shake one another's hand,

say, “Shake on it.” That’s a covenant.

87 But in the Testament times, in Abraham’s time, the way that men made a covenant, he killed a beast, and split it open, and taken the covenant, and walked up, and wrote the covenant out, what it was, then tore it in two, one, taking one piece, and one, another. When they come together, those pieces had to dovetail, just like that. And they took a oath: if they broke that

covenant, may their body be like the dead body of this beast, that was laying under them.

88 What a beautiful picture of God making His covenant with the church. When Jesus Christ went to Calvary (Who was God, Emmanuel), God ripped Him apart at Calvary, tore the covenant in two, took the body up to His right hand, and sent the Holy Ghost back on the Church. And the same Spirit (was on Jesus Christ) is in the church

today, and the same Holy Ghost that was back there, has to be the same Holy Ghost when we come together, making Jesus Christ the same yesterday, today, and forever. And today, we have the same baptism that they had on Pentecost, when our part of the covenant was throwed back. You believe that?

89 We speak with tongues, like they did; we prophesy, like they did; we shout, like they did; we praise God, like they did; we

have signs and wonders and miracles, just like they did: God's unconditional covenant with the Pentecostal church. Amen. There you are. What you scared about, then? Every Divine promise in the Book belongs to you, and you are a heir to it. Amen. There you are. See, the covenant was tore in two; God tore Christ in two. You believe that?

90 He took His Body up, and set Him on His right-hand side,

and sent the Spirit back to direct the Church in the resurrection power. And as Jesus said, “The same things that I do shall you also,” for the same Spirit, was in Him, was on the Church. And that Church has come down through the age, and here it is, tonight. Jesus was made fun of, criticized; He saw a vision, told the people the secrets of their heart, criticized. That same Spirit is on His Church tonight. It was on Peter, on Paul, on all the Pentecostal brethren, they did

signs and wonders. Jesus Christ spoke in tongues, the Church spoke in tongues; Jesus Christ saw a vision, the Church saw a vision. And tonight, they're criticized and made fun of. But what is it? It's Abraham's seed; God's unconditional covenant, give to the people. Hallelujah.

91 I'm so glad that I can say, "I'm one of them." Amen. By God's grace, I am one of them. I'm so happy that He let me see these things, my brethren, that I

see, that God... Now the only thing it is, that Abraham's seed, here, not because of your choice, but because of God's election: God chose you before the foundation of the world, and knew that this meeting would be setting right here, tonight. Before there ever was a star in heaven, God knew this meeting would be here, tonight. That's exactly right.

92 That's my Father, I'm His son, you're His sons and daughters, that's our Father. The

devil has put these afflictions on you. Deny it. He has no legal rights to do that; he's only doing it because that our unbelief permits him to do it. We have all things in Christ Jesus and now we own it: Right *now*, we're sons and daughters of God, and the seeds of Abraham, with an unconditional covenant, with the power of the Holy Ghost, with the resurrection of Christ, with signs and wonders and miracles working in the Church. Hallelujah! Brother, I'm telling

you, he's a liar, and he's afraid of the Word of God, and he's afraid of the power of God. Amen. I used to sing *The Old-Time Religion*, I'd say:

It's the old-time Holy Spirit,
The devil won't go near It,
That's the reason people fear
It;

But It's good enough for me.

93 Amen. That's right. People say, "The people are crazy." The reason they are, they haven't got

the mind of the world anymore,
they got the mind of Christ.
“Christ in you, the hope of glory,”
you’re secured, anchored away.
“He that heareth My Words,
believeth on Him that sent Me,
hath Everlasting Life.” When?
Right now. “And shall not come
into condemnation; but is passed
from death to Life.” Believe this?
Do you believe with all your
heart? Shall we pray.

The Unconditional Covenant That God Made With The People

William Marrion Branham

