
ABRAHAM AND HIS SEED AFTER HIM



. . . be seated. So glad to be here in Chicago again, to, in this great fellowship with the Full Gospel Christian Business Men, and the fellowship of the people, and to have with me, as helping me, and one of my great associates, and brother, Tommy Hicks. And we're under the great expectations this week, for the Lord to do great things for us. And I hear that they've been meeting preceding this meeting, and it's looks like that there's been some great things accomplished, and we are expecting a greater, as we go on towards the end time.

² And now, we're to be here through next Sunday afternoon, I believe that is right. When Brother Carlson just made the statement that these ministries, what they have to go through to make them ministries, how true! And Brother Joseph standing by me, he said, "Well," he said, "if you're not a soldier, you're not shot at." So I thought that was pretty well placed, that—that is right.

³ And as the battles rage, why, you become a real target, so there's only one thing to do, put on the whole armor of faith, stand true to God, and march forward, that's all. God's army does not retreat, it goes on. Many of them drop off to the side, and start *this, that*, or the *other*, but the army of God marches forward, we're going right on and on.

⁴ Now, this week. . . I sent Billy over about three o'clock, or two-thirty, and he said, he stayed around till three and he found two people wanted a prayer card, said that was all. So, they give out we'd be praying for the sick, now, if, perhaps, Brother Hicks has got a great ministry of praying for the sick, and he's probably already did that.

⁵ And if, along through the week now, I'll have Billy over here, around about six o'clock every afternoon, or something like that, to give out the prayer cards, if anybody, when we get some people that wants to be prayed for, Brother Hicks, and I, and the other brethren, will be to pray for the sick all through the week; and we're expecting God to answer our prayer.

⁶ In all these years, now about fifteen years on the field around the world, I have never healed anybody in all my life, but I've sure had some marvelous answers to prayer, that God has healed the sick, lame, blind, and afflicted, till it's really been, to me, one of the. . . a thrilling full-packed life to me. If I should be called this afternoon, I'd be thankful

to God for letting me know one thing: Jesus Christ is my Saviour, to know that He lives now, and He is not dead but is arisen, and alive for evermore.

⁷ And now, this afternoon before we approach the Word, in that I want to make this statement, if you'll excuse me just a moment for stopping. I want to try to make my messages this week, a little shorter than usual. I've got a name of preaching anywhere from one to ten hours, or something like that, but I'll try to make it about thirty-five, forty minutes this week, the Lord willing. So, people, most of the people I know, I think, are all the way from the south side, I think that's right, down *that* way, south side, and so—so you can get back in time, be back for the following service.

⁸ Now, before we approach the Word, let us approach the Author, by prayer, while we bow our heads.

⁹ Our Heavenly Father, we are grateful to Thee for the privilege of assembling together, on this rainy afternoon, in the Name of the Lord Jesus, once more this side of His coming, believing that someday we'll assemble our last time, until that great general assembly will be called in Heaven. May our names be written plain and clear, washed in the Blood of the Lamb, that we can answer at the roll call, at the Wedding Supper. That's why we're here today, Father, is to prepare our hearts for that great event.

¹⁰ We pray that You forgive us of our shortcomings, our mistakes, the things that we have did and said, that was not right. Just remember us, Father, that we are human and subject to all kinds of mistakes. And if we didn't have Thy promise of Thy grace, we would all be lost, but it's through Thy grace that we stand today as soldiers, believing by faith, that God has saved us from a life of sin, and from a Eternal punishment, in the world hereafter.

¹¹ We ask now that You'll remember all of our efforts, You know why they're put forth, You know why we're here, You know what I answered Brother Carlson that night on the phone, "Yes, I feel led." Now, Father, the rest is in Your hands, do with us as You see fit. For we present ourselves to Thee with Thy Word, in the Name of Jesus Christ. Amen.

¹² Over in the Book of Colo- . . . , uh, Galatians, rather, for a text this afternoon, I want to take the subject from the 3rd chapter of Galatians, and the 29th verse.

For if ye be in Christ, then are ye Abraham's seed, and are heirs according to the promise.

¹³ And now, I'm approaching this subject, this afternoon, the third time that I have, in the last two months, that I have preached on this subject. Because I did this is because thinking that—that if we did

not have a healing service, I could dedicate a little more time to this, because, to my opinion, it's one of the great, outstanding messages for this hour that we're living in.

14 First, I would just like to ask this question: How many are here that are Christians, born-again Christians? Raise your hand, all over the building, everywhere. I believe it's one hundred percent, everywhere, born-again Christians.

15 The—the custodian would, you know, I'm not one of these spotlight preachers, and I would, if you would turn those big lights out, if it . . . if we can do it, I'll appreciate it very much. I—I don't like these, what they call lime-lights, and different kind of lights, I just like the Holy Spirit-Light, is about the only One that I can think of, and these others kind of upset me a little.

16 And so now, this afternoon, I, you have your Bibles, and, maybe, a pencil and paper, I would like for you to write these down, and study them after the services is over, and in the coming week. Now, I believe we're allotted here till about what time do . . . ? Till six o'clock. That'll let me get one-third of it finished. And so, then a little later, maybe we can go into it a little better.

Now, thank you, sir. That's very, very fine. Now you look better.

17 I—I want to take this subject, or the, draw from this subject the context I hope to be this: *Abraham And His Seed After Him*.

18 Now I would like to make . . . I believe these are speakers on each side here. And I want you to be sure to keep these in mind. And I'm going to . . . I got two pages of Scriptures written out here, that I would like to refer to these Scriptures to you, because that I truly believe, with all my heart, that we're living just in the afternoon of time, of the evening Lights going out, and the—the coming of Christ is at hand. And I believe substantially, and Biblically I can prove that by the Scriptures, beyond any shadow of doubt, that we're at the end time.

19 Now, whether I can satisfy you with it or not, I do not know, but to me, it certainly satisfies me. And being not efficient in education, therefore I approach the Scriptures from the standpoint of a type, and more like a typologist, to type what has been, what will be, because we know that the Scriptures each have a compound meaning. That, like in Matthew 3, it said, "Out of Egypt I have called my son," now, if you'll run that reference back, you'll find out that it meant Jacob, His son, and also Jesus, His Son.

20 So in typing, we see where the Old Testament types the New, and all these different shadows and types, like the—the moon and the sun is a type of Christ and the Church. And as the sun goes down, the moon gives light in the absence of the sun, just like as the Son left the earth

to go into Glory to the Father, then the Moon, the Church, gives the Light. And how the moon gets its light is reflecting the sunlight to the earth, for a lesser light.

²¹ And all these things, it may seem more like a baby-form for great theologians, but I don't believe I'm talking to too many of those, and if—if I am, then you excuse my illiterate way of trying to present it. But I would ask that you would search it thoroughly before you rudely disagree it.

²² Now to Abraham and his Seed, I'm going to take on this side over *here* to be Abraham, take on *this* side, like this speaker, his Seed after him. Now, *this* speaker here represents Abraham, and *this* speaker represents his Seed after him.

²³ Now, the Bible said, over here in—in Galatians 3:29, “And if ye be Christ's, then are ye Abraham's Seed, and—and heirs according to the promise.” Now, we all will agree that the promise was given to Abraham. And we've often wondered, and I have approached this text in another angle than what I'm intending to this afternoon. I've approached it in the way of faith for the Church, the believers, and so forth, to build faith on healing, but being this afternoon, they didn't, no one, for the cards, then I thought it'd give me a time to explain this, while we had a chance.

²⁴ Now, Abraham, I want the congregation to say it with me, all the—the class, that I will call you, to say it with me, on *this* side is Abraham, “Abraham and his Seed after him.” Now, the promise was made to Abraham, and (conjunction that ties the sentence), Abraham *and* his Seed after him. Then the Scripture said, “If ye be in Christ, then ye are Abraham's Seed.” Is that right?

²⁵ Now, how do we get in Christ? The subject starts on this: How do we come, Christ? It's when we are, become Christians. How do we become Christians? When we are filled with the Spirit of Christ, then our life is governed by the Life of Christ, which is in us.

²⁶ Now, like if a vine brought forth, a—a grapevine, it—it brings forth grapes, and a watermelon vine brings forth a watermelon, then if Christ be in you, then the life that Christ lived, and the works that Christ did, you'll do also. He said so in Saint John 14:7, or :8, I believe it is, it said, “The works that I do shall you do also. He that believeth on Me, the works that I do shall he also, and more than this shall he do, for I go to the Father.”

²⁷ Now, promise made to Christ, or, to Abraham, and his Seed, and we being in Christ are Abraham's Seed. Now, how do we get into Christ? Do we get into Christ by a profession? No. Do we get in it, to Christ by joining church? No. Do we get into Christ by water baptism? No. How

do we get into Christ? First Corinthians, the 12th chapter, said that “By one Spirit we are all baptized into one Body,” which is the Body of Christ. By one Spirit we’re all baptized into one Body, and become members of this Body.

28 Now, we remember that by this Holy Spirit we are brought into the Body of Christ and free from the judgments of God. We cannot come into judgment after you are in Christ, because Christ took the judgment for you. He stood in the place, just like Adam. In the beginning Adam was not deceived, and Second Timothy tells us so, said, “Adam was not deceived, but Eve, being deceived was in the transgression.”

29 Now, Adam was not deceived, he knowed exactly what he was doing, but Eve was deceived, she thought she was doing what was right. Satan give her about ninety-five percent pure Gospel, and the other five percent was enough to throw that off. So we’ve got to be, not just part Gospel, we’ve got to be full Gospel. We got to have the entire Word, for the antichrist is a part Gospel preacher, we know that, and his works are part Gospel.

30 Jesus said, in Matthew 24:35, that the antichrist, in the last days, would be so close like the real Christ, till it would deceive the very Elected, if it was possible. I heard our Brother Billy Graham say a few days ago, in a message, that the antichrist had already deceived the Elected, but that isn’t so. Brother Billy, I, not disagreeing with a great evangelist like that, but they cannot (*If* it was possible, but it’s not possible.), because the Church was elected to Eternal salvation, and there’s nothing can separate Them, They are Christ’s, and that—that’s it. They’re in the Body of Christ, and nothing can separate Them. And that’s part of the subject this afternoon.

31 Now, we’re going to approach and find out what Abraham was, and then what his Seed would be after him. And now, I’d like to say this now in regards: The first Church that, Christian Church, that was established, was established in Jerusalem on the Day of Pentecost. Every theologian will have to agree with that, every theologian takes their church back to that time; the Catholic church. And it’s true, the Catholic church begin on the Day of Pentecost, exactly right.

32 But on down in about two hundred years after, three hundred years later, they got away from that, and become into an organization. And then they organized a great, universal church, which *Catholic* means “universal,” and from that they begin to have a apostolic succession, and bring up another man to take Peter’s place, and popes, they begin to call them after bishops, and on and on. And they actually begin at Pentecost, that’s right, ’cause all Christendom begin at Pentecost.

33 Now, the thing that I wonder, if all we believe that we begin back there, then why are not we doing as they did back there? Why haven't we got the blessings of God upon the Church as they had then? let us be Catholic, or whatever we are. Then why haven't we got the same Spirit, moving and doing the same works that they did back there? Is it because we get a little *something another*, and settle down on it, and make a doctrine out of it, and a period, and organize it, and let it go like that, and then we say, "*Here we are!*" God moves right off and leaves us.

34 That's just what He did to Catholic, Lutheran, Presbyterian, Baptist, Methodist, and Pentecostals, and on and on, He's done the same thing. And He'll continue to do it, when you draw a line and say, that "Well, we're going to group ourself together, and separate ourself from the rest of them." The Bible said they'd do that in the last days, seemingly not having the faith. And that's right. We want the faith that was once.

35 Now, we begin there, and know that that was the beginning of the Church, and that, mainly, in the beginning was all Jews. After the Jewish people evangelized, then it went into the Romans, and to the Greeks, and so forth, and started, but the reformation come in the, back in the early fifteen hundreds, and there begin, the Christian church, begin to organize itself, or get itself together, and we're living in the last church age now, the Laodicean, according to Scripture.

36 Now, *that* is the Abraham, *this* is his Seed after him. Now, turn if you wish to, to Genesis 12, and we begin where God called Abraham. And now, the first thing I want you to know, that when God, in Genesis 12, called Abraham, it was by election. It wasn't because Abraham was good, it wasn't because Abraham deserved it, it was because that God chose Abraham, not Abraham choosing God, it was God choosing Abraham. And that's the way He calls his Seed, too, not what you want to be, "not him that willeth, or him that runneth, but God that showeth mercy." Is that Scripture? Certainly. It's not what you want to be, it's what God has chose you to be.

37 Abraham and his Seed after him, not *seeds*, now, *Seed* after him, now, the promised Seed. Now, we find out that when God called Abraham, it was by election. I've heard people many times say, "I sought God, I sought God." No, I differen with you. You never did seek God, God sought you first. You never seek after God, it's God seeking after you. It's you that will not surrender to God.

38 It's just like what if you could tell the hog, in the hog pen, that—that he shouldn't eat slop. If he could speak, he'd tell you, "Why, you

tend to your own business.” See? Until his nature is changed, then he’ll always remain a hog.

³⁹ You always remain what you, a sinner, because you’re borned in sin, shaped in iniquity, come to the world speaking lies. And you’re a sinner by birth. And, look what Adam did, as soon as he become a sinner, he never tried to seek God, it was God seeking Adam. He really represented the human race right there, when he hid hisself behind some fig leaves, that he made hisself, like most people do today, “I belong to the church, and I’ve got my fig leaf apron on.” But it was God seeking after the, Adam, and not Adam seeking after God.

⁴⁰ It should have been Adam screaming, “Father, Father, where art Thou?” Instead, it was God saying, “Adam, Adam, where art thou?” And that’s the same thing today, so there’s just not one bit of goodness about us, that we could say we had anything to do with our salvation. It was God calling us by election.

⁴¹ Now, I want you to keep in mind, of three. All times there’s three classes of people on earth. They came from three races of people, they came from Ham, Shem, and Japheth. We know that Peter on the Day of Pentecost, when Jesus had give him the keys to open the Gospel to the Jews, then to the Samaritans, and then to the Gentiles, that was, finished it. According to Scripture, all the races of the earth come from those three boys.

⁴² And now, there’s three classes of people that always is in every congregation, made up everywhere, wherever you find them, that’s believers, make-believers, and unbelievers. You find those three classes of people in probably every church there is in the world, is make-believers, and unbelievers, and believers.

⁴³ Now, Abraham, called by grace, now, God didn’t say, and notice, God when He called Abraham, He didn’t say, “Abraham, *if* you will do a certain thing, I will do a certain thing.” He said, “Abraham, I have already done it. Not what you did, what I did!” What God did, He said.

⁴⁴ Now, when He made a covenant with Adam, “If you’ll not touch that tree, you’ll live forever,” Adam broke it. Moses and them, “If you keep the commandments, I’ll—I’ll do *so-and-so*, if you break the commandments, I’ll do *so-and-so*.” When God makes a covenant with man, man breaks his covenant with God. But so that the Elected, the Church, the elected People, the called-out, separated group of People would be sure to be saved, God called them by His grace.

⁴⁵ Not that God would say, “I choose *you* and condemn *you*.” Never. But if He’s infinite. . . How many believes He’s infinite? Well, then He knowed from the be- . . . He knowed from the beginning what the

end would be. That's what the Scriptures says, He's omnipresent, omniscient, omnipotent, and infinite.

46 Now, if He's infinite, by His foreknowledge, He knew who would come to Him, and who would not come to Him, He knew who would be saved and who would not be saved. That would certainly clear up Romans 8 and 9 for you, if there's any question about God, whether He calls His children by election or not. For there, Paul speaking of Esau and Jacob, before either child was born, not even knowing what was right or wrong, God said, "I love Jacob and—and hate Esau," before either child had a—a—a way to even make a choice. But God knew from the beginning what Esau was, He knowed what Jacob was.

47 And God knowed in the beginning what you were, and what you are not. So, therefore we cannot be nothing but what . . . If we cannot be like somebody else, let's just be what God made us, that's all we can do. Anything other from that, it'd be hypocrisy, we'd be a hypocrite, so we do not want to be that, it'd be better, be an infidel than to be a hypocrite. Let's be just what we are.

48 And all these things has to—has to operate together to make the great wheels of God go on, and not one thing is going wrong, I'll guarantee you that. Everything. . . You think the devil could ever conquer God? My! Certainly not. So he cannot. God, everything's, making it work together for the good to them that love Him, He's just making everything pull right in exactly right. The only thing He has trouble with is jerk us back in line, where we ought to be, that's where God has His trouble.

49 Now, He called Jacob, not, uh, called Abraham, pardon me, by election and by grace, and give him Eternal Life, and told him He'd come to him in an old age, he didn't have to do one thing about it. Only thing, it was by grace, and that's exactly the way the Church is called today, is by grace are you saved through faith, and we know that's right.

50 God called the Church by His grace. If it wasn't, today, for the grace of God, you'd be out here in the rain watching a ball game somewhere, you'd be out here on the highways running around, you'd be in a barroom somewhere, be out with some man's wife, or some woman's husband, you'd be a, out in the world, but it's by the calling and grace of God, that He's changed your minds, made you new creatures in Christ Jesus, and our soul looks up to Him, today, with expectations of His coming.

51 Therefore over in Colossians we find, Colossians 3, it said, "Don't lie to one another, and all these things that you used to do, lay them things aside, no malice, no strife, and everything and love one another."

For our life, we are dead, our life is hid in God through Christ and sealed there by the Holy Ghost. And when Christ, which *is* our Life, shall appear, we shall appear with Him.” Oh, what a—a man . . . What it could do to a man or woman that has that hope living in them today, to see that we’re in the last days, and know that our Life, Christ, when He appears, we will appear alive with Him! Amen. We have the Earnest of it now, by the Holy Spirit.

⁵² God called Abraham, and notice, when God called Abraham, He called him to separate himself from all the rest of the unbelief. No matter how religious they was, how pious they was, how nice they was, He called for complete separation. And God, when He calls a man, He calls him to complete separation, if he is the Seed of Abraham, to separate yourself from the things of the world, from this modern life.

⁵³ Oh, the ministers, today, are having such a time with get their people out to prayer meeting on Wednesday night, they—they love television programs, and—and they love amusement. Sunday, they don’t want to come to church on Sunday, many of them. They tell me, the ministers, that the church pews are empty, emptying out, because that people are beginning to go . . . The world offers so much class, and so much *fancy*, and—and tinsel upon the things of the world, and the people fall for that.

⁵⁴ Now, that shows that at the beginning, they had nothing to start with. For if you love God, I . . . you can’t, you couldn’t wire you away from church, they couldn’t chain you away from it, they can’t hide a believer from God.

⁵⁵ He, in his heart, oh, he might be all deceived. Now, there’s many people that actually think that they’re right, but if you’d just stop and watch your life, you’d see they’re . . . the Spirit of God isn’t in there. If it doesn’t cope with this Bible, then there’s something wrong with the experience that you have. So you must come back and line up with the Word to see if the Life of God is in you.

⁵⁶ If you love the world better than you love prayer meeting, if you’d rather watch a television program than to pray, there’s something wrong with you. If you’d rather take a Sunday afternoon ride instead of going to church, there’s something wrong with you somewhere, “Because where your heart is, there your treasures are also,” said the Lord Jesus. Your heart is built into it, you’re a part of it, you become a part of Christ, because you’re built into the structure of Christ, because you’re the Bride of Christ, if you love Him.

⁵⁷ Now, God called him by election, give him the covenant in Genesis the 12th chapter, now, we want to remember that, and called a total

separation from all the things of the world. Now, Abraham did not obey God. Now, I'm going to call that . . .

⁵⁸ Now, if there . . . If I speak one word here, this afternoon, that's against anybody's belief, well now, you just don't get up and go out, 'cause that shows your raising. See? But just, it . . . Let me say this: I believe if a man is a Catholic, and he's depending on the Catholic church for salvation, he's lost. I believe if a man belongs to the Catholic church and is depending on Jesus Christ for salvation, he's saved. If he's a Baptist, or a Pentecostal, and depending on the church for salvation, he's lost. If he's depending on Jesus Christ, he's saved, because by faith are you saved through grace. See, it's your—your personal faith in Christ is what saves you.

⁵⁹ And no church can save you, no organization can save you, no group of people can save you, it's Christ, and Him alone, that you're saved. And so, you must keep that in mind. So, now, if I strike a denomination this afternoon, or something that—that you belong to, please just set quiet here a little bit, till I make this point for the people, if you will.

⁶⁰ Now, we find out that justification, God called Abraham by justification, and by grace He called him, by election, he was elected, by grace he was called and given the covenant with Him. Before Abraham had one word to say whether it was right or wrong, whether he would, or would not, God called him. Is that right? Now, you read the first, the 12th chapter of Genesis, the first, about the first ten, or fifteen verses, and you'll catch it. All right.

⁶¹ Now, and then we notice that in the 15th chapter of Genesis, now that's what God did something else to Abraham. Now, how did we call the . . . ? How did He call Abraham? By faith, called him by grace, saved him by grace, justified him by grace. Is that right? How did He call the Church, Abraham's Seed? By faith, by grace, justification by grace, by faith, just as He did Abraham, so did He the Seed of Abraham after him. All that believe that say, "Amen." [Congregation says, "Amen."—Ed.] Sure. There's justification.

⁶² Now, what church would represent justification? In the first reformation was Martin Luther, who came forth preaching justification by faith, all of us know that. That young German priest, that threw the communion on the altar, and said that it was not the Blood of Jesus Christ, or, the kosher bread, that he knowed it was just the bread, and—and wine, so he—he threw it on the altar and said it represented the body of Christ. And that's the difference that separates Catholic from Protestant. One said, Catholic says, "It

is the body of Christ.” And the other said, “It *represents* the body of Christ.”

⁶³ Now, Luther said, “The just shall live by faith.” And that’s exactly the first calling of the Seed of Abraham after the hundreds of years of dark ages, to make up the Church that will go in the Rapture. Now, bear with it a minute. Now, how did He call Abraham? Genesis 12 now, by faith, justification by faith, He called the Seed of Abraham the next, which was by faith, by justification.

⁶⁴ Now, Abraham did not fully obey God. Until he fully obeyed God, God never did confirm the covenant to him. Now, in the 15th chapter we find out that He confirmed the covenant to Abraham. How did He do it? Notice, He told Abraham in the 15th chapter, you’ll notice this: That He told him to take a heifer of three years old, a goat, and sheep, three years old, and split them apart, and to offer them to Him.

⁶⁵ And Abraham taken these three animals of three years, as I told you, three separations, the three like the trinity, and so forth, the three, now, we see that he cut these open and separated them. Then he put two: a turtledove, and a young pigeon in there, he never divided them birds, because from the Old Testament to the New Testament, the blood for the sacrifice was changed. But turtledove and pigeon represented healing, for we know that was the cleansing of leprosy and so forth, for healing. And healing has always been based upon your faith in God. Then if I say . . .

⁶⁶ You say, “Healing wasn’t included in the New Testament, in the new atonement.”

⁶⁷ Well, if the old atonement had healing in it, isn’t this a better one? How could you say then it isn’t? But it’s all based the same.

⁶⁸ Like Brother Hegre, or some of these brethren not long ago, the Lutheran brethren, who told me they knowed a witch that healed the people, I said, “No, you never. You never seen no witch heal a person.” Yet, I’ve been in Africa and see them, that they go up before the witch doctor and get healed. In La Salle, Lorraine, France, there’s a place there, down at—at the, there by the, I think it’s the Seine River it is, where the church of Notre Dame, there’s a dead woman buried there, the great big place rubbed where they go there, and rub it to keep plagues off the city, this rock above this dead woman. Why, certainly. And things happen. Sure, it’s the approach. The people think they’re approaching God through that idol, people think they’re approaching God through the witch doctor.

⁶⁹ And many times, people on the fields today here in America, men say, “Just come, oh, I—I got healing.” That—that’s wrong. The good, sound Gospel teachers don’t teach it like that, they teach it as in the

atonement Christ healed you. And they're here, just as men of God, it's faith, to believe and pray for you. But when you hear somebody say, "I can heal you, I got healing, I've done *this*," that is wrong. Christ did that for you when He died at Calvary for you. That's the blessing that belongs to you. It's your . . .

⁷⁰ And these people are approaching these idols, and images, and witch doctors, and fortunetellers, and all those different things like that, they get healed because they have believed that through there, they're approaching God, and Divine healing is based upon—upon faith, if you believe it.

⁷¹ Now, that's the reason the turtledove and pigeon wasn't separated. I told you someday I could get to that, and I thought having as much as time as I have this afternoon, I would try to get to it for you. That's the reason it was not, they wasn't separated. But the others was separated, cut in two.

⁷² Now, what was God doing? To kill these animals, it taken blood, in order for the sacrifice for the cleansing of sin, there has to be a blood offering. God based that in Genesis, when man tried to build himself an organization, or some kind of fig leaf apron, and get around it, God refused to look at him.

⁷³ And God, when God once makes a—a statement, when God once says anything, when God ever once called on the scene to make a decision, that decision He makes has to stand for Eternity, because His Word is perfect. He cannot go back and say, "I was mistaken yesterday, I know more about it today." How can He be infinite and—and making a statement, and—and then have to go back on it? How? That gives us confidence in the One that we're talking about, God, He cannot fail.

⁷⁴ If God was ever called to heal a sick man, and He healed him on the basis of his faith, if another man comes on the same grounds, He's got to meet that same condition, or He did wrong when He healed the first man. Certainly.

⁷⁵ If He saved a man on the basis of faith, then how are we going to get in then upon church joining, and sprinkling, and baptisms, and so forth? It's by faith, by grace, by the power. God, by something that you was . . . something that you met God's requirement, and He called you and changed your life before you even could do anything about it.

⁷⁶ Why, there's nothing in you, you're a sinner to begin with, and there's nothing there to change, so God, by His grace, foreknew you, and called you to His ministry, and to His Wedding Supper. You see, it's nothing you can do about at all. God's grace altogether, God did it by grace. "He that heareth My Words, and believeth on Him that sent Me," not make-believeth, but, "believeth on Him that sent Me, hath,"

present tense, “everlasting Life, and shall not come into the Judgment, but is passed from death unto Life.” Amen.

77 How we going to get around that? There’s so much make-believe, going on sensations and different things like that, but when in your heart you believe it, when something has happened to you, that God did it, and God’s the only One that can do it, so God, by grace and election, put that in your heart to believe it. It wasn’t there to begin with, and you had no way of putting it there, God placed it there, and you answered the call.

78 Now, notice, in Genesis the 15th chapter, when He taught Abraham the separation, when Abraham was ready to separate himself by, from unbelieving Lot, the lukewarm church member, when Lot went down into Sodom, and—and become the mayor of the city, and built him a nice church down there, or something, whatever he did, then God met Abraham, and they offered a blood sacrifice for separation, and confirmed the covenant to Abraham. Amen. For without the shedding of blood there is no separation from sin, see, it’s through the shed blood.

79 Now, notice what He . . . what taken place, He took the animals and cut them apart. Abraham watched until the sun went down, and there was a—a deep sleep fell upon Abraham. And when he noticed the deep sleep come, that meant death, it’s due to all of us, we’re all coming there to that great, Eternal sleep.

80 Now, we noticed immediately after that, he looked before him, and a great horror of blackness and a smoking furnace. What is it? Hell. Down through the valley of the shadow of death, every man goes into hell, that’s where he belongs at, and then just beyond that went a little, white Light, that went in between each one of those cuts of flesh. Abraham having the covenant confirmed to him by the Lord God, that how He was going to take Abraham and make him a father of nations, how He was going to save Abraham and his Seed, He was making a confirmation of the covenant by the shed blood of the clean, offered animals.

81 Now, how do we make a covenant? Say for instance, Brother Carlson here, stand up, just a minute, Brother Carlson, if I was going to say, Brother Carlson say, “Brother Branham, will you come to Miami to, at the meeting?”

82 I’d say, “Well, let’s think it over, Brother Carlson.” I’d say, “Well, I believe so. All right, I’ll come, Brother Carlson. Shake.” See? That’s a covenant. “We’ll be there.” That’s right. That’s got it. See? We’ll make the covenant like that. That’s the way we make a covenant.

83 How do . . . ? You know in Japan how they make a covenant? They go out . . . We go out to eat, usually. The Japanese get a little cruse of

salt, and throw a little salt on one another, that's how they make the covenant with each other, 'cause salt is a contact, it's a savour, you see. So they throw salt on one another, making a covenant.

⁸⁴ But in the days of Abraham, you know how they made a covenant back in the eastern oriental countries then? They killed a beast and they stood between these dead pieces of beast, they wrote on the parchment, or the lamb's skin, whatever it was, and made this Jewish writing, the covenant, whatever it was. And then, they, over this dead beast's body they took an oath, that if they broke this covenant, let them be cut to the pieces, like this dead beast was. Then they took the skin and tore it apart, and one kept one piece, one kept the other piece. And then when this covenant was brought back, or, when the covenant was brought to its fullness, then these two pieces had to be dovetailed together, and made that skin and them letters meet, letter by letter.

⁸⁵ That's the way the covenant was confirmed to Abraham. That, He was showing in there what He was going to do, in the times to come, to the Royal Seed that He had promised him, yet him without any children. He had promised him the son, that he was going to have it. He was seventy-five years old, and Sarah was sixty-five when the promise was made, and it was twenty-five years later before the—the promise was ever fulfilled. But God kept His promise with him, because Abraham kept faith in God.

⁸⁶ Now, all along, instead of getting weaker, Abraham got stronger, the Bible said. He was stronger, giving praise to God, he knowed it was going to happen. No matter how long it lingers, it's going to happen, going to happen.

⁸⁷ Like people today, they say, "Oh," the Bible said they said, "There is no difference from the time our fathers fell asleep. Oh, I've heard that 'coming of the Lord' since I was a little kid, my mother said she heard her mother talk about it, there's no such a thing." You see, then they go out and eat, drink, and be merry. You see that? They go out and start off, because why? There's never been any confirmation of it in their heart yet.

⁸⁸ But when God once confirms that in your heart, instead of get- . . . if you're a real, true Seed of Abraham, instead of getting weaker as you see the days go by, you'll get stronger all the time. You say, "Well, if grandmother didn't see it, and mother didn't see it, if I don't see it, I'll be looking for it. And if I don't, my children will see it. We are, I'm believing it. I fall asleep in the first, second, third, fourth, fifth, sixth, or seventh watch," either church age, the first church age, or to the last church age, those watches, which are watches, "If I fall asleep in each

one of them, no matter where it is, I'll awake in Him that morning. So I'm going to be ready, believing that He's coming in this age."

⁸⁹ Now, but when he gets slothful, and say, "Well, I've—well, I've heard that stuff," and go on, see, it's not Abraham's Seed. Abraham's Seed doesn't take back. They're not up and down, and in and out, and backslid one day, and go at church the next day, and then come back, they stay put. Brother, they're in Christ, and there they stand, there's nothing can shake them. Why Jesus said, "Upon this rock I'll build My Church, the gates of hell can't prevail against It." God done made the covenant with Abraham and his Seed after him, and that Church will be there without spot or wrinkle, you can just depend on that.

⁹⁰ So, you see, these, this piece of goods, or—or cloth, it was in them days, not cloth, but a skin, was tore apart, one man taken one piece, the other man taken the other piece. And then when this covenant was brought to its fullness, then they come back together, and there's no way to impersonate it, because these two pieces had to be just exactly the same in the skin and also in the—the writing, they had to dovetail letter by letter.

⁹¹ Now, that's exactly what God did by the Royal Seed of Abraham. Now, I know Isaac was the Seed of Abraham, potentially, well, it was the natural seed of Abraham, but not the real Seed of Abraham, the real Seed of Abraham was Christ, the Royal Seed. Isaac only was a substitutionary until Christ came, which was the Seed of Abraham. Now, and then the real Seed of Abraham believes the promise, just like Abraham did, because it's to Abraham and his Seed after him.

⁹² Now, watch what God did to the Royal Seed to make the covenant confirmed: He took Christ, which was the Seed of Abraham, on Calvary He tore Him apart. He took the Spirit off of Him, and put His body in the grave, and His Soul in hell, and raised Him up on the third day, and raised up His body, and brought it up into Glory, and there sent the Spirit back down, and kept the body on His right-hand side, sent the Spirit back down, to live in the Church, to make a Church just so much with the Life of Christ that in the resurrection, the Two will come together, Bride and Bridegroom, the Church and Christ will be exactly alike with the same kind of ministry, same kind of power, same kind of Spirit. He raised up the body of Jesus Christ and set it on His right side, His right hand, and poured down the Spirit upon the Church on the Day of Pentecost. That's how God proved His covenant with His Church.

⁹³ And Jesus said, "He that believeth on Me, the works that I do shall he do also." And we see that that's God's way He confirmed His

covenant with His Church, amen, by Blood offering, through the Blood of Jesus Christ.

⁹⁴ Now, He sanctified that Church then, cleansed It, separated It. And when separation comes . . . Means to be “set aside.” The . . . Actually the Word *sanctify* is a Greek word, compound, which means “sanctified, cleansed, and set aside for service.” Now, the altar sanctified the vessel, and then they set it aside for service.

⁹⁵ So what—what . . . ? Who was the next messenger on earth that preached justification? Luther, to the Seed. What was the next message? Wesley, Methodists preached sanctification, second definite work of grace. We find . . . All of us know that, we’re aware of that.

⁹⁶ Now, look, what He did to Abraham by justification, He did to his Seed. What He did to Abraham through sanctification, separation when He did, He did the same thing. When the Church separates Itself from all the things of the world, then God applies the Blood to It.

⁹⁷ Now, then when He does that, then you don’t, no more smoking, drinking, no more of this running around, carrying on, you’re separated people. That’s right. God separates you as a peculiar people, lot of make-beliefs go along in all these things, but yet, the real, true Church, I’m talking about the—the real Seed of Abraham, the one that really is the Seed.

⁹⁸ Now, notice the next thing He did. Then, after doing that, we find out, now, did He call Abraham by grace? Say, “Amen.” [Congregation says, “Amen.”—Ed.] Did He call His Church by grace? “Amen.” Did He sanctify Abraham’s works by the . . . by a blood offering? “Amen.” Did He do the same thing back here through Wesley? “Amen.”

⁹⁹ Now, now, in the 17th chapter of Genesis, turn the 1st chap- . . . the 1st verse, God appears to Abraham in the Name of—of Almighty God, which the Hebrew word means “El-Shaddai.” *El* means, “breast,” and, or, *El* means, “strong One,” and *Shad* means, “breast,” like a woman’s breast, and *Shaddai* is “breasted.” “Abraham, you’re ninety-nine years old,” think of that, “and you have come through justification, you’ve come through sanctification, and now I’m appearing to you as the strong, breasted God.” Amen.

¹⁰⁰ Now, in other words, “Abraham, you, your—your life is dead, as far as that concerned, the life of your body is dead.” The deadness of Sarah’s womb, it—it just wasn’t. . . she was sterile to begin with, and now look how old she is now, she’s, if he’s ninety-nine, she’s eighty-nine. And so, “Now, look how old you are, and look how old Sarah is, but I am the strong One, Who gives Myself out to you, lay upon My bosom and nurse yourself, My Own Life into you. I, by taking My Life into you, I’ll give you strength for the coming son, for the coming one.”

¹⁰¹ That's the thing He done to the Church after they come through justification, sanctification. When did He do to the Church? All of those was orders that were done through faith and grace. But on the—on the Pentecostal move, God called His sanctified people to His breast, to nurse from Him the Life that was in God *in* them. There is the baptism of the Holy Ghost for the Church, just like He did to Abraham. There's the elect Pentecostal Group that they call fanatics today, I mean the elected Group.

¹⁰² There They are, just as He called justification, sanctification, and filled Abraham with His Own strength, He called the Church through justification, sanctification, and filled the Church with His Own strength, His Spirit into the Church, and give the Church the baptism of the Holy Ghost. That was the great, next great move that struck the earth, we know that. Martin Luther, John Wesley, and the Pentecostal move, that's been the move. Justification, sanctification, baptism of the Holy Ghost, just the same as He did to Abraham, He's did it to his Seed after him. Do you get it now?

¹⁰³ Now, mark down the 4th and 5th verse in that same chapter there, in the 17th. Now, I want you to notice what God did here. He, God cannot defile His Own laws, He has to keep His Own law. So God cannot disobey His Own laws, He cannot annul His Own laws, and then, in order to be God.

¹⁰⁴ Now, if we notice, in the Old Testament there was, when a child was born in a family, that child was, say a boy, he was a heir, of course, but before that child was fully a—a heir of all the things that his father had, before he came into power, he was first put under a tutor. And this tutor raised this son. Now, we—all the clergy knows that, that he was put under a tutor.

¹⁰⁵ And this tutor was a man that the father searched out to find the very best man he could find, because that's his son, that's what's going to fall heir to him afterwards. So then he hunts a good tutor, not a tutor that'll say, "Well, uh," tell a lie and say, "oh, your church is just doing fine. Your—your little—little son's just doing fine," when he isn't, he's a little rascal. That's, too much, the trouble today with too many of our bishops, and so forth, and all of our man-made tutors, "Your church is doing all right." But it's a lie, it's not. "Having a form of godliness, and denying the power thereof." Something wrong somewhere.

¹⁰⁶ So when the father got the very best tutor he could find, the best raiser, now, how that tutor must have blushed when he walked up in the front of the father, and say, "Oh, your son!"

¹⁰⁷ "How is he? How is my son doing?" The father was busy, he had a great kingdom, and many, be like, many places, and tenants, and

business to take care of.

¹⁰⁸ Now, how that tutor must have felt to walked up, knowed he was hired by the father, to walk up and say, “Oh, your son, hmm! Oh, he’s horrible, I—I just can’t make him listen to a thing, he’s going to have his own hard-headed way, the most hard-headedest kid I ever seen in my life. He’s just, he won’t listen. I’ll . . . I’ve got your book of laws here, I lay them right down to him, but he knows what he’s going do, his old man might run it one way, but he’s going to run another way.” How that tutor must have blushed when he had to come and tell the father that! How the father must have felt about it, too!

¹⁰⁹ And how the Father must feel today! I hope this don’t hurt, just enough to make you get straightened out, for my hour is soon at hand. Notice, but this must be said, how that the Holy Spirit was made Tutor over the House of God, not some dominating bishop, not some overpowering organization, not some of these man-made theories, the child of God is to listen to the Holy Spirit, the Writing of the Word, the real child of God, the real son of Abraham.

¹¹⁰ Now, here is where the separating time comes. Notice, “Oh,” you say, “we’re Pentecostal.” You settled it there, but you just got started then. See? Now, how he must have felt! How the Holy Spirit must feel today to go before God the Father! I want you to tell me, on the Day of Pentecost, did God ordain a Roman priest to be Father, Tutor? Did He ordain a Methodist bishop? Pentecostal presbyter? No, sir, He sent the Holy Ghost down to be the Ruler of the Church. Exactly right. What happened to it?

¹¹¹ Jesus, catching John up, and He said there he’d not die, and some of them said He said it, but He didn’t do it. Said, “What will happen to this man after the resurrection?”

¹¹² Said, “What business is yours if he stays, till I come?” But instead of doing that, being that they said it, He just raised him up, and showed him on over till He did come at the end of the church age. So He brought up . . .

¹¹³ Remember, Jesus said, in the second church age, the Smyrna, there was a—a deeds of the Nicolaitanes, and what was a deeds in the second church, become a doctrine in the third church age. Now, what? That word is not used nowhere else in the Bible. I looked it up, to find out what it was, *nikao* means “to conquer,” *laitane* means “the laity,” “conquer the laity.”

¹¹⁴ Make a holy man, somebody that’s holier than thou art, just go up and get somebody, and he’ll be some half-god, or something like that, to stand up, and you do what you please, and he’ll forgive the sins, and there you go, “conquer the laity.” Take the Holy Spirit away from the

Church out there and put It all on the platform. That was not God's way to doing it.

115 No man on a platform has got a right to say he's the only one that's got the Holy Ghost, and he's the only one's got a say so in it, the Holy Spirit is to the whole, entire Body of Christ, out through there, where tongues, interpretations, gifts, manifestations of the Holy Spirit. But we conquered It, sure.

116 The very thing that we come out of, Pentecost went right back into it again, just as hard as they could go. The very thing that you used to call, "old, formal Baptists and Methodists," it—it ain't formal Baptists, formal Pentecostals now. You done the same thing that you co- . . . your fathers come out of, you turned right back around and done the same thing, bottled It up, made one church over *here*, and another over *here*, and fighting one another, if *this* person don't come to your church, you have no cooperation with it.

117 Oh, you poor, backslidden, hypocritical, *so-called* Christian, shame on you! Your hour is at hand. God will punish you for that, as certain as I be His servant standing here, separating the laity and making differences between brethren. God have mercy.

118 Nothing against the Pentecostals, that system; nothing against the Catholic, it's the system of Catholicism; nothing against the Methodist, it's that system; nothing against the Lutheran, it's the system. Justification by Luther was right, but when they systemized it by organizing it, they did wrong. And the Wesley . . . Luther never organized it, ones after him did; Wesley never organized it, ones after him did; and it wasn't the Pentecostal fathers that come out of that corruption, it's you bunch after them did. Exactly what you done, that's where we're at today.

119 If the Pentecostal church would stand two hundred years from now, the dis- . . . the—the ground that it's gained in the world in this past thirty years, or forty, it would be worse off than the Catholic doctrine today. The Catholics started at Pentecost, too. What did it? Twisting up. Now, but the true Seed remains right.

120 Notice, what if that tutor, that taken care of the child back under the Old Testament . . . Oh, if that child was just like the father! My, everything the father said: "Yes, that's it. Amen. That's true. We'll do it that way."

121 How that tutor must have walked up before the father, and said, "Your son is a wonderful boy. Just the things that you do, that's exactly the way he does it, too. I don't care how, you got some bosses and superintendents out there, but, oh, my, they don't bother him. He stands right, exactly like you do." Amen.

122 How that father must say, “That’s my son! I’m proud of him. Yes, sir, he’s my son. Someday I’ll show the world that he’s my son.” All right. “He don’t pay no attention to straw bosses, he stays right with what the father said.”

123 And how the Holy Spirit, today, must feel when He goes before the—the Father and says, “Why, You know what? Your—Your—Your women is wearing makeup, they’re bobbing their hair. Your men, uh, Your bro- . . . Your children is organizing their churches just as tight as the rest of them, and they won’t cooperate with one another one,” and all these things! How He must feel! How the . . . How God must feel about His church! How it must be a disgrace!

“Why,” He said, “I thought I told them to stay out of Sodom.”

124 “But they went right back in it, Father.” Just like Lot, for a few nickels and a better place to worship, and a bigger building, and finer chairs, and a better-dressed preacher, and one like this that can say, “Amen,” real well, and went off and got Ph.D., LL.D. behind his name, and they can tell the rest of them all about *this*.

125 God don’t care a nickel’s-worth about that, He wants a man that’s filled with power and the Holy Ghost, that’ll stand and tell the truth, regardless it shucks the hide off of them. That’s right. But where do we find it? Everybody’s got a meal ticket and a Cadillac. Something’s wrong somewhere. Something’s wrong somewhere. That’s the reason the church is rocking today the way it is, because it’s off the foundation.

126 What happened when that son, then, became in the Old Testament? Like to stay there a little while, we’ll get back to it later. But now, what if that son, then, was a good boy, stayed exactly like the father ordained it to be? If the Bible said one thing, he stayed right with it. Whatever the Bible said, he stays right with it. Regardless of what it is, no matter what the rest of them believe, all the straw bosses, he stays with the main Boss, he stays with what God said. God said, “Let every man’s word be a lie, and Mine be the Truth.” I don’t care what comes or what goes, stay right with that.

127 And we know the Bible predicts that the Pentecostal age will become a lukewarm, spued out of God’s mouth, we know that that’s what the Bible said. That’s exactly right. Now, we got to face it, it’s here.

128 Now, well, now if this son is a good son, then one day we have, what we call in the Scripture, the Old Testament, a placing of a son, or it’s called, sometimes, the law of adoption. Now, this same son that was born into the family, and he never . . . he came . . . his—his name is no good on the check, we’d call it like that, his name is no good out there yet, he’s never had the law of adoption done to him yet.

129 But when it comes to the time for the law of adoption, father takes his son out into a public place, and sets him up on a place, and dresses him in a certain robe, and performs what's known as the placing of a son, or the law of adoption. And now, when this son is adopted into his own family, from then on, this son is given power, he's gifted, then his name is just as good as father's is on the check, because he's the boss, he's over the straw bosses. God gives him things that none of the straw bosses knowed nothing about, because he's a son. That's right.

130 And that's exactly what God did to His Own Son, after He'd proved Him in everything. And 17th chapter of Saint Matthew, He taken Him up on the mount and overshadowed Him there with a—with a Cloud of glory, and His raiment shined like the sun in its heat, or, in its strength. And when He did, he heard a Voice coming from Heaven, Peter, James, and John, said, "This is My beloved Son, in Whom I am well pleased, hear ye Him."

131 What did He do? Place the law, His Own law of adoption upon His Son, placed His Son ahead of Himself. No matter, "There's Moses, I talked to Moses, there's the law, there's the prophets, but this is My Son," the law of adoption. Oh, sabbath-keepers and legalists, what's the matter with you? "Here is My Son, hear ye Him." True.

132 Well, that's exactly what God did to Abraham, His son before that, after Abraham had been justified by faith. We believe that, don't we? Abraham's Seed, justified by faith. All right.

133 The next thing was then, what did He do? Next thing was sanctification by the Blood, sanctification by the Blood to the Seed; next thing was nursing God's Own strength into him, taking God's Own strength into the Church. What He did to Abraham, He did to his Seed after him. Everybody understand that?

134 All right, now notice, then He said to Abraham, notice this, 4th and 5th verse, "Abraham My covenant now is with you." Amen. What a condition that ought to have been! What a Word of encouragement to an old man a hundred years old, right at a hundred, ninety-nine, and tell him that He was El-Shaddai, "Now I give you the strength. Now I'm going to place you with Me now. I'm the Father of all creation, My Name is Elohim." Anyone knows that the word *Elohim* means "the—the All Sufficient One, the—the great Self-existing One," Elohim.

135 "Now, My name is Elohim, and your name is Abram, and you'll not no longer be called Abram, but you shall be called Abraham." Now is when we're going get down some real stiff teaching now. *Abraham*, watch, from *Elohim* to *Abraham*, He give him part of His Own Name, when He placed him.

¹³⁶ Notice, Abraham and his Seed. Now, when God got the Pentecostal church raised, He begin to place them, giving them gifts, and so forth, and placing them into the Kingdom, but everybody wanted to have the same gift, and oh, my, there we went. So that don't stop God's Seed, just the, or, Abraham's Seed, It goes on just the same.

¹³⁷ Notice, *Elohim*, *Abraham*, give him part of His Own Name. Because why? "I have made you the father of nations," a father. "I have made you a father of many nations. And I'll put part of My Name with your name." Oh, how I could squeeze something right here now. Give him part of that Name: *Abraham*. And changed Sarah's name, 'cause she was a part of Abraham.

¹³⁸ Now notice, the very next thing we find done, here, is in the 18th chapter, the next chapter, that God appears to Abraham as he set under the oak. Now, He, watch as He, you see where He's placed His Son, justification, sanctification, baptism of the Holy Spirit, giving of gifts. Now, when He appeared to him just before He burned Sodom. . .

¹³⁹ I'm not prone to looking at television, because I'm against them uncensored programs. But last night, in the place where I was staying, I picked up a book after I got in real late, and looked on a little, reading the book there, and said, *Television Guide*. And I happened to notice there, there was a place where they was going to show these atomic missiles, or *something another*, from the Pentagon.

¹⁴⁰ So I went up to this radio, or, television, and turned it on to watch this—this missile, see this atomic affair, the, or—or, saucers they call it, ever what it is. Been a lot of criticism, a lot pro and con, but now just watch just a minute. Every man, you've got a right to your opinion, I have to mine, let me express mine.

¹⁴¹ Now, before that Sodom was burned, just before. . . How many seen that program? I guess that many of you did, all right. It's not just something made up, it was from the government. And they been on this, working on this research for years, and they know that it absolutely is the truth. It's true. That's nothing new, if they just only read the Scripture, they'd know right where they were at, they don't have to be worried about that. But now, let's place that right on this message now, just a minute.

¹⁴² Now, when Abraham, after he had been justified, sanctified, received the Holy Spirit, his Seed like that, and had placed the son, this son proved that he was, 'cause he had the Spirit of God in him, he did the same works, what his word was, was just exactly like the Word of God.

¹⁴³ We can never build a church upon nine hundred and something different organizations, and every one different from the other one.

No, sir. No, we cannot.

¹⁴⁴ Now notice, but when this son, Abraham's son, Seed, is made manifest, then the Spirit of God in that manifested Seed will do the same works that Jesus did, because the same works of the Royal Seed will be in the Seed of Abraham. Notice, placing the son, making him just like the Son, His Church.

¹⁴⁵ Now, as we move on, Abraham setting under the oak one day, he looked up, and he saw three men coming to him. Now place this down now, in your memory: He saw three men, they were dust covered, perhaps, and come from a distance. Abraham looked at them, and he recognized there's something godly about the men, they didn't have their collars turned around, perhaps, and high turbans on, or neither were they called bishops, or . . . but he looked at them, they were just ordinary men, clothing just like the rest of the men had dressed.

¹⁴⁶ And Abraham run out to Him, and said, "My Lord, will You come in and set down under the tree? And I'll fetch a little water, and wash Your feet, and—and give You a morsel of bread, and then You go on your way." Abraham knew, now he was Abraham's Seed. Now, remember, listen, it was just Abraham that recognized that.

¹⁴⁷ Did you know . . . ? I was, talked to a Jew the other day that believed, always believed there is one God, and he wanted to believe there is three of them, so he said, "You know that meant Father, Son, and Holy Ghost there?" Oh, mercy, how far can a man get away from God? Abraham never said, "My lords," he said, "My Lord," capital L-o-r-d. But Lot, the backslider down there, said, "My lords," when he saw two of them come up, l-o-r-d-s.

¹⁴⁸ But the man who was separated, knowed when he seen Him, he said, "My Lord, Elohim, come by, and set down here." And He walked up to him.

¹⁴⁹ And he run in and told Sarah, "Knead some bread right quick, of some meal, we want some cakes." And—and go out and get a fatted calf, and they killed the calf, and got things fixed up, brought it out. And He set there and eat it. Two of them went on down to Sodom to preach to Lot down there in Sodom, and to bring that lukewarm church out.

¹⁵⁰ Now notice the three classes, now, there was Lot, and Sodom, and Abraham, was the three classes of people on earth at that day. Now, please listen close, that's the same way it sets today with the Seed of Abraham. See? There was Sodom, the Sodomites, the world, sinners; there was the organized, lukewarm church setting down there, Lot, the sins of the people vexing his righteous soul. That's exactly what the

Bible said. There you are, many righteous, good people down in there, which will be called out, but I'm not speaking of that right now.

¹⁵¹ Now, they sent a man down there to deliver them people, and he went down and preached to them, watch, to the church that was in Sodom, in the world. Now, sometime this week, we're going to take *The Mark Of The Beast And The Seal Of God*, and watch how that started right in Eden, and come right out where Cain went out from the Presence of God to get his wife, how Seth stayed in the Presence of God and got his wife. How the churches, different ways, went out with their organizations, going out with their organizations of system and got themselves a—a church, a bride, and when the real, true Church stayed with God, the Bride, perfectly.

¹⁵² Now, here's what taken place, when these men went down there . . . And isn't it strange how He changed the name of Abraham from Abram to Abraham, and the messenger went down there to preach to these people to bring them out, and in this last day the messenger that's sent to those Sodomites, and to call them people out of those places down there is called G-r-a-h-a-m? Not B-i-double l-y S-u-n-d-a-y, Sunday, but G-r-a-h-a-m. A messenger! Show me one ecclesiastical messenger stands in his place today, there's not, nowhere on the earth to the Christian church like Billy *Graham*. What's he doing? Screaming, "Come out of that thing. Separate yourself," with a word of justification, to call them out and separate them.

¹⁵³ What did He do? His message blinded their eyes to the Door. That's what it did today. The Message blinds their eyes, they got so much organization in them, they can't see the Door, and Christ is that Door. Right.

¹⁵⁴ "Oh," they say, "well, I'm Methodist." "Well, look here, Mr. Graham, I'm Presbyterian." "I'm Lutheran." "I'm . . ." They don't see the Door. And the Message has blinded their eyes. Don't you see the miracle of God? See the Lot group? Way over there in Sodom.

¹⁵⁵ Now, watch, to this One that stayed back behind to the elected Church, One. He said . . . Now look, just a few days before that Abraham's . . . Abram's name had been changed to Abraham. Now, He never said, "Abram, where is thy wife S-a-r-r-a?" He said, "*Abraham*, where is your wife S-a-r-a-h?" How did He know that if He was a Stranger?

¹⁵⁶ Now, watch, He's talking to the elected Seed now, of Abraham. Now, He's talking to Abraham, and as He did to Abraham, He's got to do to the Seed after him; we found it, everything, perfectly up till this time. "Abraham," the revelation, "where is your wife, Sarah?"

Said, “She’s in the tent behind You.” Now, remember, “behind You.”

¹⁵⁷ He said, “I’m going to visit you,” *I*, that personal pronoun involved, you see, “I’m going to visit you,” that’s how He knowed who, his name was been. . . He was the One changed his name, “Abraham, I’m going to visit you, according to the time of life with Sarah. And I’m going to send this child, just exactly like I said I would do.” See? “I’m going to do it.”

¹⁵⁸ And when Sarah heard that, now, my sisters in here, you young women excuse this please, but Sarah laughed. You know why she laughed? She said, “Me, an old woman, would have pleasure again with my lord, him old also?”

¹⁵⁹ Now, as husband and wife, as—as family relationship had ceased for many years, they was a hundred years old. She said, “Me, again a young woman, could live with my—my husband there, and we’d have pleasure together, like young, married people?” And it tickled her, and she said, “Me, an old woman, live with my husband out there, again, when we haven’t had that type of life, maybe for fifteen, twenty years.” See? “We. . . How could that be?”

And when she laughed, then the Angel, with His back turned, said, “Why did Sarah laugh?”

¹⁶⁰ Jesus referred to it, and said, “As it was in the days of Sodom, so shall it be at the coming of the Son of man.” So shall it be to the Seed of Abraham.

¹⁶¹ Can you see where Lot sits? Can you see where the Message is? Can you see the Message that’s gone to the elected Church? The power of God back amongst the people, God dwelling in human flesh of His Own Church, performing those same signs, and they call it mind reading, mental telepathy, fortunetelling. No wonder they’re doomed. No wonder guided missiles there, they call it, in the air, and they know nothing about it.

¹⁶² I’ll give you my explanation of it: It’s Angels that’s come down, like they did there at Sodom. You know, I believe we had a picture of one on the back, on a picture here somewhere, it’ll be in, meeting the next couple days. Got the same Spirit, It does the same things. That same Spirit in the Church will perform the same things Jesus did.

¹⁶³ And we watch. And on the Pentagon, when they get around there, and could see those missiles gathering in around them, like that, not something made up, some fiction, it’s actually the truth, here it is on radar, here it is on—on a camera taking it. And they are so fast till they would just disappear. Einstein proved, before he died, if two missiles was coming fast enough, or two men coming down the road

in a automobile, could be coming fast enough, they could pass right through each other, without even disturbing each other, coming so fast, but it would take billions of miles per second to do it, but they would.

¹⁶⁴ Look at Jesus, we—we can't understand it, when Jesus was come into the room through a—a stone wall, the doors being shut, and stood there, after He had His glorified body, and eat flesh. Hallelujah! Glory! You talk about space age, the Church is fixing to take one. Fast! Bragging about their planes going so fast, "We got a man in a sputnik." Why, my! What difference does that make to the Church of the living God? Goodness!

¹⁶⁵ He said, "When these things come to pass, lift up your head, there'll be signs in the heavens above, and in earth below, the sea roaring, earthquakes in divers places, that's the time, begin to look up, your redemption is coming near."

¹⁶⁶ You see the signs of Sodom, the organization where it's took the church out yonder in a mystic, oh, a self-righteous, legalistic way, but that man and woman who's waiting on the promise of God has the sign working among them, as the true, living God, discerning the very thoughts of the heart, it's the Word. Jesus was the Word.

¹⁶⁷ "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelled among us," Saint John 1. Is that right? Hebrews the 4th chapter said, "The Word of God is sharper than a two-edged sword, discerning even the thoughts, and the intents of the heart."

¹⁶⁸ And when the Word, when God's Word, not half of It, part of It, mixed up with some man-made creed, "Ye abide in Me, and My Word in you, ask what you will, and it'll be done," but when the true Word becomes manifested in you, It's a Discerner of the thoughts of the heart. And men call it mind reading, mental telepathy.

¹⁶⁹ No wonder they called Jesus *Beelzebub*. And He said, "I forgive you. But when the Holy Ghost is come and does it, one word against It will never be forgiven." Then you see why we got our name on a missile hanging out yonder, somewhere. You see where judgment stands. Notice, sure we're doomed.

¹⁷⁰ There's the Billy Graham group down there, preaching to that Lot, "Come out of Sodom. Get out of Sodom. Get out of Sodom." Maybe the boy don't know it, for all I know, or, the man, I think he's about thirty-seven years old, or forty, no, about forty-four, or something, forty-five, I don't know how old Billy is. Said . . . Well, he's getting up somewhere in his forties. But anyhow, how the man, maybe, don't realize what it is. See? There he is, he's the messenger of the day to

that church, not realizing he had to be called like that. How he's . . . everything. . .

You say, "How did that name have to do with it?"

171 Why did He change Jacob's name? Why did He change all the rest the names when they come to Him? "Your name is called Simon, hereafter you'd be called Peter." "You was Saul, but you'll called Paul from now on." How about all these names, if they don't mean something?

172 "Oh," you say, "that's numerology, the devil's got one." That's right, and God's got one. Everything the devil's got, he's patterned it off of God. Exactly right.

173 Changed his name. After Jesus overcome, He received a new Name, Himself, every overcomer. The Church, when It's completely overcome, the revelation of it begins to be real to Them. Why was He called that? Why is He a Messenger today? That when the man is in, just like it was in Eden, he destroyed himself by his own knowledge, and today, he's doing the same thing, destroying himself with his own knowledge.

174 Watch now, just a few minutes before we close, we got, really got thirty minutes, but we won't have to take it. Look, I want to ask you something. Now, he went down and preached, them Angels did, this other One stayed behind, Messenger.

175 Some minister asked me one time, "Brother Branham, did you say that was God?" That was God, Abraham called Him Elohim. If you want to argue with Abraham, the Bible, that's all right. But he said It was Elohim, stood there and He eat flesh, with ordinary clothes on, eat flesh, drank the milk of the cow, eat bread, vanished out of Abraham's sight. He was Elohim. Proving what? When Jesus referred to it, that Elohim would come back into the Seed of Abraham at the last days, "And as it was in the days of Sodom," to the elected Church, "so shall it be."

176 And to the church in Sodom, so shall it be. Now, we see where they're standing, don't we? We see the names, everything, placed just exactly, just perfectly where we're setting. What did He do then? Immediately after that, as I've took this many times, I believe I preached on it one time for you, He changed Abraham and Sarah's body, and put them back to a young man and woman. Now, we—we know that that is the truth.

177 Now, remember . . . Now, let me prove it to you right here, so that you, uh, if you get any thoughts that they were, "In them days they just lived longer." The Bible said here that they were both well stricken in age, well stricken. Then why did Sarah say that "If I could have pleasure

with my lord”? And Abraham, the Bible said that his body was as good as dead, the seed in his body was as good as dead, and forty-five years after Isaac was born, he had seven more children. Answer that, will you?

¹⁷⁸ Why did Abimelech fall—Abimelech fall in love, then, with Sarah, when she was an old woman? Said, “Me, an old woman, well stricken in age, me, old, like I am now, could ever have pleasure again?” And when she took a three-hundred-mile journey, and went down, and seen a young king, he fell in love with her, most beautiful thing he ever seen. He changed her body. Why? He had to change her body in order to receive the promised son. And that’s the next thing in order, the changing of the body, the Rapture.

¹⁷⁹ Now, what if He would have just took Abraham, said, “Now, Abraham, I’m just going to turn you back to a young man, going to turn Sarah back to a young woman, and now, you all just go ahead and have the son”? They wouldn’t have done it, ’cause they lived together when they was young, and they didn’t have the son, they did not have any son, and they’d lived together all these years, if He’d just changed them back. There had to be a different kind of change. Oh, glory! What? She couldn’t have went in labor with a heart a hundred years old, the milk veins was dried up in her body, her womb was unfertile. Oh, I know it seems strange, I know it does. It seems strange.

¹⁸⁰ Could you . . . ? What if a little baby, before it’s born, when it’s in its mother’s womb, could say, “Oh, woe is me! They tell me I’m going to be born in a few days. What will I do? They tell me there’s a big world, there’s sunshine, people walk around. Oooh! How will I . . . ? What will . . . ? How will I get a living? I derive my living from right here in the womb. All that big space, what will I do? Woe is me”? But if he could only think of what it was, if he could . . . After you’re once out on this side, and then look back, you never want to go at the womb again.

¹⁸¹ And that’s like we are now, thinking about, “What’s that going to be? What’s the—the other world, where we can pass from Glory?” Why, when they can take a scope and see a hundred and twenty million years of light-space, that ain’t one-sixteenth of an inch in Eternity. Hallelujah! Glory! But Jesus come from Heaven to earth in a thought. Glory! And the Church will be the same way, pass light with such speed! Glory to God.

¹⁸² You say, “How can it be done?” Just like, how do I know now? Only thing I know now is inches, and yards, and miles, and days, and weeks, and hours, and minutes, that’s the way we figure, we’re in the womb of the earth. But wait till we’re born once on the other Side. Glory!

Wait till this change comes. Yes. Then space to come like a . . . from the, Glory, here in one split, half instant, such speed, pass right through the wall, don't even know it's there. There you are. These earthly things will be so simple then. It—it . . . Oh, my, there won't be nothing to it. No, sir.

¹⁸³ When Abraham's body was changed, Sarah's body was changed, like it never had been changed before. Now, we all know that when Jesus comes, we'll be caught up in a Rapture, and we know our bodies will have to be changed first. And it'll . . . And it won't have to be, just go back to young men and women, but it'll have to be changed, because Abraham and Sarah's body had to be changed in a way that they could receive the promised son.

¹⁸⁴ That's Abraham, his body had to be changed to receive the promised son, after being justified, sanctified, filled with the Holy Spirit, called by election, manifested the God of Glory in the midst of him, and then his body was changed in order to receive the promised son.

¹⁸⁵ Well, the Church has come through justification, sanctification, baptism of the Holy Ghost, gifts manifested to It. And now what? The Spirit of God moving in the Church, doing the same works that Jesus did before He left, as a promise. And what's the next thing? The change. The next thing happened to Abraham, was a changed body, he had to have it, or he'd never got the son. And the next thing happens to the Church is the Rapture.

¹⁸⁶ We'll have to be changed and caught up in the air to meet Him. We can't meet Him on earth, we got to go in the air to meet Him. It's the coming Son, the promised Son. Amen. We've looked for Him now, for hundreds of years, He will come someday. But the next thing for the Church is to be changed. We've had every sign: justification, sanctification, baptism of the Holy Spirit, placing of a Son, manifestation of the Spirit. Now, what? The changing of the body for the Rapture.

¹⁸⁷ Oh, my! How the Church ought to be waving its hands in glory, thanking God, thanking God! Any minute the change could come, for the Bible said it'd be universal, Jesus said, "It'd be two in the mill, grinding, I'll take one, and leave one; two in the field, I'll take one, and leave one; two in the bed," showed it'd be on both sides of the earth, while it's night on one side, be day on the other, "I'll take one, and leave one." The Rapture will be universal, and their bodies will be changed.

¹⁸⁸ Our bodies will have to be changed, we just can't turn back to young men and women, we got to have a different kind of a body, so we can

be caught up in the air to receive the promised Son. That's what the Church is waiting for now, the true Church. Every manifestation, what He did to Abraham, He has done to his Seed after him, leaving one thing out, that's the Rapture of the Church.

¹⁸⁹ "And when you see these things begin to come to pass," Jesus said, "raise up your head. Look up! Your redemption's drawing nigh." When Jesus referred to it, He said, "As it was in Sodom," when you see a modern Billy Graham go down into Sodom, when you see the signs begin to appear before the elected Church, and the rest of it fighting against It, watch, the time of the Rapture is at hand. The fig tree putting forth its buds over yonder, that generation will not pass away till all be fulfilled. And she's way into that generation, since the Jews have been returning to their homeland. We're at the end time.

Nations are breaking, Israel's awakening,
The signs that the prophets foretold;
The Gentile days numbered, with harrows
encumbered;
"Return, O dispersed, to your own."

¹⁹⁰ Come, go with us to Miami, when a man that stood with his hand yonder in Greenland, to turn atomic bombs loose that would have destroyed half the earth, shook, and become a Christian, will be speaking. When he saw a missile in a screen, and they thought it was Russia starting. We're ready, too, other nations are ready, also. Castro used down yonder, just as a—a puppet, playing up so Russia can get in there close enough, they can throw their atomic missiles and things, here it is right under our nose.

¹⁹¹ And the gifts of God, the manifestation of God amongst His people, doing the same thing that Jesus Christ did has swept the world across now. See? She's ready. Now, the next thing is the change, and to be caught up in the air to meet Him.

¹⁹² The change, to those who are looking for the promised Son. Are you looking for Him this afternoon, waiting? "Oh, I'll be watching and waiting, that sight to behold; He's coming again." "The Gentile days numbered, with harrows encumbered."

¹⁹³ Why this earth will blow to pieces one of these. . . Oh! It could happen before morning. There's only one Thing, that's Almighty God, could keep us from being blowed to pieces, but in another hour from now, Russia is so far ahead of us in science. And as that news commentator said the other night, it's not Russia doing that, neither is it our scientists, it's the Germans is what's done it. In the war, we took some, and they took some, and there you are.

194 They got a man now that goes, stands up in a little gadget, a sputnik of a thing, up here on the earth. What if, they might have hundreds of those, what if they just come over the United States, and say, "Surrender, or go to ashes." [Blank spot on tape—Ed.] . . . surrender, of course. What would happen? In would come the Russians, out of your homes, you know what would happen.

195 If they don't, what happens? Ashes come. When could that happen? In another hour from now. But remember, before that happens, here's where you disagree, but before that happens, Jesus comes for the Church. Before one speck of Fire fell on Sodom, Lot had to come out; before one drop of rain fell, Abraham had to be in the, I mean, Noah had to be in the ark. And as it was in the days of Abraham, or, days of Noah, and in the days of Sodom, so shall it be at the coming of the Son of man. Before anything takes place, the Church takes Its Rapture. Amen. They're in Christ, already judged.

196 And one of these mornings, there'll be a disappearing, and one of these nights, there'll be a disappearing, and the Church will be changed, and caught up to meet Jesus in the air. And woe unto this bunch then! They'll gnaw their tongues for pain, when the atomic sweeps into the nation, burns eyes out, and runs like water down, and tongues are gnawed for pain, and screaming, just one bomb bursting after another. You'll remember how much it was mental telepathy, how much it was a bunch of holy-rollers, or fanatics. Remember, God knows what He's doing. Yes, sir.

197 The next thing waiting is for that elected, and called-out Seed of Abraham, Who has recognized the manifestation of God among His people and standing, waiting, that'll be the One that'll be caught up to meet Him in the air.

198 Let us bow our heads just a moment. If there is those here today who does not know Him as personal Saviour, that you have not been filled with the Holy Spirit, that the revelation of God has never struck your life, and you've just joined church, and lived a good, straight life, do you know that those Hebrews back there, those priests, they lived a perfect life, no one could put a finger on their life, they were holy, sanctified men, and Jesus said, "You are of your father, the devil"?

199 What is sin? Is unbelief. Unbelief in what? The Word of God. Now, that's the Word of God to Abraham and his Seed after him. If you haven't been known to God as His son, as being borned again filled with His Spirit, you've never drawed from El-Shaddai, the bosom of God, why don't you come right here and stand here? Let's have prayer with you, while minister brothers are around to pray.

200 Will you rise now? I believe the hour of all this persuading is just over. You haven't received Christ and been filled with the Spirit, come. One poor soul walks to the altar, and that a Jew, a next to a Ethiopian. God be merciful. How can you hear the Word of God and then set still? Friends, don't you see that science said, about five years ago, it's three minutes till midnight?

201 Do you know what God did? He reached, it's past time, He reached out with His hand and stopped it. He's holding time in His hand for the Church to make Itself ready. There's a few more members yet to come in, of the Body of Christ, maybe one of them is here today, that's why I'm here, that's why I'm led here, is to try to persuade you. I'm not saying, "Now don't be Catholic, don't be Methodist." I ain't saying *what* for you to belong to, you belong to all of them or none of them. But I want you to be filled with His Spirit, if you're not, you're . . .

202 Just remember, I'll meet you at that day, and these words will be a witness against you. It's all on God's tape recording, and with His great picture camera. And you setting, and walking away and leaving it, you'll see your own self at that day in the mirror of God. Will you come?

. . . have Thine Own way!
Thou art the Potter;
I am the . . .

Just forget everything now, come on, "I'm the clay."

Mould me and make me
After Thy will,
While I am waiting,

Are you yielded?

Yielded . . .

203 "Let Thy will be done, Lord. Take all the churchianity out of me. Take all the starch and denomination out of me, Lord. Let me be a real Christian."

. . . Lord!
Have Thine Own way!
Hold o'er my being
Absolute sway!
Fill with Thy Spirit
Till all shall see
Christ only, always,
Living in me!
Have . . .

God bless you, lady. Come right ahead, Sister.

Have Thine Own way!
Thou art the Potter;

All you Catholics, Baptists, Presbyterian, Methodists, Pentecostals!

Mould me and make me
After Thy will,
While I am yielded,
Yielded and still.

. . . Thine Own way, Lord!

204 Now, while the people are moving down, still coming, long as people are coming, we're going to hold it. I don't think we have too much more time, in this world, to make these kind of calls.

205 Now, just remember, I speak in the Name of the Lord: The hour is coming when you'll scream for a meeting like this. You won't be so anxious to get up and go out, be too late then. You'll go out all right, out into an Eternity without God, without . . .

206 You call me your . . . a prophet, I never call myself that, you do. And where did the Word of the Lord come to? What does the word *prophet* mean? "A Divine revelator of the Divine, written Word." Then you have your own interpretation, and take it above the real Word. Signs and wonders prove whether it's right or not. God told them how to tell it, "If what they say comes to pass, then it's right, if it isn't, it isn't." Now, you be your own judge.

207 You better flee to God, Pentecostal, while you got a chance to. Don't you just take some idea that "I spoke with tongues, and that means all of it." That's just as far as Methodists shouting, Lutheran shaking hands. Better come to God.

While I am waiting,
Yielded . . .

208 Now remember, after this message, this afternoon, I am free from all man's blood, the meeting has been give out in Chicago, I've told you THUS SAITH THE LORD, I've proved it to you by the Scriptures that we're at the end. Now, I'm not guilty of any man's blood from henceforth.

209 I wonder how many Christians, out there, would walk up to the altar, and pray with these people around, standing around the altar, and pray? Any of you Christians, that's filled with the Holy Spirit, would like to come up here, and pray with these people?

. . . me and make me
After Thy will,
While I am waiting,
Yielded and still.

210 Abraham and his Seed after him, Abraham and his Seed. Let me tell you something. Just a few days ago I was in California in a great denominational church, Pentecostal denomination, a few people came to the altar, four or five, after preaching a hard message, and then four or five sinners run up to the altar, falling over one another. I had to beg and persuade people to come pray with them. I did that for a purpose this afternoon, see who would come up, and amongst about three hundred people, look what come to pray.

211 Why, the Kentucky Baptists down there in the mountains, where I was born, would make the Pentecostals feel ashamed of themselves, let one soul reach up and come towards the altar, there'll be the whole church right around him, trying to . . . so thankful to God that one soul has come in. And then we are Abraham's Seed, we've lost all the zeal we ever had. See what I mean? O God!

212 Let's bow our heads. To you people at the altar here, I want you to surrender life to Him now. Remember, I'm going to meet you at that morning, I'm going to give an account to this message this afternoon. I've been in Chicago since the beginning of my ministry, as it is ending now. I cannot be a prophet and an evangelist at the same time, one ministry will take its place soon.

213 And the time after time, how I've been here in Chicago, stood hour after hour, heart to heart with you, have you ever heard me tell you anything in the Name of the Lord, but what was truth? If it is, I ask you to come correct it. No, sir, it's not known. Then I tell you, in the Name of the Lord, under such a condition: If you come up here today, God led you up, this is the hour of your deliverance, if you'll believe it with all your heart. I want you just to, just humbly, just confess everything that you have did that's wrong, before God, say, "God, I'm sorry of it. And now I'm here, wanting You to give me the baptism of the Holy Spirit. Grant it."

214 And while we close the service, with you around the altar here, praying, I'm going to ask the congregation, and all, to stand in prayer. Your hands on one another, around the altar here, you people with these.

215 Our Heavenly Father, we bring to You, this afternoon, the—the fruits, or, the gleanings, the land has been harvest long ago, and we're gleanings as Ruth. How well our evangelist brethren know these things! Our Brother Tommy Hicks here, Brother Oral Roberts, and Billy Graham, and how that—that they know that we're just gleanings in America, see if we can find a stalk *here*, or *there*. We know the end is at hand.

216 Father God, these who have come, Thou has said in Thy Word, “He that cometh unto Me, I will in no wise cast out.” And also, “That no man can come, except My Father draws him first. And all that comes to Me, I’ll give them Everlasting Life, and raise him up at the last day.” That’s Your promise, Lord. And as Your servant, and the fruits of this message, I give to You these seekers at the altar, I give them to You, Lord, as Your servant, in prayer.

217 And with all these other servants of Yours, who are standing here, who are witnesses of Your resurrection, witnesses of the power of God, and we’re standing here, deeply, Lord, sincerely from our heart, believing that You’re the Son of God, believe that You are coming, and all these fearful sights that we’re seeing and hearing, the nations are shaking, and see Israel going to her homeland, the nations are troubled, seeing mystic sights over Washington, fearful things upon the earth, perplexity of a time, and distress between the nations.

218 Distress, such a distress, they’re all so nervous they don’t know what to do, each one with atomic and hydrogen weapons, hid back secret, just waiting for the other one to make a move. Someday a mistake, too much vodka will be dranken or something, then a missile will fly into a screen, then here it goes. God, You promised it, and I’m believing you.

219 Noah stood in the ark door, and preached to a dying people. And today, the real, born-again man of God stands in the Door of Jesus Christ, and shows the people the Way out, not a church, not a organization, but the Door, Christ. May these people come to the Door right now, knocking at the Door. We know there’ll be a welcome hand reach out, and say, “Come, ye blessed of My Father, enter into the joys that’s been prepared for you since the foundation of the world, ’cause no man could come, but those who He foreknew.” And they’ve come this afternoon, and I give them to You, as Your servant, and as Your people. Grant it, Lord, to each one of them, in the Name of Jesus Christ.

220 And while each person in here, you people that’s around the altar, by faith, by faith, you don’t have to feel one thing, but in your heart . . . Now, how did you come up here? God, back there in the audience, drawed you up here. Jesus said, “No man can come to Me except My Father draws him. And he that heareth My Words, and believeth on Him that sent Me, has Eternal Life.” And there’s only one form of Eternal Life, that’s the Holy Spirit. Now, if you will believe, with all your heart, that God will give you the Holy Spirit, raise up your hands, and say, “Thank You, Lord, I’ve come here now to receive It.”

All you out in the audience that believe with them, raise up your

hands, and say, “Lord, we stand ready for the Holy Spirit.”

²²¹ Brother Tommy Hicks, I want you to come, and offer prayer now, over them, right here. Yes, sir. All . . . ? . . . 

61-0423 Abraham And His Seed After Him
Stephen Mather High School
Chicago, Illinois U.S.A.

ENGLISH

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