

ABRAHAM AND HIS SEED AFTER HIM

E-1 . . . 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 the—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.

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. 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.

E-2 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.

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.

E-3 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.

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, the 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 forevermore.

E-4 And now, this afternoon before we approach the Word. . . And then 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—and so, so you can get back in time, be back for the following service.

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

E-5 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.

We pray that You forgive us of our short comings, 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.

E-6 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 why I answered Brother Carlson that night on that 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.

Over in the Book of Coloss—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.

E-7 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 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.

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

The—the custodian would. . . You know, I'm not one of these spotlight preachers. And—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 limelights, and different kind of lights. I just like the Holy Spirit Light. That's the only one that I can think of. And these others kinda upset me a little.

E-8 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 what time do we. . . 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.

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."

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. . . 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.

E-9 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.

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. 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.

E-10 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.

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 time to explain this, while we had a chance. Now, Abraham . . .

E-11 I want the congregation to say it with me, all the—the class, 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 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?

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.

E-12 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."

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 into Christ by joining church? No. Do we get into Christ by water baptism? No. How do we get into Christ?

I Corinthians the 12th chapter says 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.

E-13 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."

Now, Adam was not deceived. He knewed 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 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.

E-14 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—there's nothing can separate them. They are Christ's. And that's—that's it. They're in the body of Christ and nothing can separate them. And that's part of the subject this afternoon.

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.

E-15 But on down about two hundreds years after, three hundred years later, they got away from that, and become come 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 was right. 'Cause all Christendom begin at Pentecost.

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 blessing 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 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. That's just what He did to Catholic, Lutheran, Presbyterian, Baptist, Methodists, and Pentecostals, and on and on. He's done the same thing. And He will 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 . . .

E-16 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.

Now, that's the Abraham. This is his seed after him. Now, turn if you wish to to Genesis 12, and we begin where God called Abraham. 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 be; it's what God has chose you to be.

Abraham and his seed after him, not seeds, now, seed after him, now, the promised seed.

E-17 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 different 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. 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's changed, then he will always remain a hog.

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.

E-18 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.

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 finished it. According to Scripture, all the races of the earth come from those three boys.

E-19 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.

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.

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

E-20 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's 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. And God knowed in the beginning what you were and what you are not. So therefore, we can not 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, would be hypocrisy. We'd be a hypocrite. So we do not want to be that. It'd be better to be an infidel than to be a hypocrite. Let's be just what we are. 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. There, 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 jerk us back in line, where we ought to be; that's where God has His trouble.

E-21 Now, He called Jacob, not—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.

God calls the church by His grace. If it wasn't today for the grace of God, you'd be out here in the rain watching the 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, and made you new creatures in Christ Jesus, and our soul looks up to Him today with expectations of His coming.

E-22 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. . . What it would 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.

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 a 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.

E-23 Oh, the ministers today are having such a time with the—getting their people out to prayer meeting on Wednesday night. They—they love television program, and—and they love amusements. 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.

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. He. . . In his heart, oh, he might be all deceived. Now, there's many people that actually think that

they're right. But if they'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. 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.

E-24 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. 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 you're—you're personal faith in Christ is what saves you. 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 belong—that you belong to, please just set quiet here a little bit, till I make this point for the people, if you will.

E-25 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.

E-26 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.

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 says, "It represents the body of Christ."

E-27 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'd 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. . .

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?

E-28 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 a sheep, three years old, and split them apart, and to offer them to Him. 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 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 . . .

You say, "Healing wasn't included in the New Testament, in the new atonement."

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.

E-29 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 . . . They go before the witch doctor and get healed. And Alsace 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, this 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. 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 in 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 . . .

E-30 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.

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.

E-31 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. 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 make him 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.

E-32 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. If He saves 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 of God, by something that you was—something that met God’s requirement and He called you and changed your life before you even could do anything about it.

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, foreknow you, and called you to His ministry and to His wedding supper. You see, it’s nothing you can do about it 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’s passed from death unto Life.” Amen.

E-33 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, it’s 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.

Now, notice, in Genesis the 15th chapter, when He taught Abraham the separation, when Abraham was ready to separate himself by—from unbelief—believing 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, something, whatever he did, then God met Abraham, and they offered a blood sacrifice for separation and confirmed the covenant to Abraham. Amen.

E-34 For without the shedding of Blood there's no separation from sin. See, it's through the shed Blood. 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 a deep sleep come, that meant death. It's due to all of us. We're all coming there to that great eternal sleep.

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.

E-35 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?"

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. Let's 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.

How did? 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 and savour. You see? So they throw salt on one another making a covenant.

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 pieces like this dead beast was.

E-36 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. That's the way the covenant was confirmed to Abraham. That's . . . He was showing him there what He was going to do in the times to come through the Royal Seed that He had promised him, yet him without any children. He had promised 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.

E-37 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. Like people today, they say, "Oh, the Bible said . . . It ain't 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 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. 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 were . . . 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 to this age."

E-38 Now, but when he gets slothful and say, "Well, 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 to 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.

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 skins and also in the—the writings. They had to dovetail letter by letter.

E-39 Now, that's exactly what God did by the Royal Seed of Abraham. Now, I know Isaac was the seed of Abraham potentially . . . ? . . . 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 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. 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 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.

E-40 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. 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 the 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. 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.

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.

E-41 Now. Then when He does that, then you don't want 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-belief's 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. . . .

Now, notice the next thing He did. Then after doing that, we find out, now did He call Abraham by grace?" Say, "Amen." Did He call His church by grace? Amen. Did He sanctify Abraham works by . . . the . . . by a blood offering? Amen. Did He do the same thing back here through Wesley? Amen.

Now, now, in the 17th chapter of Genesis, turn the 1st chapter—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.

E-42 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's—it just wasn't. . . She was sterile to begin with. And now look how hold 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."

E-43 That's the thing He done to the church after they come through justification, sanctification. When did He do it 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. There they are, just as He calls 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?

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 law, and then in order to be God.

E-44 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. 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, tell a lie and say, "Oh, your church is just doing fine. Your—your little—that 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.

E-45 So when the father got the very best tutor he could find, the best raiser. . . Now, how that tutor must've blushed when he walked up in the front of the father, and say, "Oh, your son. . ."

"How's he? How is my son doing?" The father was busy. And had a great kingdom, and many, be like many places and tenants and business to take care of. 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, hm. 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.

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.

E-46 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. Now, here's where the separating time comes. Notice.

"Oh," you say, "we're Pentecostal." You settled it. But you just got started then. See? Now, how he must've 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. That's exactly right. What happened to it?

E-47 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 at the resurrection? 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 . . .

Remember, Jesus said in the second church age, the Smyrna, there was a—a deeds of the Nicolaitanes. And what was the deeds in the second church, become a doctrine in the third church age. Now, what? That word's not used nowhere else in the Bible. I looked it up, to find out what it was. "Nico" means "to conquer." "Laitane" means "the laity: "conquer the laity," make a holy man, somebody that's holier than thou art. Just go up and get somebody, and he will be some half god, or something like that, to stand up and . . . You do what you please, and he will forgive the sins, and there you go: "conquer the lady, laity," take the Holy Spirit away from the church out there and put It all on the platform. That was not God's way of doing it. No man on the platform's got a right to say, he's the only one that has got the Holy Ghost, and he's the only one got a say so in it.

The Holy Spirit is to whole entire Body of Christ, out through there, where tongues, interpretations, gifts, manifestations of the Holy Spirit. But we conquered it. Sure.

E-48 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; it’s formal Pentecostals now. You done the same thing that you come—your fathers come out of. You turned right back around and done the same thing and 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.

E-49 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. 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; the ones after him did. Wesley never organized it; the 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. 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.

E-50 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.” 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’s stands right exactly like you do. Amen.”

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.

E-51 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’s wearing makeup. They’re bobbing their hair. Your men. . . Your brother, children is organizing their churches just as tight as the rest of them. And they won’t cooperate with one another, 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.”

“But they went right back in it, Father.” Just like Lot for a few nickels and 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.

E-52 God don’t care a nickels worth about that. He wants a man that’s filled with power and the Holy Ghost, that’ll stand and tell and the truth, regardless it shook 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.

What happened when that son then became in the Old Testament? Like to stay there a little while. We’ll have to 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. And we know that 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. Exactly right. Now, we got to face it; it’s here. Now.

E-53 Well, now if this son is a good son, then one day we have what we call in the Scripture in 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’s no good on the check. We call it like that. His name’s no good out there yet. He’s never had the law of adoption done to him yet. But when it comes to the time for the law of adoption, the 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 knowed 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's 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 straw bosses knowed nothing about, because he's a son. That's right.

E-54 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 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'm well-pleased. Hear ye Him."

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's My Son; hear ye Him." True.

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. . . Right.

E-55 The next thing was then, what did He do? The 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? 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 telling 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."

E-56 "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.

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 to. . . Abraham's seed that goes on just the same.

E-57 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.

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 has placed His Son, justification, sanctification, baptism of the Holy Spirit, giving of gifts.

Now, when He appeared to him just before He burned Sodom. . .

E-58 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 the 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.

So I went up to this radio, or television, and turned it on to watch this—this missile, see this atomic affair 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.

Now, before that Sodom was burned, just before. . . How many seen that program? I guess there's many of you did. All right. It's not just something made up. It was from the government. And they'd been on this, working on this research for years, and they knowed that it absolutely is the truth. It's true. That's nothing new. If you 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.

E-59 Now, when Abraham, after he'd 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.

We can never build a church upon nine hundred and something different organizations, and everyone different from the other one. No, sir. No, we cannot. 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.

E-60 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.

E-61 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 recognized that. Did you know . . . I talked to a Jew the other day that believed, always believed there's one God, and he wanted to believe there was 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.

E-62 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. 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.

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. Now, they sent a Man down there to deliver them people, and He went down and preached to them.

E-63 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 way, went out with their organizations to—going out with their organizations of system and got themselves a—a church, a bride. And when the real true church stayed with God, perfectly. . .

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.

E-64 What did He do? His message blinded their eyes to the Door. That's what it is today. The message blinds their eyes. They got so much organization in them, they can't see the Door, and Christ is that Door. That's right.

"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.

E-65 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?"

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 Him.

E-66 He said, "I'm going to visit you. (I, that personal pronoun involved. 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."

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?"

E-67 Now, as husband and wife, the—the 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. . .

And then the Angel with His back turned said, "Why did Sarah laugh?"

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.

E-68 Can you see where Lot sets? 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. I'll give you my exclamation of it. It's Angels that's come down, like they did there at Sodom. You know, I believe we have the picture of one on the back—on a picture here somewhere. It'll be in the 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.

E-69 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—the 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 an automobile, could be coming fast enough they could pass right through each other without even disturbing each other. Coming so fast, it would take billions of miles per second to do it. But they would.

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 the sputnik." Why, my, what difference does that make to the church of the living God? Goodness.

E-70 He said, "When these things come to pass, lift up your head, there'll be signs in the heavens above, and in the earth below, the sea a roaring, earthquake's in divers places. That's the time to begin to look up. Your redemption's coming near." You see the signs of Sodom, the organization where it's took the church out yonder in the mystic. . . Oh, a self-righteous legalist 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.

E-71 "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."

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. No wonder they called Jesus Beelzebub. And He said, “I’ll forgive you. But when the Holy Ghost is come and does it, one word against It will never be forgiven.”

E-72 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. 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 some, forty-five. I don’t know how Billy . . . Said, well, he’s getting up somewhere in his forties.

But anyhow, how the men, 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’d did that name have to do with it?” Why did He change Jacob’s name? Why did He change all the rest of the names when they come to Him?

E-73 “Your name is called Simon; hereafter you’d be called Peter. You was Saul, but you’d called Paul from now on.” How about all these names, if they don’t mean something?

“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. 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 . . . 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. 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.

E-74 Some minister ask 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 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."

E-75 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. Now, remember. . . Now, let me prove it to you right here, so that you won't—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, "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?

E-76 Why did Abimelech—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, the 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.

Now, what if He'd 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, they had to be a different kind of change. Oh. . . ? . . .

E-77 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 infertile. Oh, I know it seems strange. I know it does. It seems strange. 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 it'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 to the womb again.

E-78 And that's like we are now, thinking about, "What's that going to be? What's . . . ? . . . the 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. Passed light with such speed . . . Glory to God. 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 are 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 instance, such speed passed right through the wall, don't even know it's there. There you are. These earthly things will be so simple then. It . . . Oh, my. There won't be nothing to it. No, sir.

E-79 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 . . . 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. 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 God of glory in the midst of him. And then his body was changed in order to receive the promised son.

E-80 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. We'll have to be changed and caught up in the air to meet Him. We can't meet Him on earth; we've 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.

E-81 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, "There will 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.

Our bodies will have to be changed. We just can't turn back to young men and women; we've got to have a different kind of a body, so you can be caught 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.

E-82 "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 prophet foretold;
The Gentile days numbered, with horrors
encumbered;

Return, O dispersed, to your own.

E-83 Come, go with us to Miami, when a man (that stood with his hand yonder in Greenland to turn atomic bombs loose that

would 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 and missiles and things. Here it is right under our nose. 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.

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 horrors
encumbered. . .

E-84 Why this earth will blow to pieces one of these. . . It could happen before morning. There's only one thing; that's Almighty God could keep us from being blowed to pieces by another hour from now. Russia's 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 scientist; it's the Germans is what's done it. In the war we took some and they took some. And there you are. They've 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 to 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 home, you know what would happen.

E-85 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.

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 a doing. Yes, sir.

E-86 The next thing waiting is for that elected and called-out seed of Abraham, who's recognized the manifestation of God among His people and standing and waiting. That'll be the one that'll be caught up to meet Him in the air.

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."

E-87 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.

Will you rise now? I believe the hour of all this persuading is just over. If 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 an 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?

E-88 Do you know what God did? He reached. . . It's passed 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 your. . . 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 ownself 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.)

Mold me and make me

After Thy will,

While I am waiting. . .

E-89 Are you yielded? "Let Thy will be done, Lord. Take all the churchanity out of me. Take all the star—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 . . .)

. . . me and make me

After Thy will,

While I am yielded

Yielded and still.

. . . Thine own way, Lord!

E-90 Now, while the people are moving down, still coming, as 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.

Now, just remember, I speak in the Name of the Lord. The hour is coming when you will 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 . . .

You call me a prophet; I never called 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 to 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. You better flee to God, Pentecostal, while you got a chance to. 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 and still.

E-91 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. 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 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.

E-92 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'd come up. And amongst about three hundred people, look what come to pray. 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 to 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.

E-93 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 for 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.

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 will believe it with all your heart. I want you to 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."

E-94 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. You're hands on one another around the altar here. You people with these . . .

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 gleaning as Ruth. How well our evangelist brethren know these things. Our Brother Tommy Hicks here, and Brother Oral Roberts, and Billy Graham and . . . How that—that they know that we're just gleaning in America, see if we can find a stalk here or there. We know the end is at hand.

E-95 Father God, these who've 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. 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 hear in the nation 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, distress, such a distress . . . They're are

all so nervous they don't know what to do. Each one with an atomic and hydrogen weapons, hid back secret, just waiting for the other one to make a move.

E-96 Someday a mistake, too much vodka will be drunken or something. Then a missile will fly into a screen, then here it goes. God, You promised us, and I'm believing you. 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, Jesus Christ, and shows the people the way out. Not a church, not an 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.

E-97 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'd you come up here? God back there in the audience drew 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."

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

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