This morning we will examine paragraphs 44 thru 47 of brother Branham's sermon The Unveiling of God. In these paragraphs brother Branham teaches us how that God throughout the ages has always remained same in His nature but the way or the veil or vessel is the only thing that changes.

First we will establish that God is the same and he changes not.

We read in the Old Testament in the book of Malachi 3:6 where God says, 

*For I am the LORD, I change not;*

We also read in the New Testament in the Book of Hebrews 13:8 

"Jesus Christ the same yesterday, and today, and forever."

We also read where God says he cannot lie. Titus 1:2 

*In hope of eternal life, which God, that cannot lie, promised before the world began;*

In fact not only does the Bible establish that God can not lie as we have already read, but it also tells us it is impossible for God to lie.

**Hebrews 6:13** 

*For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

So now that we have established that God changes not and it is impossible for God to lie, now let's begin reading from brother Branham's sermon The Unveiling of God and we will pick up at pp 44.

44 *Who is this great unseen Person? Who is This that Abraham seen visions? Right at last, though He was manifested in flesh, before the son came, God Himself came to Abraham in the form of a man, at the end time, manifested. He saw Him in a little Light one time; he saw Him in visions; he heard His voice, many revelations; but just before the promised son, He saw Him in the form of a man, and talked to Him, and fed Him meat and drink. See? Notice, God Himself veiled in human flesh.*

Ok, so let's establish what he is telling us here by the Scriptures. Because brother Branham tells us that God spoke to Abraham audibly, and also in visions, instructing him where to walk and when to begin walking.
Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Now, notice that God had given commandment to Abram, but Lot followed along even though the command from God was not for Lot, but He had spoken only to Abram.

Now, God does not speak again to Abram until he and Lot finally split up. So while Abraham went into Egypt he went through some trials, but the Lord did not talk to him during those trials, but we do see the Lord speaking to let's see the next time God speaks to Abraham. God speaks to Pharaoh, but not to Abram.

Genesis 13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

But I want you to notice, Abram called on the name of the Lord God at the same place he called the first time when he had heard from God, but this time God does not his calling out to Him. So we must ask the question why? Why would God answer one time and the next time not answer. What is different this time than the last time. If God changes not then why does he not answer the same man this time when He answered him the first time.

Now, I am sure this same scene has taken place to some of you during the course of your walk with the Lord as well. How many have ever gone to God about a certain thing or certain need in your life and God not only heard your prayer but He answered it in a very clear way so that you knew without any uncertainty that the answer was from God. Ok, and how many of you have gone back to God on a different occasion in the same way you went to him before but that time God did not answer your prayer?

Now there is a principle here that we must see if we are going to have a true Father-Son relationship with God as our Father.

The Apostle Paul said in 2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

So God wants for us to walk alone with Him, and to totally separate ourselves from all unbelievers that will hinder our walking with him.
Notice before he calls for our separation in verse 17 he says beginning at verse 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath right-wise-ness with un-right-wise-ness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (thats an unbeliever) 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

So from Genesis 13:4 until Genesis 13:14 we see that Abram new that God did not answer him, and he wasn't so dull spiritually that he didn't know why. He knew for certain why God was not hearing his prayers. And so for the next 10 verse we see Abram getting right with God by separating himself from Lot.

So let's go back again and pick up at verse 4 and see the scene again. Genesis 13:4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

And as I mentioned before, there was no answer from God. And so let's see what happens next.

5 And Lot also, which went with Abram, had flocks, and herds, and tents. 6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

Now, many times we see throughout Scripture that when God holds back from answering a man, strife soon ensues. We saw it first with Cain, and how God did not accept his prayers and sacrifice and soon after strife came between Cain and Abel. Again we see the same thing take place when God would does not answer the prayers of King Saul, and how Saul then begins to strive with David. So this is not an unusual thing to see. For when God holds back from his servants it is for a good reason, and the servant finds himself walking in darkness with no answers. This causes men to get tense, and the tenseness leads to strife.

And so we see it was no different with Abram. 7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. 8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren. 9 Is not the whole land before thee? separate thyself; I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

Now, look, it did not matter which way they went, but the object was to end the strife there had to be a separation. And so Abram gave his nephew Lot the first choice of which way he wanted to go, and Abram would take what was left over. It didn't matter to him if he got the raw end of the stick, the main thing was to end the strife.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.
So Lot looks out and sees that the plains of Jordan were plush and well watered and the grass was thick and plenteously rich to feed his cattle upon. He must have thought Abram was not too good of a negotiator because he gave him first choice and he took the best.

But there was a third party in this negotiation, and that was God. And Abram knew that as long as he let Lot tag along God would not bless him. So it mattered not if he gave Lot the first choice and knowing Lot would take the best place for his cattle and would leave the worst for Abram's cattle. But Abram knew there was a third party that had to be considered, and that was God and He wanted that relationship with God more than he wanted the good grass for his cattle.

From his sermon **Forsaking all** 62-0123 P:49 Brother Branham said, "And God never did bless Abraham until he totally obeyed Him. Abraham wanted to take his daddy along. And the old man was a fly in the ointment all the time. Finally he died. Then Lot, there was strife and everything. And then, as soon as Abraham fully obeyed God and separated himself, and let Lot go on down there in the good lands, wherever he wanted to go, down in Sodom, then God appeared to Abraham, and said, "Lift up your eyes. I give the whole thing to you." Abraham was the one who separated. He was the one who separated all to follow God. And he is the father of faith. He is the one that we believe to be the faithful one. The promise was made to Abraham and his seed. We being dead in Christ are Abraham's seed, heirs with Him according to the promise.

And from his sermon, **Jehovah Jireh** 57-0326 P:38 brother Branham said, "Notice. Now, and when Abraham started out, and he got going into a strange land, and finally by and by he didn't separate himself, and Lot begin... Trouble raised up. And God never did bless Abraham until he separated himself from Lot. When...And that's the reason today... Church, may I say this with the heart of a minister of Christ; that's what's the matter with our church today, at our churches. We've got to absolutely separate ourselves from the things of the world. And as long as we're still hanging on to little old things of the world, God will never pour out His blessings and bless us the way He wants to, 'cause He can't do it. That's right.

Notice what he said, God can't do it until we totally separate ourselves from everything but our relationship to Him. That's why we don't see John 14:12 amongst the end time believers like we ought to see it. That's why we don't see the sons of God manifesting as sons of God. That's why we don't see sons who look to be adoptable, and conformed to the image of the first born son. Because we haven't learned yet to totally separate ourselves from unbelief. and as much as God wants to make you into conformed sons, and manifested sons, and adoptable sons, He can't do it until you have totally separated yourselves from all unbelief.

From his sermon **Jehovah Jireh** 61-0209 P:47 brother Branham said, "Now, we find out then he separated himself. And God never did completely bless Abraham until he fully obeyed Him and separated himself. And God will never bless an individual or a church, or a congregation, or a denomination, until it fully surrenders itself in obedience to God. The denomination is all right if you'd write it like this: "We believe in this, comma." But when you write up an organization, "We believe this, period. You come to this or you don't come
at all."If you read it, "I believe this, comma, plus what God will show me," then it's all right. That's right. "If I'll believe... We have... We believe this, plus whatever we can find out of God that's better." See, but you end it, "We believe this."

So we see what lot did. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

Now, notice once the separation took place God once again began to talk to Abram.

14 And the LORD said unto Abram, after that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

Now, although Abram separated himself from his nephew Lot in order to walk with God, yet he did not disown his brother. Let's continue to read what then took place. Now, remember, Lot had chosen the wealthy land, but with wealth brings people who want to take that wealth away from you.

And so we see in Genesis 14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. 3 All these were joined together in the vale of Siddim, which is the salt sea. 4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, 6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness. 7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; 9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. 13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.
And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And He blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And Abraham gave Him tithes of all. The king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, That I will not take a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

So God blessed Abram and this time God Himself came down and had communion with Abram taking the bread and wine.

Now, in continuing on in our study we saw where God spoke to Abram, then until Abram separated himself from Lot, finally God could bless Abram. And then we find in chapter 14 that God appeared to Abram as Melchizedek King of Salem which is King of Peace. And now we find in the next chapter 15 that God communicates with Abram in a vision.

Genesis 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be! And he believed in the LORD; and he counted it to him for righteousness.

Then in verse 18 we see God make a covenant with Abraham, an unconditional covenant. This was not a covenant "if you do I will do" but it was "I will do" period. In the same day the LORD made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"

Now, the next chapter, Genesis 16 we see there is a long period of time when Abraham does not hear from God by voice or by vision, nor by appearing. So Abraham is in what might be considered a drought and during this time, it never says Abraham heard from God, but it does say he made a big mistake because he listened to his wife.
When Abraham was 85 he listened to his wife and took her servant as a wife and at the age of 86 Hagar bore Abraham a son Ishmael. Now, it is interesting that although Abraham did not hear from God, the servant Hagar did hear from the angel from the Lord.

So we see then that for about 20 years Abraham does not hear from the Lord again, and not until he was 99 years old did he hear from God.

**Genesis 17:1** And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised.

And so finally we see in **Genesis chapter 18** the Lord comes to Abraham just before the promised son comes, and God comes to Abraham as a man.

**Genesis 18:1** And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

**Jehovah Jireh 2 64-0403 P:62** But Abraham, after He'd been revealed to him now: Elohim was Who had been talking to him, now he's sitting under the oak, and here comes three Men, walking like human beings. Watch the effect of the revelation of Who God was had upon Abraham, what it did to him. After his name was changed from Abram to Abraham, he seen three Men coming. And he called the three, One, "My Lord": three of them being One. Not so with number six, Lot, he seen two coming, and he said, "My lords." Abraham's vision and revelation showed him that He was the all-sufficient, Elohim. His seed's to receive the same thing. Notice how He revealed Himself; how He made Himself known whether He was right or not. Notice, to the true believing what sign He did, what did He, happen to make him know that that was Elohim. Now, he said, "My Lord." It's capital L-O-R-D. Any scholar, you know it. Any scholar knows that's Elohim, in the all-sufficient One, Elohim.

Now, I am going to read to you several quotes of which there are many others that say virtually the same thing. Notice brother Branham's language in these next quotes.
Because he is very particular how he describes what Abraham sees in contrast to what backslidden Lot sees. So just pay close attention to his words.

From his sermon, Abraham's grace covenant 61-0317 P:59 he said, "Notice, He changed his name, and then give him a sign that the end was at hand." Abraham then went out, set one hot morning in the tent door, about up around noontime, and he looked and he saw three Men coming. And Abraham knew that there was something strange about them, so... run out... Somebody said the other day, a converted Jew, said that them three men was Father, Son, and Holy Ghost. Nonsense. He didn't say, "My Lords." as a heathen, he said, "My Lord." Lot was the one called the two Angels, "Lords." The backslider down there, shows exactly where that same class lives today, make God four or five different people. God's one God. Right."My Lord," said Abraham. Lot said, "My lords." for two of them, but there's three of them there. And Abraham recognized that there's one God in them. "My Lord." Look at it. And remember, it wasn't little "lord," here, it was Elohim, "My Lord." Elohim, Jehovah, walked up to the tent. Oh, listen to this. Everybody was trembling. And the first thing you know, first thing you know they set there and started a conversation. (Wish I had time to just stress it. You just read it in the 18th chapter.)

Notice what he said, "Lot was the one called the two Angels, "Lords." The backslider down there, shows exactly where that same class lives today. Those are not my words, those are the words of a God's vindicated prophet. Why would brother Branham hit that so hard? Do you believe that was "Thus Saith the Lord"? Sure it was. Moses taught one Lord, Jesus taught one Lord, Paul Taught One Lord, and William Branham taught one Lord. The doctrine of One Lord is "Thus saith the Lord", anything else is false doctrine. But people always get messed up by the vessel, and that is why brother Vayle and myself have hammered so much on getting your eyes off the vessel or veil. With the veil they say there are two, when there is only One.

And then in his sermon Super sign 63-1129 P:57 42 brother Branham said, "Let's just look and see what the super sign was. There was a Man came up, three of Them. And did you notice, when--when Abraham saw three Men coming, he went out, and he said, "My Lord, will You pass by me? Come in and set down. Let me fetch a little water and wash Your feet. And take a morsel of bread, then go about Your business." He saw three coming and called the three One: "Lord."Lot, the church nominal down there in Sodom, he saw two coming, and he said, "My lords."Abraham knowed these three are One. There's actually only One of them. Watch, two of them went down in Sodom, and the One stayed with him. He said, "My Lord." Notice the One that stayed with him; Abraham, being a type of the called-out, not in Sodom, the elected for that hour...Now, remember, the Gentiles were fixing to be burned just like it is now. The Gentile world is to be destroyed by fire. We know that.

Notice here he says. "Lot, the church nominal down there in Sodom, he saw two coming, and he said, "My lords."Abraham knowed these three are One. There's actually only One of them. Again those are not my words but a vindicated prophets words. So why do you think Br. Vayle said "Two Lords is a fallacy". Because Fallacy means is false. Again they are looking at the vessel, and not the one using the vessel.
And you will never see God as a vessel, you have to look beyond the vessel. Every time God used a vessel the people focused on the vessel and missed seeing God because of the vessel.

Again from his sermon Jehovah Jireh part 2 62-0706 P: he said, "One day the sun come up real hot one morning, Abraham was setting out in the shadow of his tent there by the oak. And he looked down; it must've been along about eleven o'clock, and he seen three Men coming, walking up, dust on Their clothes. And Abraham run out. There was something in his heart that made him feel real good, and he run out and fell down at Their feet. And watch; he said, "My Lord." Isn't it strange? Three of them; but "My Lord." Look at Lot. When two of them went down there, just two of them, he said, "My lords." Lot called them, "lords." Abraham... Lot called, two, "lords." And Abraham called, three of them, "Lord: My Lord." Amen. Oh, the time is at hand. Notice, he said, "My Lord, if I've found grace in Your sight, come by, set under the oak. Let me bring a little water and wash Your feet, and take a morsel of bread. For this is only the reason You've come by to see me." They walked over.

Now, as I said, these are the words of a vindicated prophet and I could show you many more quotes that are very similar. And why do you think this vindicated prophet hammered that so many times? Huh? There was a purpose my brothers and sisters for every word that Prophet spoke under vindication. Because people miss God by what he is veiled in.

Jesus Christ the same 55-0806 P:15 Now, sometimes today it's been said amongst many believers, they say about certain things, "Oh, that's against my faith. Our faith don't teach that." There's only really one faith; the Bible said so. One Lord, one faith, one baptism, one God, and there's one faith and that is the faith of the Lord Jesus Christ.

God's only provided place of worship 65-1128M P:114 You see Who the door is? Where did God put His Name? In Jesus. How do you get in His Name? How do you get in there? By being baptized in there. How by? Water? By Spirit: one Lord, one faith, one baptism, that's Holy Ghost baptism. The water baptism just put you in fellowship with the people, that you recognized that you have accepted Christ. That's the True. But it's Spirit baptism. I can call the Name of Jesus over you and baptize you; that doesn't make it so. But when once that Holy Spirit really genuine Word comes into you (the Word, Jesus), then, brother, the message is no secret to you then; you know It, brother; It's all lit up before you.

Notice that brother Branham clarifies this one baptism as "Holy Ghost Baptism". Most people look at water Baptism and Holy Ghost Baptism as two different baptisms. Paul said One Baptism. One Lord, One Faith, One God. One Not two, two, two, and two, but one. And brother Branham said the one Baptism is "Holy Ghost Baptism".

Br. Branham clarified that again in his sermon, Anointed ones at end time 65-0725M P:186 "now as Jannes and Jambres withstood Moses, so will these reprobates..." Reprobate mind concerning The faith, not a faith, the Faith. One faith, one Lord, one...?... You can't have one faith without believing in one Lord. You can't have two baptisms, not one for the Father, and Son, and Holy Ghost. There's one baptism, Jesus Christ. That's right. See? False baptism...
So again, these are not my words but they are God's Words spoken first by the apostle Paul and then William Branham vindicated prophet of God who was concerned that at the end time men would be reprobates concerning "the faith", and he said, "Reprobate mind concerning The faith, not a faith, the Faith. One faith, one Lord, one...?... You can't have one faith without believing in one Lord.

Now, if it doesn't line up with the Spoken Word of this hour and the Written Word from Genesis through Revelations, I'll have to answer for that. And that is why I teach the way I do, Showing you in red the scriptures and how they line up with the quotes in blue and you can see for yourself that the prophet and the Scriptures all teach the same thing, because on that day when we stand before the great Judge, I can say, "here Lord, all 3,660 of my sermons are in print, and in my voice and on video, and I've placed them on the internet for everyone to see that I have been faithful to say only what the tapes say, and Your Bible says.

Show me any living minister who has done that. Anyone who wishes may comb through them and find that not one time have I said anything of my own compulsion, or my own personal little conclusion, and believe me they've tried but every time they've tried to say I'm off they end up quoting me in quoting brother Branham or the scripture and then they say I am off the word, because it doesn't fit their own theology. And that is only possible in their own minds because they do not believe what the prophet and Bible teach.

As I said, I have 3,660 sermons on the internet 2,192 are in English and another 1,366 translated into foreign languages, and another 100 plus mission trip sermons where various languages can be heard and all my sermons are readable and have been searchable, and then in audio also, and this doesn't include nearly 1,000 sermons from 1982 to 1990 that we have not posted yet because of lack of time. That's over 4,660 sermons my brothers and sisters and I've not changed my preaching nor my doctrine in all those years except to hone in more and more with what the prophet taught, and making the correction to John 14:12 from looking only at the greater works to all works small and great. Over the years if they had read along with my preaching they would have realized I was only quoting either Scripture or the Prophet, and I've done that my entire 44 years that I have been preaching, 36 of that as pastor of this church. It's only been since 2012 that I've placed the text up on the screen for you to follow along with me as I read.

I know some brethren like it better when I preach than when I teach, but I'm too careful to stay with the Scriptures and quotes, because I don't want to be found guilty teaching my own idea on anything.

So now, let's get back to Genesis 18:4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. 8 And he took butter, and milk, and the calf
which he had dressed, and set it before them; and he stood by them under the tree, and they
did eat. 9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the
tent. 10 And he said, I will certainly return unto thee according to the time of life; and, lo,
Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.
11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with
Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After
I am waxed old shall I have pleasure, my lord being old also?

Now, noticed he said I will return you to the time of life" I will do it. Not I will return unto
thee and ... but "I will return unto you the time of life." Or "I will return you unto the time
of Life."

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a
surety bear a child, which am old? 14 Is anything too hard for the LORD? At the time
appointed I will return unto thee, according to the time of life, and Sarah shall have a son.
15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou
didst laugh. 16 And the men rose up from thence, and looked toward Sodom: and Abraham
went with them to bring them on the way. 17 And the LORD said, Shall I hide from
Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and
mighty nation, and all the nations of the earth shall be blessed in him? 19 For I know him,
that he will command his children and his household after him, and they shall keep the way
of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that
which he hath spoken of him.

Now, brother Branham explains this in his sermon, Feast of the trumpets 64-0719M P:41
where he said, "But the One that stayed and talked to Abraham, that Abraham called
Elohim, the Almighty (Genesis 1, God; "In the beginning God," Elohim, -the all-sufficient
One, the self-existing One, Abraham called Him Elohim) and He set down and eat with
Abraham; He drank; He was in human flesh. And watch the sign that He give Abraham.
Now, they were looking for a coming son, a promised son, Isaac. Twenty-five years, on a
long journey, they had looked for it; but they were at the end of the journey. God had
appeared in many forms, as He has through the church ages, and Lights, and so forth (as
He spoke to Abraham), and by voices. But just before the coming son arrived (Now, we've
been through it, and you know I'm just rehearsing to get this to you, that He changed the
body of Abraham and Sarah, immediately after this, so they could receive the son.), notice,
the last sign that they got before the son arrived, was Jehovah talking to them in the form
of a man. And how they knewed this was Jehovah, because He said, "Abraham (not Abram;
just a few days before, God had changed his name.), where is thy wife Sarah (not S-a-r-r-a,
but S-a-r-a-h, 'princess')?"And Abraham said, "She is in the tent behind You." And He said,
"I (That's a personal pronoun.)--I will visit you according to My promise at the time of life.
(The next twenty-eight days something's going to happen to Sarah.)"And Sarah, in the tent,
smiled in herself and said in her heart, "How could this be, seeing I'm old, and have
pleasure with my lord, who is also old, Abraham?"And the Angel or the Man said, "Why
did Sarah say that in her heart?" in the tent behind Him. "Why did she say these things
cannot be?" See? A Man in human flesh like a prophet, yet It was Elohim, discerning the thought that was in Sarah's heart behind Him.

And from his sermon God is his own interpreter 64-0205 P:33 he said, "But remember, there was One who stayed up there with Abraham, another Man, not them two that went down there like a modern evangelists that went down there to preach. Notice, there was One stayed up there. Two went down that way, and One stayed here with Abraham. And the One that stayed with Abraham give him a sign. Now watch, his name had been Abram, and his wife had been Sarai just a day or two before that. God had appeared to him and told him, "I'm changing your name now from Abram to Abraham." (See, G-r-a-h-a-m is six letters, man.) But A-b-r-a-h-a-m is seven, seven letters; h-a-m, ending with a h-a-m. Now, up here in the Church spiritual, there was One up there to Abraham, and notice what He said. He said, "Abraham (not "Abram"), Abraham, where is thy wife (not S-a-r-r-a), S-a-r-a-h? Where is thy wife Sarah?" Watch what he said, "She's in the tent behind You." And He said, "I'll visit you. I'm going to visit you." See that personal pronoun, the One, according to the promise that He had made. That was God. He said, "I'm going to visit you." And Sarah (in a way that we'd all understand) laughed up her sleeve to herself, she said, "Me, an old woman, hundred years old, my lord (which was Abraham) old also, past time of life of that as young folks." Said, "Why, we could not have pleasures like that anymore; I'm old and he's old." And said, "We couldn't have that." And said, "How? These things couldn't be." And the Man (God in human flesh) said, "Why did Sarah laugh and doubt, saying these things?" in the tent behind Him.

Let us pray