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## ABRAHAM AND HIS SEED AFTER HIM

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To the Almighty God, be thanks and praise for evermore. To this fine group of ministers that has worked in this campaign, I want to express my thanks to them for one of the finest bunch of men that I ever worked with in my life. For the nice little organist here, and the pianist, to all you dear people, the ushers, one hundred percent from the finest people, to this school for letting us have the place for the worship, and to all that has been done, I just don't know how to express myself in gratitude for this meeting. I'm praying that the results from this will never die, but will live on and on.

2 I am sorry I didn't have more time to meet with these men and be at their churches, and so forth. They were just quoting to me, a few moments ago, of young people coming to Christ this morning, the power of God in their meetings. I trust that'll never die but will continue on forever until Jesus comes.

3 Many of you fine friends that I have met since I've been here, your memories will linger on in my heart: cooperation. Hard, bitter preaching sometime I have to do. I'm not a . . . I don't claim to be a, what we call, a preacher; I am . . . You know that already; but I—I claim that just knowing the Lord as my Saviour, so enthused with trying to—do that which He has ordained to be done; and through this He has given me the opportunity, by a gift, to express to the people, that, where I won't have the education to do it, maybe the works will express that I—I am His servant, and—and you are my brother and sister, and that will do the vindication of it. And maybe that'll let you know that I love you, God loves you; and together we hope to spend an endless Eternity together in a Land beyond the river, somewhere on.

4 Next week, next Sunday, beginning a week from this Sunday, as I made the little rude expression, I'm going to begin in your suburbs now, next week from this coming Sunday. That's Chicago (See?) up here, suburbans of this city. And so we . . . I don't know just where it's at; is—is Mister . . . I can never call that Italian name, Bottazzi . . . What? Bottazzi. Has he announced where those services will be held in Chicago? It's already been announced from the platform. I don't even know myself where they're at. And so we'll find it some way; I get there and call Brother Carlson, somebody, and find out where I'm supposed to be. And so we are expecting great things in Chicago next week. We would be happy for you to be our—be our guest there in Chicago, and, or any other meeting that we could ever be at.

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5 Now, one time, I have said the nights would never get too dark, or the rain would never fall too hard, but what I would come to you, to help you, to anything that I could pertaining to the Kingdom of God, or any other thing that I could help you. If I had a little money, and if I . . . and if you needed it, it'd be yours. That's right, I'd do that. Anyone who knows my life and my family, it was the same way. My poor old father has gone on today; he didn't live the right life on earth. He had one bad habit: drinking. But if he met a man on the street, a perfect stranger, and the man was hungry and he had one biscuit, he'd break it in two with him. We believe in helping those who are needy; in helping.

6 I wish I could say I'd come to you any time. I would like to say that, but I can't; there's too many. Just this little meeting here, which is just a little small group of people, now think the world over: millions. See, I couldn't justly say that. But I'll do this, friend. I'll do everything I can. If you—if you want me to pray over a handkerchief like this here, send it to you; if you don't need it now and you want it anyhow, you send, get it. There's no charges on nothing.

7 We don't charge for anything. There's no charges for services, even to our books. Them's not my books. They belong to different people that wrote those books. I buy them at forty percent less. I give my book agents and them the say-so at the door: if a man, woman, boy, or girl comes in, wants one of them books, and haven't got the money to pay for it, give it to him anyhow. And we always lose on the books. There's no way of making, even, ends break. And the picture of the Angel of the Lord: that doesn't belong to me, that belongs to the Douglas Studios, and it's copyrighted and could not be reproduced, 'cause you'd be breaking the rights to the copyright.

8 So they're—they're not ours. And we just bring them along, because we think it would help somebody. And buying them books at forty percent less, and maybe lose ten or fifteen percent of them 'fore you get it to you; then you got to pay for these boys to sell these. The church gives them so much a week. And by the way, it isn't mine; it's the tabernacle takes care of that.

9 And everything that we do is free-of-charge. Now, I'm not trying to get your address. I don't. . . As I say, I've got . . . Well, my secretary, he does my work. I don't know whether . . . Are you here, Jim, today? I don't know whether he got over or not. (His father-in-law's here, I think, and his mother-in-law, Mr. and Mrs. Fred Sothmann.) They're here: his wife is . . . answers the phone; Brother Jim does the typing.

10 Brother Leo Mercier does the field work. He was here just a moment ago; his associate here. They . . . these boys work for the Branham Tabernacle, which I'm associated with, which is a

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independent sovereign church, chartered at Jeffersonville in Clark County. And it's a nonprofit foundation, and the money that comes into the church and so forth, is . . . goes into the foreign fields to sponsor poor people who doesn't have the money to send for me to come over there, but yet they need me real bad.

11 And I take that money, as soon as they get enough built up, and go over to the foreign fields to preach to those, this same Gospel that you have a privilege of seeing. And therefore, I know as a steward of His money, I'm going to have to answer for it at the Day of the Judgment. And I take it, myself, as long as I'm young enough to go, and can go, I want to go to be sure that I preach and bring them the Message that you donated for them to hear. The credit all be yours at that Day. I'm just His servant to pack the Message.

12 I suppose, as the boys, one said a while ago, they taken a love offering for me. That wasn't necessary. I didn't come for that. I've been preaching thirty-one years. I pastored a Baptist tabernacle for seventeen years. Go look at the books, I never . . . ask anybody across the nation anywhere; I never took a offering in all my life, I never, in all my life.

13 One time while pastoring the tabernacle, we as poor people, we run a little short in money. We all know what that is, don't you? We just had some debts we had to meet, wife and I, Billy was quite small then. And I—I said, "You know what I'm going to do? I'm going to take up an offering tonight." That was the closest I ever come doing it.

14 And an old brother that's in Glory today, Brother Wiseheart . . . We didn't have a offering plate; used to put it in the—in the papers in the city: "The church which has no offering plate."

15 I work, labor, whatever I could do to make a living. And the church, not because they wouldn't support me: If I could work, why not work? Other men worked. Paul worked. Why not me? And the reason, the tremendous strain of the work from place to place, or I'd still, I'd rather come right here and take a rock and hammer and go out here on the street and work all day, come and preach to you at night. That'd be my desire, if I could do it. That's before God and my Bible.

16 But we had to get a little money. I needed about five dollars, and I'd made a promise; and a debt owing, I—I—I just didn't have it. And we couldn't get it. So I said, "I'm going, take up an offering tonight."

17 My lovely little wife, if there's any credit goes to the Branham family, let it go to her. She's the one who stood between me and the public in all the things that has been done, just let her have the credit. She says to me, "Billy, I'm going to go over and watch you do that."

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18 I got up that night. She was setting back; I said, "Friends, I been pastoring here, I guess, about twelve years." I said, "I've never took an offering; I'm just a little bit in need tonight, really need about five dollars." I said, "I . . . If I . . . We're going to pass the hat around, if you got a nickel or two, you could put . . ." My congregation is much as setting on this floor right here. I said, "If you would want to, got a nickel or a dime you'd like to help me to it, I'd appreciate it very much." We didn't have no offering plate; I said, "Brother Wiseheart, would you get my hat?"

19 I happened to looked down there, and a little ol' woman, she's in Glory today; her name was Mrs. Weber. She had one of these little—little aprons on, that's got a pocket underneath the apron. Did you women ever see one of them? I guess your mothers wore them years ago. She got down there and got a hold of one of these little pocketbooks that's got a snap on top of it, you know, you . . . It was during of hard times now; that's been about twenty-five years ago. She unsnapped that little pocketbook; begin to feel around over them nickels. I couldn't have took it. I—I just couldn't do it, that's all there was to it. I—I—I looked down there, and I thought "Oh, mercy."

20 "Oh," I said, "I was just teasing you; I just wanted to see what you would say. I was just going on to you." Brother Wiseheart had my hat in his hand; "Oh," I said, "Brother Wiseheart, hang my hat up. I was just teasing the church."

21 And so I went over home and I thought, "Well," I went down, ten-cent store, and got a ten-cent can of paint. There's an old man that's gone on to Glory now. Brother Gene, you remember him well, ol' Brother Ryan. Used to have long hair, and long beard, he rode this bicycle down there, and he gave it to me. It—it backslid on him and . . . No, that ain't good for a Baptist to say, is it? Let's just say it wore out, it just wore out. And now I'm a Baptist; I'm a Pentecostal Baptist (You see?), one of the . . . ? . . . a Baptist that—that's got the Holy Ghost. So I said . . . went over and got this old bicycle and went down and got me a can of paint, and painted it up to make it look pretty good, sandpapered it off, and set it out front, and sold it for five dollars. Never had to take up a offering after all. So that's the closest I ever come to it.

22 Thank you, my friends, for what was in the offering. It'll go to the treasury, and from that will go to the foreign fields to bring this Message to the heathens and those people who don't have one meal, maybe once a week to eat on. That's where it'll go. And may the God of Heaven return it to you a hundredfold and put golden bricks in that home of yours beyond the sky, is my prayer.

23 Write to me any time now that you wish. Call me on the phone. Many times I'm kind of not around Jeff very much. My address: Jeffersonville, Indiana, Post Office Box 325. If you can't think of the 3-2-5, just send it, Jeffersonville.

24 And if you want to call me, my number is BUtler 2-1519. If you can't get it at that number, then call BUtler 2-3826. Can't get it that, call BUtler 3-6771, can't get it that, oh, better stop at that, so. . . But anyhow the main number to call to get me: BUtler 2-1519; that's fifteen-nineteen. [Telephone numbers have been changed—Ed.] That's the office, and they can tell you about where I could be located. Any hour of the night or anything I can do to pray for you by the phone, send you a prayer cloth or anything, absolutely free, there's nothing, see, be glad to do it.

25 And now, I suppose, there's been things happening in my last three meetings that startled me. This morning I set with my son for nearly an hour and I said, "Billy, what's wrong?" Last night, it come forth again: I'm leaving the field.

26 What's the matter? Am I going Home? Is my work finished? Is my. . . this type of ministry done? Am I going to the foreign fields? I don't know. I say those things, but something's fixing to happen. I don't know what it is. So if it is to a field beyond the river yonder, over to the heathen, wherever it might be, I feel that America has had its message. And if it is, I want to ask you a favor: Until we meet again at the great river yonder at the end of the road, will you pray for me? Thank you.

27 When the witch doctor is challenging me to a debate, when the demons of all sorts in the foreign fields, if I shall be called, as they usually do, I'll remember over around Bloomington, Illinois, and its round about cities, I got a bunch of people on a Sunday afternoon who raised their hands, "I'll be praying for you." And when I have to walk out on the floor to meet it, I'll know that I'm covered by the Blood in your prayer.

Can we bow our heads now for a word of prayer?

28 Gracious Father, we're giving thanks to Thee from the depths of our soul for all that we have heard from You, we have read from Your Word, and seen You make manifest to us this week. We thank You for this fine people, for this fine ministers, for their fine churches, for this great college, for this auditorium, for all that has been done and said, for the ushers, for the musicians, for the singers, just everything, Father. If I miss out any, bless them, Father.

29 You have seen every little move, every little gracious move. You seen the mother, the daddy, put in a portion of their living to support this meeting. They did it because that You were speaking to them. We

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could not give it back to them, and would not, because that we'd rob them from the blessing that lays just beyond. For one day we read in the Bible that where Jesus was watching, the rich put lot of money in the offering, but a poor widow came by and put in about three pennies. Lord, guess, if I'd have been standing there, I'd have run up and grabbed her hand, said, "Don't do that, sister. We got enough in here." But You were standing there, and You didn't stop her. For You knew what laid just ahead. You knew that You'd return it to her a hundredfold.

<sup>30</sup> So, Father, I know that You, Your great eye, watched every move that we made. We pray that whatever we have done, and the feeble efforts that we had, that it's been pleasing in Your sight.

<sup>31</sup> I realize, Father, that I'm speaking this afternoon to men and women I'll, perhaps, never see again in this life. Many aged are setting here and many sick. Someday I hope to meet them there at the river when they're transformed from this life, as young men and women washed in the Blood of the Lamb, with bodies that'll never have another healing service, or neither will there be another sinner weeping around the altar. I pray that You'll bless them.

<sup>32</sup> Bless these ministers, these shepherds of Yours, that in the midst of criticism, when, Father, because of their true stand to the Word, my name's not too good among them but they wasn't ashamed, they called me anyhow. O God, bless their ministry. May they realize that these things are only to bring the Church back to its right standing, only to shake us back, Lord, to where the Holy Spirit can build upon a real true foundation, upon really borned again men and women. Father, not because I don't love their organizations, denominations, it's because I see the systems are letting the people get too loose. Help us, God. You know my heart, how I love them.

<sup>33</sup> I pray that You'll bless us together as we turn to Your Word now for the final reading, the closing of this revival, may, or, not this revival, Lord, this eight days of efforts; but may the revival never close, may it go on and on. May it live till the results will still be here when Jesus comes. For I pray that You'll do something this afternoon that'll cap it all off, that'll cause the people to hear the Word in such a way that the Holy Spirit will plant the Seed deep in their heart.

<sup>34</sup> My heart still goes to that poor little girl I met there in the door a few minutes ago, setting twisted up in that wheelchair. How that You sprung down and told her how she had become that way, what she was when she was a little girl, and told her the reason that she's not well, walking around right now. God may that never leave that child's heart. She typed the letter of invitation to me. I pray, God, that that child will be healed. Grant it. May it never leave her little heart, and know

that that was not me standing there, that was the Holy Spirit speaking through the servant of Yours, telling her exactly what was truth, what she was, what she is, and what she can be. May it never leave her, Lord.

<sup>35</sup> Bless all who are sick and afflicted this afternoon. As Your servants stand and we pray for the sick, may they all be healed; may the lost be saved, and God receive glory, for we ask it in Jesus' Name. Amen.

<sup>36</sup> Pray for Brother Roberts, Billy Graham, Tommy Osborn, Tommy Hicks, great men of God out on the field today. Pray for them. Won't you do it? You pray for those brothers. They're fighting a hard battle. My heart bleeds for them. Pray that they'll stay true to the Gospel, and when it's all over we'll all gather together as one big family.

<sup>37</sup> Have we any more of the books left from the Business Men's about the vision? They're all gone. If you, anybody here that never got a copy, raise your hand, never got a copy? a few. I—I suppose that if you would just write to the Christian Business Men's *Voice*, Los Angeles, they'll . . . they probably have a few thousand of them left. They'd be glad to send you one free. I suppose if there—if there be a charge, it'd only be a dime or something. I don't know, just something for the printing cost.

<sup>38</sup> It's got the vision, and I want you to read it. And before this open Bible, before my God, I should know what visions mean. That wasn't a vision. I was there. I seen it. I don't want to . . . I hate to say that, because someone thinks you're trying to impersonate the great Saint Paul. I'm not saying that for that. I'm just saying, that I know that Somewhere just beyond here there's a Land we live again. How could I ever . . .

<sup>39</sup> I said, when coming back, "Let me do all that I can." I can't re- . . . I'm not responsible for what others say. I have to answer for my own saying. I don't know what . . .

You might say, "I've heard people say that. I—I hope that every bit of it was true. I hope that every bit was true."

<sup>40</sup> Brother, sister, before God, this was true. It was true. I—I was just as I am now, only a young man again, standing Somewhere looking at people that were from where old had turned young, and there was no sickness, no sorrow, no death. They were different. And yet, He told me it was greater than that yet to come. That would be good enough for me for all times.

<sup>41</sup> I have thought this afternoon . . . Excuse me; I don't want to be a baby. But when you meet people, and then know you have to leave them, and maybe, you know, old people like this, if I come back a year from now, I'll probably never see you again. And it just does something to me.

42 But let's try to get now to . . . over to Genesis the 22nd chapter. And I want to read just a part of the 14th verse, or, quote it to you.

*And Abraham called the name of the place Jehovah-jireh: as it is said unto this day, In the mount of the LORD it shall be seen.*

43 Genesis 14:22, or, Genesis 22:14, pardon me. Now, I just want to give close . . . your close attention as I just teach this. And I'll be quickly; I've got three hundred miles in this blizzard to drive this afternoon to meet an obligation tomorrow.

44 So now, I . . . But I want you to be sure to try to catch it, to cap off what I said this week, of the Coming of the Lord being at hand. And now, if you got a pencil and paper, I have about twenty Scriptures written out here if you would just like to refer to Them as we read along, and jot down little notes. Because I truly think that this is what the most timely thing that the Holy Spirit has ever let me speak of. And I—I trust that in doing this that you'll understand that I—I can only speak it; the Holy Spirit will have to interpret it.

45 Now, I spoke this twice already, and this is the third time approaching this same message, because it's so timely. And I'm titling this . . . And if you miss it, it'll be on tape. If you got a tape recorder, why, the boys will send you the tapes. And now, just write to them. I guess they . . . you know their address and so forth. If you don't, why, just write to me there, and it'll be brought over in their box. And they are a foundation of their own; they're the Audio Mission at Jeffersonville, and two fine boys, Mr. Mercier and Mr. Goad.

46 And I guess you've heard their story how they become associates of mine, was because they come there to try to expose me, formed themselves a little FBI. They were coming there and didn't think that that . . . them visions were true. And come there investigating around, and acting like they were ministers, and the Holy Spirit uncovered their life right before them. So they have become my associates. One of them a Catholic, a French Catholic, Mr. Mercier, just ere his conversion was a bartender. Mr. Goad setting here, I believe, formerly, was a . . . from people from the Methodist church, wasn't your people? backslidden Nazarene.

47 Was, you just worked in a office somewhere, didn't you, Brother Goad? in—in Gary, Indiana. A bartender and an office boy, a backslidden Nazarene and a Roman Ca- . . . and a French Canadian Catholic, together to expose me.

48 And I'd . . . If I'm doing anything wrong, I want to be exposed. I—I—I—I want it to be right, now. This is the time to make it right, not after I get over There. Let's get it right, now.



49 I found them to be a real gentlemen, honest, real boys. When they asked me if they could make tapes . . . They have to have something to live by. Mr. Mercier's married now. Mr. Goad's in the making. If there's any young ladies that . . . If his face isn't red now!

Gene, I just did that so it would be a change from . . . get myself so I could get back to this text.

I'll witness he's a fine man. He's my buddy, a real brother.

50 And now, I—I'm going to title this, *Abraham And His Seed After Him*. And I want to climax at—at Genesis 22:14, and Jehovah-jireh. Now, we know that God has seven compound redemptive Names. We all are acquainted with that. *Jehovah-jireh* means, "the Lord will provide for Himself a sacrifice."

51 *Jehovah-rapha* is "Jehovah, the Lord our Healer"; *Jehovah-manasseh*, "our Banner"; our Buckler; our Shield; our *So-forth*; on: seven compound redemptive Names belongs to Jehovah. And His first Name is *Jehovah-jireh*, "the Lord will provide for Himself a sacrifice."

52 Now, listen close. And if you have to, just make yourself, if somebody's whispering next to you, say, "Would you just be quiet just a moment, please, so I get this, you see?" Then they'll do it. They'll be nice.

53 Now, we're going to start back, go back in the back, after we've got here where I want to bring the sermon to the climax, let's go back to Genesis the 12th chapter. If you want to write these places down, Genesis the 12th chapter.

54 And now, we're going to talk about Abraham. Now remember, that Abraham . . . the promise was made to Abraham. We're all acquainted with that. Is that right, my clergy brother? The promise was Abraham, to him.

55 And Abraham was not a Jew. Abraham was a Gentile. He come down from the tower, from Babylon with his father, and he dwelled in the land of the Shinar there, the valleys, and—and dwelled in the city of Ur, the land of the Chaldeans. And he . . . The—the Chaldeans dwelled in that land, and he was in the city of Ur, and perhaps, a farmer. And he was seventy-five years old before God called him. He had married his half sister, and her name was Sarai; his name was Abram; and they were just two ordinary people. And one day God called Abraham and made a covenant with Abraham (Now, watch.) and his seed after him.

56 Now, I'm going to put up two books *here* and call these books (See?) to Abraham and his seed after him. Now, what He did for Abraham, He done for his seed after him. All that understands that clearly now,

say, "Amen." [Congregation says, "Amen."—Ed.] To Abraham and his seed after him.

<sup>57</sup> Now, if we'll notice in Genesis 12 that God called Abraham by election, not because Abraham had done anything to deserve it, no more . . . He might have been an idolater. I don't know.

<sup>58</sup> And Babylon, they worship roots and . . . If you ever read Hislop's *Two Babylons*, the ancient history, you would find out that Babylon, founded by Nimrod: it was just perfectly idolatry, that's all. And he was a . . . We find Babylon in the first of the Bible, in the middle of the Bible, and in the last of the Bible. And it was a—a organization system. Babylon was a leading city that made all the other little cities pay tribute to it (See?), kind of like a—a headquarters somewhere and where orders went out and all the rest of them had to pay in to that one place. And Abraham had come down from there with his father. Now, God called him by election.

<sup>59</sup> Now, brethren, my precious darling brethren, if I happen to get out of order in the Scriptural doctrine, will you just forgive me for it and know it's my ignorance? Will you do it, please? And my theological brethren out there, if you feel that I . . . my doctrine is wrong, will you just forget it? See, just . . .

<sup>60</sup> Now, many of you people are writing me letters and saying, "Brother Branham, should we do *this* and do *that*?"

<sup>61</sup> I always say, "Ask your pastor." See? Because I'll do anything I can, answer you on the great fundamental evangelical doctrines of the Bible. But when it comes to about: "Should we do *this* and do *that*." I always refer to your pastor, because we might . . . Each man, there isn't two here, but what would disagree with one another on little technical things, whether we should comb our hair on the right side or left side. And mine, I have no trouble with that. So—so . . . But you know what I mean. We—we have those things, so I always just say to every congregation, "Ask your pastor those things." If he has led you far enough to be saved and filled with the Holy Ghost, can't you trust him the rest of the way through? if God honored him for that.

<sup>62</sup> But on bringing this timely thought to the people this afternoon, I'm going to have to use just a little bit of doctrine, that might be set in, or, something like that, but if you don't think it's right, just lay it aside and go on. If the pastor teaches anything a little different, forget what I said about it (See?), because I'm trying to come to a point. I hope that's all right. I hope that's made clear.

<sup>63</sup> But, you see, Abraham not being nothing himself, he was—he was called by election. Then if Abraham was called by election, then his seed after him has to be called by election. That's right.

64 Jesus said, “No man can come to Me except My Father draws him first. And all that the Father hath given Me, will come to Me.” That’s the reason you just preach the Gospel in its plainness; yet the elected sheep of God will hear that, and catch it right quick, and they’ll believe that baptism of the Holy Ghost (where others will walk away and make fun of it) because they were elected to hear it. That’s all, see?

65 So you see now, why that the Church, itself, is a elected. . . pre-elected by God. Now, let me take the Word out of First Thessalonians the—the 1st chapter there where it said, “Predestinated.” Now that’s not a good word to use before people, because predestinated is a . . . It would be better if we used it like this: that it was by foreknowledge, God by His foreknowledge could predestinate to His Own glory. See?

66 He—He didn’t say, “Now, I’m going to choose *you*. And I’m going to send *you* to hell. And I’m going to choose *you*, and send *you* to hell.” That wasn’t God’s idea. He wanted all of us to come to Heaven. But being God, He foreknew who would come, and who would not come. Now, that clears up Romans 4. . . Romans 9, in 8 and 9 there, where He said that the election of God might stand sure, that before either boy was born, talking of Esau and Jacob, God said, “I love Jacob and hate Esau.” See? His foreknowledge let Him know that their . . . that Esau was nothing but just a—a little shyster anyhow. And that Jacob had recompense to that birthright. So see, His foreknowledge lets Him know. If He didn’t know the end from the beginning, then He wasn’t God. See? And the Bible said that we, the church . . .

67 Now, I want you to remember: there is three classes of people, three classes of people in the world, always has been, and will be to the end. Now, let’s say that together: “Three classes of people: unbelievers, make-believers, and believers.” Keep that in mind: three classes of people.

68 Now, now, the class that was elected before the foundation of the world, and were called in Christ before the foundation of the world. How many knows that Christ was the Lamb of God slain before the foundation of the world? Well, how was He slain? In God’s great program He knowed that He would—He would project a Son, and that Son would be the Saviour of His people. Is that right? So when God speaks a thing, it’s already finished. Oh, brother. If . . .

69 Where’s that little sister that I had, the vision was over, a few minutes ago? setting right here in the wheelchair. If you could see that, sister dear, it would be over for you. See?

70 When God speaks anything, when God makes a statement, it is for as long as He says so, it’s perfect, it’s got to come to pass. It just has to.

And then when His Word comes into us, no matter what we do, what we look like, what we think of, It's got to come to pass. See?

<sup>71</sup> So God don't run His business . . . If He saved us here, and know He was going to lose us after a while, He, poor business man. And so therefore all that He foreknew He has (what?) called. All that He has called, He has justified; all that He has justified, He has already glorified. Now, there's going to be a Church meet Him there without spot or wrinkle.

<sup>72</sup> "Brother Branham, you in it?" I hope so. Uh-huh. But we work out our own salvation with fear and trembling. And when you see your life not coping up with God's Word, no matter what church you belong to, you know you're out of order. See? And if you'll just do your . . . If you do your religion because you know it's something that you're supposed to do, you're just playing the part of a hypocrite. If it isn't from your heart that you love God, then you're wrong to start with. See? You love; it's love that controls the whole thing.

<sup>73</sup> Now, now watch. Abraham was called by election, nothing Abraham did. And now notice, the covenant in Genesis 12 (See?), the whole covenant was given to Abraham; the whole covenant is completely grace (See?), not "Abraham, if you'll do a certain thing, I'll do a certain thing." It wasn't, "If—if you'll do *this*, I'll do *this*."

<sup>74</sup> God makes a covenant with a man, and man always breaks His covenant. He told Adam, "If you'll not eat from that tree, you'll live," but Adam eat from it. And He told him the covenant that He made with them at the Mosaic covenant in the wilderness there; they broke it.

<sup>75</sup> Every time that God makes a covenant with man, man breaks it. But this time God made a covenant with Abraham and his seed unconditionally. Now, do you understand? Not, Abraham, "If you will do *this*, I will do *this*." But, "Abraham, I have already done it. I've already . . . You'll come to Me. You're already saved; you'll come to Me in a ripe old age." He's already done it. And now, it isn't today, "If you will do a certain thing, if you will do *this*, if you *that* . . ." It's already finished, not, "If you'll go away and learn a good education, if you'll know all *this*, *that*, or the *other*. I'm—I'll—I'll heal you. I'll save you if you'll get a Bachelor of Art."

<sup>76</sup> "I have already done it; it's finished. I just want you to reach out here and get it. That's all." You see what I mean? Abra- . . . Only thing that Abraham had to do was abide in His covenant. He didn't have to do nothing for the covenant; God done made that with him. He just had to stay put. Hallelujah! Now I'm beginning to get religious. See?

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77 When we know this, that the only thing we have to do, to inherit any of God's promises, is to stay put on God's Word, let nothing shake you from It.

78 Now notice, He perfectly typed Abraham and his seed after him. And I'm going to follow the junctions of Abraham's life, and then follow the junctions of Abraham's seed, and see if God kept His Word letter-by-letter.

79 Now, Abraham. . . We know that there's only one way that we can be saved, and that is being in the covenant with Abraham, because it was made to Abraham. But the Bible said, "We being in Christ, we being dead in Christ take on Abraham's seed and are heirs with Abraham." Is that right? Now, Christ is the Royal Seed of Abraham. Out of Abraham come Isaac; out of Isaac come Jacob; out of Jacob come Joseph; out of Joseph, so forth on down, David; David on; on; *so-and-so*; till finally the Royal Seed was born which was Christ; and in Christ, made Abraham the father of all nations. And the Abrahamic covenant is confirmed to the people un- . . . , or, given to the people unconditionally.

80 Now, you read now in the 12th chapter, He made the covenant with Abraham unconditionally. He called Abraham. I heard people say, "I sought God, and I sought God, and I sought God." You're mistaken. God sought you, and sought you, and sought you. Wasn't you seeking God; it's God seeking you.

Why, the very beginning proved it. Adam, it ought to have been Adam hollering, "Father, Father where are You? I've sinned, I've sinned, Father."

But it was God saying, "Adam, Adam, where art thou?" See? So it's always. . .

Could you go out and tell a pig that he's wrong because he's eating slop? Would he believe it? No, sir. He'd tell you, "Tend to his own business."

81 And that's the way with the sinner. You can't tell him nothing. He won't listen to you. He won't even sit in church five minutes to listen at you. He's a pig to begin with. He a scavenger, a vulture; that's his nature. See? So you—you—you can't tell him nothing, because that's just what he is. He's a vulture. He can't feed on good things.

82 Now, notice. Then when you get that, what God said to Abraham. . . He called Abraham, and if you ever was called, it wasn't you doing the seeking; it was God sought you. And by God's grace He saved you, not because you did something, not because that you're worthy of it, but because God's grace to you did it. Everybody

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understand that, say, “Amen.” [Congregation says, “Amen.”—Ed.] Now, we’re getting started.

<sup>83</sup> Now, what was it? When God took a man and called him first, what was that? Justification. Abraham in regards of hearing the Voice of God speak to him, believed on the Lord God. Is that right? Therefore, he was justified by faith, by believing on the Lord God. Is that what we are, seed of Abraham? Romans 5:1.

*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 5:1)*

Now, Abraham believed God. And it was imputed unto him for righteousness, or, allowed to his account for righteousness.

<sup>84</sup> How do you do? You say, “Well, I—I’m—I’m some of the . . . I’m—I’m the Joneses; I—I—I live in a certain . . .” That don’t have one thing to do with it. God called you, and you accept the call. And by your faith, by accepting Christ, the Royal Seed of Abraham which calls you, then you’re justified by faith. Is that right? That’s the only way I know it. That’s the Scripture as far as I know it. I know I was a sinner, rank. God stopped me in the middle of my sin and knocked at my heart’s door, [Brother Branham knocks on pulpit—Ed.] and I turned and looked back, said, “Who is it?”

He said, “I’m your Lord.”

I said, “Then Lord let me come.”

I never stopped and said, “Hey, Lord, hey, where You at? I want to talk to You awhile.” See? No, you don’t do that. It’s God stops you.

<sup>85</sup> So now, it’s by grace that God called you, not what you did, what you could do, what you will do. If you’re the seed of Abraham, God spoke to you by His amazing grace, just like He did Abraham in the 12th chapter of Genesis.

<sup>86</sup> Now, now, and then notice: As soon as Abraham believed God by justification (Believing on the Lord, we’re justified.), immediately God called Abraham to total separation from all unbelief. Is that the way He did in you? Separate yourself from your kindreds, from all your associates; come out of the poolrooms; come out of the dancehalls; come away from the things of the world. God calls for a total separation, to Abraham’s seed, ’cause that’s what He called Abraham.

<sup>87</sup> Are you patterning it? *This* instrument is Abraham, *this* instrument represents his seed after him. And the covenant was made to both Abraham and his seed after him. And as Abraham was called by grace, by election, so was his seed called by grace and election. See? They heard the Voice of God and believed God, and it was imputed unto him for righteousness. Heard the Voice of God in a barroom, ever where It

was at, and believed God, and Abraham was commanded to abstain and to separate himself from the things of the world, and so is the seed of Abraham: separate themselves from the seed . . . of the things of the world.

Justification by faith, we could stay on that the rest of the afternoon, but we got to hurry.

88 Now, as we find out, Abraham never fully obeyed. Now, that's the way with a lot of us people. As soon as we go and make a confession, we think, "Well, now, we've joined church and we're going to be pretty good people. We're neighbors. It won't hurt to smoke a little." Or, "Oh, if I just keep my card party, go, that won't hurt anything." But remember, God never did bless Abraham until he fully obeyed. And God will not bless his seed until you fully obey, separating himself from the things of the world.

89 "Come out from among them. Be ye separate," saith the Lord. "I will receive you. Touch not their unclean things. You abide in Me, and My Word in you, ask what you will, and it'll be done to you." See?

90 Now you see, you've got to come out from the world. But what did Abraham do? Oh, he had his nephew along, Lot, a church member, lukewarm; and his daddy, the old man was a fly in the ointment, as long as he stuck around; and—and he took some of the things along. And that's just the way we try to do. We try to pull into the churches, into our organization, the things of the world.

91 Now, my Methodist brethren, I love you. My Baptist brethren, I love you, just same as I love my Pentecostal brethren, or whatever it is. But you see, we're trying to pull the things of the world, and carry it right along with us like Abraham did. I'm not unchristianizing you by your organization. I'm only telling you, you're not fully obeying God till you separate yourself.

92 Now, when you still run to picture shows to see every kind of an old picture, when you stay at home and let your meetings out early of a night so they see some uncensored television program, so that you can go down in your basement, and some of you Protestant churches doing that, and having Bunco games and things in the basement, soup suppers, little friendly dances, in what's called the "YMCA," teaching rock-and-roll.

93 And listen. You, my Methodist brethren, when about six weeks ago, my mother (She's a Methodist too.), when she called me down to the house, and here in Indiana they having a rock-and-roll dance in the Methodist church on television, covering up the orders of the things like that, and they asked the . . . even the sponsor the—the

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television man said, “Don’t you think this ought . . . the—the people would criticize you?”

<sup>94</sup> Said, “Too long has the Methodist church forgot the beautiful art of rock-and-roll.” If John Wesley knew that, he’d turn in his grave. Too much have you went to the things of the world. You know what? You Methodists . . .

<sup>95</sup> I talked to Jack Shuler. That’s one of the—one of the finest men you got. You got millions of fine men, Methodist church people, some of the best. I’m looking in the face of two Methodist ministers, right now, that’s bosom friends of mine. There isn’t better men stands in shoe leather, as I know of. That’s right. But you’re forgetting; you’re not separating yourself.

<sup>96</sup> John Wesley was the one who started preaching sanctification, and separate yourself from the things of the world. And you Methodist women wearing shorts, makeup on your face, and don’t you know what your founder said about such stuff as that? But you got a weak pulpit and a big building. That’s what’s the matter with you. And don’t you just look over and laugh at the Baptists, ’cause, Baptists, you’re the same. And, Pentecostal, you’re the same. Now, we just have to make it right, now that’s all.

<sup>97</sup> Now, what a pity it is. Don’t you know that if you’re the seed of Abraham, you’ve got to separate yourself from the things of the world, ’cause it was made to Abraham and his seed after him? And Abraham never did come into the blessing. No wonder, on this grounds here, yonder at Wheaton College, down at Asbury, over to Moody where we’re going next, in Chicago at the Moody, why don’t they have revivals like they used to? You’re not separating yourself, children of Abraham. How will God ever deal in a place like that, when He can’t even get you to live morally? That’s right. He can never have a revival based upon such stuff as that.

Now, you say, “Brother Branham, you get angry at us.” Let the Lord be my Judge. See?

<sup>98</sup> But if somebody don’t tell you, if something doesn’t take place, you’re going to wind up yonder on the little end of the spool. Now, come out of such a thing. You, you who are. . . What about the Methodist church, you Methodist people, when they used to go down the road, and you Methodists here, when you first come, when Asbury was over here, and you had the old-fashion meetings when people fell on the floor with the Holy Ghost, praying there, kicking and screaming and throwing their hands up, and you’d dash water in their faces and things like that to bring them to? Oh God! Methodists, what happened to that experience? Where’s it at today? What happened? Something



went wrong. You see, you're drifting over on the . . . Getting out of the way from the seed of Abraham.

<sup>99</sup> Now watch, God, the next thing . . . Now that was justification. To hurry up. Now, what did God do now in Genesis 12? He saved Abraham by election, and Abraham was justified by faith, believing on God's Word. Is that right? Baptists, is that the way you got It? Methodists, is that the way you got It? Pilgrim Holiness, Nazarenes, Pentecostals, is that the way you got it? Sure, exactly right. Now, watch the stage of the journey; on they went.

<sup>100</sup> To make it quick now, I want you to go with me to the next place now to Genesis 15. A lot of things in there we could take week, week, and week after week on, but just to bring these stages to you to show you what He did.

<sup>101</sup> In the 15th chapter Abraham begin to wonder, "How will I ever know these things." Then God confirmed the covenant to him. He give him a confirmation of the covenant. In Genesis the 15th chapter we find that out; when he completely separated himself, Lot went down into Sodom, and the old man died, and Abraham separated himself and got alone, then God begin to speak to him.

<sup>102</sup> Baptists, do that! Methodists, do that! Pentecostals, do that! Separate yourself from the things of the world and see if God don't go to talking to you. Separate yourself from the things of this life and find out if God don't talk to you. But when he completely did it, he said, "Now, see that You made me a promise of a son, and I go childless, and my only heir is this Eliezer of—of Damascus," said, "how am I going . . . how's it going to be done?"

<sup>103</sup> Now, listen close all of you. Now there, Abraham, in Genesis 1, was justified by faith. Now, here comes in your John Wesley doctrine. Here comes in your—your sanctification, or your confirmation of the covenant.

<sup>104</sup> Remember, Abraham took a she goat, a heifer, and . . . three animals: a goat, a sheep, a heifer, of three years old, them three being the confirmation, the threes I told you again to hold, three years old. And he killed them and split them apart. Is that right?

<sup>105</sup> Then he took a turtledove and a pigeon which represents Divine healing, never separated them. Notice that? He never . . . The Bible said he . . . When you're reading this back now after I'm gone, he never separated the pigeon and the dove, because why? There was a change in the covenant from Christ to the . . . from the lamb until the Lamb of God, but Divine healing has always been based upon your faith. He never separated the dove and the birds. He laid them down there, but he did split the three-year sacrifices.

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Now, what was it? The shedding of the blood.

<sup>106</sup> The first one of Abraham's seed in the church age. . . Do you believe the church age started after Pentecost? Do you believe that first round there, of Jews, and so forth? Then do you believe the first reformation of the called-out church for the Rapture was Lutheran's group? Sure was. He preached, "The just shall live by faith." He refused the communion of being the literal body of Christ and threw it on the floor, that young priest Martin Luther, and preached, "The just shall live by faith." Is that right?

John Wesley preached sanctification, the second definite work of grace (Is that right?), separating himself from the things of the world.

<sup>107</sup> Now, He dealt with Abraham under justification. Then Abraham's seed was Martin Luther under justification. Now, He comes to Abraham to the confirming of the covenant and also He's coming over here to Abraham's seed in the confirming of the covenant for coming back to the Blood, the killing of the Sacrifice. Oh, do you see it? Say, "Amen" if you do.

Listen, then He comes back to the sacrifice. Watch, let me take just a minute how the sacrifice was confirmed. Then we'll hurry.

<sup>108</sup> Now, notice quickly. How do we do when we confirm a— a covenant? I say to, *this* brother *here*, stand up just a minute. You're a pastor, have a church? You say, you have a church? [The brother says, "No, I'm evangelist."—Ed.] All right.

<sup>109</sup> Say, *you* got a church? All right, stand up just a minute. You have— you have a church. You say, "Brother Branham, let's go out and have a little lunch together."

"All right."

"Will you come to my church and hold a revival?"

"Umm. Let's see. Oh, I—I'll tell you what we'll do. We'll *certain-certain* thing."

"Yeah, I'll do that."

<sup>110</sup> "Shake, boy; that's it. Be right there." Is that it? That's the way we confirm our covenants (Is that right?) by a handshake: eat a little something, shake a hand. We'll agree. That's our pledge to one another, our right hand, "Put her here; we'll do it." That's a covenant in the United States.

<sup>111</sup> Well, you know how they do it in Japan? They go out and have a little bite to eat, and when they come back, and they're going to make, confirm their covenant, they get a little cruse of salt, and they stand and throw salt on one another. That's, salt is a contact, a savour (You see?), which means that they. . . that that's how they confirm their covenant.

112 But did you know how they did it in the orient in the days of Abraham? I hope that I don't tear up nothing valuable; this little letter here which is got a handkerchief in it, but I want to use something. They taken those sacrifices and killed a sacrifice . . . I hope you understand, I have here the three sacrifices, was this time, meaning the three races, three generations, *so-and-so* on. Now, we . . . Three church ages and so forth of the last of the calling of the Church.

113 And then they kill this sacrifice; they come together, and upon the parchment which was the lamb's skin, they wrote: "I will agree to do *so-and-so-and-so* with you."

"Yes, we do that." All right. "Will you meet this obligation?"

"I will. I'll meet it." All right. "Will you do *such-and-such*?"

"Yeah, I will, I'll meet it."

114 All right, they kill the sacrifice; they stand right in between these sacrifices, raise their hands to God, and take a vow: If they break this covenant, let their body be like this dead body laying here. Then they take this and tear it apart. One takes one piece and one takes the other piece. Now, there's not a way in the world of ever dovetailing that back together again. It has to be the same thing when we come together. I'm packing my part of it; he's packing his.

115 Now, what did God do? He was going to tell him what He was going to do, how He was going to do it through a Sacrifice, how He was going to make him a father of nations, and yet hadn't give him that name yet, but He was going to make him a father of nations, and he killed the sacrifice, speaking to him in this.

116 Now watch. What did Abraham see? The first thing after he killed the sacrifice, he kept the birds off of it until the sun went down. When the sun went down, what happened? A deep sleep fell upon Abraham. Is that right? Genesis 15. A deep sleep upon Abraham. What's that? Death to every human being, all Abraham's seed.

117 What happened next after the deep sleep? Then a black horroriness come before him. Then from that come a smoking furnace, where every sinner goes to hell. But after that went a little white Light and this little Light went between the sacrifice. Said, "You see what I'm going to do to, Abraham?" A little Light, God is a Light. And He went between this sacrifice, these dead pieces of body here. What was He doing? Making the covenant. Who did He swear by? Himself. He couldn't swear by anybody greater. You always swear by somebody greater than you. So there's nobody, the Bible said, that He could swear by, 'cause He's the greatest, and He swore by Himself (what?): He will keep the covenant with Abraham and his seed. Hallelujah!

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118 “I’ll swear by Myself that I’ll never vary one Word from My covenant with you or your seed after you.” What about that, sister? What about that? “I’ll keep My Word.” Swore by Himself, the Bible said He did. “I’ll keep My covenant. I’ll swear to you, Abraham, I’ll do it.”

[Blank spot on tape—Ed.] Legalist brethren, I don’t aim to pinch hard, but I just want to say one thing here, just a minute.

119 Looky here, look what He done. How did He do it? What was He speaking of? Surely you’re spiritual enough to catch it. What did He do? Christ was that Royal Seed of Abraham that was promised. Is that right? What did He do with Him? He took Him to Calvary.

120 He lived on earth. He proved He was the Messiah by signs and wonders, knowing the secrets of the heart, perceiving their thoughts, proving that He was the Messiah that was to come. Have we taught that this week? Has the Bible said so? God’s Word said so? He proved He was the Messiah.

121 What did He do with Him? He took Him to Calvary and He tore him apart, raised up His body on the third day for His part, and set It on His right hand, and sent the same Spirit that was upon Christ down on His Church (Hallelujah!) to do the same work and same thing that He did.

122 Where’s your covenant, your piece of goods? When that real genuine Church of Jesus Christ comes to meet at the resurrection, that same Spirit that’s in Christ will have to dovetail with that same covenant. I don’t care what kind of a tale with the Methodist, Baptist, Pentecostal, whatever you’ve got, if the Spirit of Christ isn’t in you, then you’re not Abraham’s seed, and you’re not in the covenant; ’cause that’s where He wrote the covenant. Amen.

123 If you differen with it, read your Bible. Then the Spirit, the Spirit upon Christ is on the Church. “A little while and the world will see Me no more, yet you’ll see Me, for I. . .” *I* is a personal pronoun. “. . . I’ll be with you, even in you. And the works that I do shall you do also. I’ll be there until the end of the world. These signs shall follow them that believe.”

124 Shame on you unbelieving Methodists, you unbelieving Baptists, you unbelieving Pentecostals, who claim to be the seed of Abraham and then dispute His Word, say, “The days of miracles is past.” God swore by an oath He’d keep that seed alive through every nation through every generation: the Seed of Abraham. Amen. But by the blood, He confirmed it in the 15th chapter.

125 Now, let’s go a little farther. What did He do? Justification then by faith, by believing: Justification to His seed (Is that right?)

through Martin Luther. Sanctification by the blood, is that right? Sanctification to His Church by John Wesley. Now what? Abraham's a hundred years old.

<sup>126</sup> Turn to next page in your Bible, 17th chapter. See if God keeps His Word. Abraham's an old man. He's a hundred years old, he was, lacking one year; he was ninety and nine. And the Lord appeared to him in the Name of *El-Shaddai*, "the bosom."

<sup>127</sup> Excuse me, young ladies, my sisters. *El*, comes from the word "a strong One"; *Shad* means "breast." *Shaddai* means "breasted." God, He said, "I am Almighty God."

<sup>128</sup> Now, if you got a *Scofield Bible*, or if you got a *Thompson Chain*, or if you get the *Emphatic Diaglott*, or any commentary, you notice that that word broke down when he called Him that, he called Him "El," and He appeared to Him in the Name of El-Shaddai. What a wonderful message to an old man that had been believing that promise, now, for twenty-four years. And the Bible said, "He got stronger all the time."

"How are you feeling, Sarah?"

"No different."

"Glory to God, we'll have her."

Fifteen years pass. "How you going to feel, Sarah?"

"Well, I—I—I just not a bit different. I . . ."

<sup>129</sup> Listen I'm going to real be plain, and you listen. See, she had stopped as being a mother, or, being a woman, you know, the twenty-eight days, from the time she was a little girl, it ceases about forty, forty-five years old; and when God called her, she was thirty, twenty years apast that. Now look where she's at. She's seventy-five years old. Yeah, she's more than that; she's eighty-one years old. But look, instead of Abraham getting weaker . . . Are you ready? Instead of Abraham getting weaker when he seen it didn't happen, the Bible said he got stronger. Amen.

<sup>130</sup> And here it's got to happen in a moment or we say, "See, I told you, there ain't no such thing as Divine healing. I lost my healing." You're a poor excuse for Abraham's seed. Abraham's seed believes just like Abraham did. No matter what, how long, what anything says, it's so anyhow. God said so. Abraham and his seed after him . . .

<sup>131</sup> "Well, I'll tell you, Brother Branham, I'm not worthy of healing." I've just got through telling you, it's nothing you done, it's what He done. You keep thinking you're unworthy.

<sup>132</sup> Here, what if an old mare back in the Bible time, would've give birth to a—a little colt? Or had a . . . Say he had a mule. And this mule was born, and both ears was flopped down; his tail stuck straight up; his

eyes was crossed; his knees was bowed together. Well, if he could look in a glass and think, he'd just say, "Woe is me. They'll never feed me. They'll just knock me in the head when they come out and see me."

<sup>133</sup> But what if his mother was well instructed in the law? She'd say, "Wait a minute, honey. Wait a minute. I know you're a horrible-looking creature. You're no good, but you're going to live. Because there is a law of God that says you are born under a birthright. You're my first." O God!

<sup>134</sup> Why do you want to be a Presbyterian? Why don't you go back and be a Pentecostal like it was at the first, the birthright? You can be a Pentecostal Presbyterian. You can be a Pentecostal Methodist. Go back to the first church, the way it started.

<sup>135</sup> Say, "You were born under a birthright. I tell you: If you were born under a birthright, you know what's going to happen, what's going to take place? In the morning when they come out to the pasture to see you? You know what they're going to do? They are not going to knock you in the head, because you're going to live, but they're . . . is going to have to reach over and get a lamb without a blemish on it." Amen. "And they'll take that lamb that don't even have a blemish on it, and that lamb will have to die in your stead. The priest will never see you." Amen.

<sup>136</sup> Do you see it? Don't look at yourself; look at your Sacrifice. God don't look at you; He looks at your Sacrifice which is Christ. Don't look at yourself. I'm not worthy; you're not worthy; nobody's worthy; but He is the One. I'm not counting on what I've done, what I am, or I—I'd never make it. But I'm looking to what He done. There's where I'm trusting: What He done. He's my Sacrifice. I'm not worthy of healing. No, sir. Lord, I ought to have died long ago, ought never even been born. But I live; I got Eternal Life; I'm going to Heaven. Why? Because He done it for me. He was the One. He took my place. I was knock-kneed, cross-eyed in every kind of a condition, but He took my place. Spiritually speaking, I was all twisted up, and all messed up; but He took my place; so He makes me a perfect son of God, a perfect daughter of God. His sacrifice did it, not mine. I had nothing to do with it. I was borned all out of shape anyhow. But I—I don't trust in what I done. I trust in what He done (See?), what He was, that's what it was.

<sup>137</sup> Now, what did He say to Abraham? "You're a old man, a hundred years old, Abraham. You are ninety and nine. But I am El-Shaddai; I am the breasted One."

<sup>138</sup> Now, we're on the . . . We passed the first junction, justification: justification; sanctification: sanctification. Now remember, that was things that God promised and did to Abraham, but here He said, "I am the breasted God. Now, you're old, Abraham. You're a hundred years

old, but to Me you're no more than a baby. So I give you a promise, and I am the breasted God. I am the strong One. Lean upon My bosom now and nurse from Me My strength into your weak body," getting him ready for the miracle.

<sup>139</sup> That's what He done to the Pentecostals after Wesley age. He let the Pentecostals nurse His Own strength, His Own Holy Spirit as a baptism, back into their weak bodies to give them faith for the Rapture, to give them faith for miracles. "I'm El-Shaddai."

<sup>140</sup> What He did to Abraham and to his seed after him, watch: believing, confirmation, blood covenant, now injecting Himself, His strength, into His people.

What does the word *sanctify* mean, you good Methodists?

"Sanctification, do you believe it, Brother Branham?"

I certainly do. It's God's Word.

"Do you believe John Wesley?"

<sup>141</sup> Absolutely, he was the angel of the covenant of his age, the Philadelphian Age. Luther was one of the Sardis back there. That's exactly right. And we got one coming which is going to be a prophet. He will be the Elijah. Exactly.

"Oh," you say, "he spoke of John there."

<sup>142</sup> No, no. That's Malachi 3, "My . . . I send My messenger before Me." But remember, the—the Elijah was to come, the world was going to be burnt with fervent heat before the Coming of that great Day of the Lord; and it didn't burn before, when John came. Read the Bible, brother. See? Watch what He will do, the . . . watch Him how, that last part of Malachi 4:

<sup>143</sup> "And he shall turn the hearts of the fathers to the children," Is that right? "and," conjunction, "the hearts of the children to the father." See that dual coming of Elijah?

<sup>144</sup> Now, I know these guys stand up today and say, "I'm Elijah; I'm Elijah; and I . . ." Oh, that's nonsense. Watch. Notice what happened. The hearts of the what? The children, the hearts of the fathers to the children, John's first coming, he turned the hearts of the old orthodox fathers to this young message, the children. But in the second coming he's to take the hearts of the children now, and turn them back to the faith of the Pentecostal fathers at the beginning, trying to restore it back.

<sup>145</sup> He will be a woman-hater, a wilderness lover. He won't belong to any organization. Say, "Don't think to say within yourself, 'We have Abraham to our father.'" Neither did John, neither did Elijah. "God is able of these stones to rise children unto Abraham."

<sup>146</sup> Don't you go and come and say, "I'm Methodist, Baptist, or Presbyterian, or Pentecostal." He will lay the root, the tree. . . the axe to the root of the tree. He will appear on the scene one of these days. Just watch him; they'll hate him. But after his Message, then judgment will strike the earth. He will get away somewhere so the judgments can strike.

<sup>147</sup> There a little woman in there, you remember. And she had a husband, a man-head. It died when the Confederation of Churches took it in. When Elijah come out, he was sent to her, and she was glad to receive the prophet's Message then. So he sustained her by the help of God.

<sup>148</sup> Now, watch Abraham, drawing, nourishing in all the strength of God (What?), bringing in strength to get ready to have this child at a hundred years old.

<sup>149</sup> Not only is He the breasted One, but He's a Satisfier. The little baby when it's sick, and real sick, the mother takes it up to her breast, and it begins to nurse her strength into the sick baby; and while it's getting well, it's satisfied. So is the real man that's got a hold of God and nursing in the Holy Spirit knowing that he's satisfied that God's going to make every word come to pass. He's Abraham's seed. That's the real true seed of Abraham. I don't care what anybody else says; he says, "If God said so, that settles it; I say, 'Amen' to it." And he's satisfied it's going to happen. You ain't buffeting him around.

The doctor might stand and say, "Let me take your pulse. You're dying."

"I'm not." Um-hum.

"Oh, you're just all upset. Well, you better go on back to your—your work because you haven't. . . There ain't no such thing as that Holy Ghost."

<sup>150</sup> "You don't know what you're talking about. I've had a hold of El-Shaddai. Amen. Amen, I know where I'm standing." Every devil could stand and throw fire in his face. He still wouldn't doubt it. He'd go right into the fiery furnace like the Hebrew children. Why? He's the seed of Abraham. No matter how long it takes, and he's been prayed for, anointed with oil, or whatever the way he went through, he accepted; somehow faith give him that he believes he's going to be healed. He's going to be healed. That's all there is to it. He believes he's going in the Rapture; nothing can stop it. He believes the Holy Ghost is in him, because he sees the literal signs of the Holy Ghost.

<sup>151</sup> You just might as well quit talking to him. You just teach him. . . You can teach him all the theology in the world; he wouldn't do it, because. . . He wouldn't believe you, 'cause he knows what the Bible



says. He knows that he's got a hold of Something that's real. That's when God gave . . .

<sup>152</sup> Now, you see what He done to Abraham? Justification: Justification to his Church, His seed. Sanctification through Wesley that great messenger: Sanctification, too. Pentecost through *there*: Pentecost through *here*. See? Pentecost nursing, bringing . . .

<sup>153</sup> How many understands that when He was El-Shaddai, that He gave His Own strength into Abraham. He never done nothing but made him promises, promises, but here He's emptying Himself out into Abraham, literally. How many knows that? Well, that was the Holy Ghost. Justification's what you believe. Sanctification is what the Blood did for you. You're sanctified by believing. But when you're filled with the Holy Ghost, it is the Person of the Holy Ghost Himself, oh, the Person, not imagination, not some kind of psychology, but the Person of the Holy Ghost.

<sup>154</sup> And to you, my Christian Science brother, and you that don't believe that the Holy Ghost is a Person, *he* is a personal pronoun.

The Bible said, "When He, the Holy Ghost, has come, He will testify of Me." He is a Person not a thought.

<sup>155</sup> He nursed, not from the articles and from the promises, but he had, now, the literal Life of God flowing into him. That's what the Pentecostal age done. Now, what did he become then? A son. Amen.

Now, in the Old Testament we know . . . Now, we got just about fifteen more minutes.

We know in the Old Testament, what happened? In the Old Testament there was such a thing as a son being born in a home.

<sup>156</sup> Now, be sure you get this. Are you hearing? Say, "Amen." [Congregation says, "Amen."—Ed.] I know you think I'm crazy this afternoon or maybe all the time, but I want you to get it.

<sup>157</sup> Now, watch what He did. When a man was borned, or a child born into a family, he was borned a son. Is that right? But he had no inheritance yet. He had to be tutored. Is that right? Now, when you receive the Holy Ghost . . . There's where the Pentecost made a great mistake. Said, "Glory to God, we got it. That's all there is to it." No, no. No, no, no, no, no, no, no, no, no, no, no.

<sup>158</sup> In the Bible when a baby was borned on a—a man's farm, he went around and hired the best tutor he could find. I'll tell you a beautiful display of it, is the 17th chapter of Saint Matthew's, the Mount Transfiguration, you want to put that down and read it. How God did His Own Son just exactly like . . . God don't . . . He has to keep His Own laws. He can't defile His Own laws or break His Own laws.

He can't be God and just and do it. And He has to keep them to be just, and holy, and righteous. Notice what He did now.

<sup>159</sup> The baby when it was born, the father was busy about things, so he hired the best tutor he could hire to raise the child. And then the tutor brought the word to the father how the child was progressing. Is that right, brethren? We know in Galatians, there, and different places, where the Scripture speaks of it. And it was called "placing of a son." Now listen just for a few more minutes.

<sup>160</sup> Now, what if the tutor come up . . . Now, remember the father found the . . . If he loved that boy, he'd give him the best tutor he could find. You believe that? That was his son. Now, he didn't want to buy . . . get a tutor there would want to put a straw in his hat and tell him a lie about the child. He wanted to know exactly what was going on with that child, so he hired a real good tutor. And the tutor would come up. Now if the fa- . . .

<sup>161</sup> If the boy was progressing and doing fine, how the tutor must have felt, walk up and say, "Say, fine." But what if that tutor would just . . . what if that boy was just a renegade, wouldn't pay no attention, wouldn't do nothing about the father, how the tutor must felt when come up and say, "Uh, yes, sir, uh, huh, he's not doing too good. No, sir, he's . . . I—I—I'm sorry, but he's not doing too good."

<sup>162</sup> Now, you lukewarm church member, I'm going to pour it on you good. What do you think when God put His child here, the church, what kind of a Tutor did God get for him? A bishop? Huh? A pope? Who did He send to raise His child? The Holy Ghost. Bishop will pull punches and want a straw in his hat to be archbishop and—and all kind of state seers, and all these other kind of things, but the Holy Ghost will bring the true message before the Father. Yes, sir.

<sup>163</sup> So how do you think the Holy Ghost must feel when He comes up before the Father and saying, "Your Pentecostal women cut their hair, Father. They're wearing makeup like the rest of them are. They don't go to prayer meeting no more. Your sons won't preach against it."

"What's the matter? What's the matter?"

<sup>164</sup> "Oh, they've went to big building programs. And they don't realize that I said, that, 'I'm going to prepare a Place for you.' Yeah, they become earthbound. Yeah, they want to have the biggest organization, they want to have . . . Yeah. No, they're—they're—they're, they won't tell the women that; they won't tell the men that; they're afraid to, 'cause they're good paying on the plate." How He must blush, the Holy Spirit, walk away from God.

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165 Shame on us! How He must do it. How can He ever give that son anything? You know what happens to that son? He's always a son. Sure, yes, sir, but he has no inheritance.

166 Paul said, "Lest I preach the Gospel and be a castaway myself, you see." Yeah. He never comes into inheritance, see, that boy's always a son, but he's just a renegade son.

167 But what if the Tutor walks up and said, "Hey, You know what? That boy of Yours is, well, why, he's. . ." Excuse the expression; I hope it ain't sacrilegious to you. "He's a chip off the old block. You know what? He's just exactly like You. He does just exactly the same thing You did. He. . . I'll tell you, when he sees anything wrong he stands right there and calls it out. You can put confidence in him."

168 How, the Father must say, "Yeah, um-hum, that's My son. That's My son." I'm still on Abraham's seed now. I ain't left that; I'm staying with that. "That's My son." You know what the Father does after that boy becomes proved to a boy?

169 "Well," say, "the Bible said, *this*, but—but of course, now the—the state presbyter will put me out if I preach *that*. They—they—they. . . If I tell them receive the Holy Ghost yet. 'Oh, oh, oh, oh I wouldn't have anything to do with that.' It would do. . . They don't believe in that."

"Well, I believe in sanct- . . ."

170 "Oh, no, no, no, no, no, no. Divine healing, we—we. . . I'll tell you what we'll do. We'll just draw off a bunch, and we'll put all this here healing stuff out, and all this commotion." Huh. But the Bible still teaches it, brethren. That's still God's Word. If you're Abraham's seed, you'll stand by every Word of it. Nothing will stop you. That's right. Whether it's a Methodist bishop, or a Baptist overseer, or a Presbyterian father, or a Catholic priest, or pope, or whatever it might be. Nothing going to stop you if you're a real seed of Abraham. Right. Stay there. Yes, sir. You're not drawing your resource from some man-made system; you're drawing it from above, from El-Shaddai. Hallelujah! That's right. Preach it anyhow, and regardless of who it hurts. You preach it anyhow.

Father said, "That's just the way I wrote My Word; that's the way I want It to be preached." That's right.

171 You know what happens? Then, know what takes place? They have a ceremony for that son. They take that son out and put him on a special garment (You know that's right.), put him in a public place, and perform the ceremony of adoption, and place that son. From that time, that son's name is just as good on the check as his father's is. Is that right?

<sup>172</sup> Now, God did the same with His Son. He took Peter, James, and John, and went up on top the mountain. And when He done something major, He called three from Heaven: Moses, Elijah, and Christ. And He give three witnesses. And when they said, "Let's build three tabernacles here; we'll have a denomination called 'the prophets'. We'll have one called for the law, the Adventists. And we'll . . ." Before Peter got through speaking. . . When the supernatural's done, he's all excited; he wants to make a denomination.

<sup>173</sup> That's where you Latter Rain brethren made your mistake. That's where you Assemblies of God made your mistake. That's where you Oneness made your mistake. That's where you Church of God, Prophecies, and all you, made your mistake. You saw the supernatural done; you wanted to draw a little ring around it and say, "This is us." Why don't you leave it alone? If it's not of God, it'll come to naught. And if it is God, how can you uproot it; it'll stand forever.

Move on, keep your eye on Calvary, keep drawing from El-Shaddai. That's right, stay with it.

<sup>174</sup> Make issues and separate yourself: that's what the devil said, "Well, I can quit fighting now; they trained their guns on one another. As long as they're fighting like that, I'm all right." See? Just lay back and take a nap.

<sup>175</sup> But let them once get that thing out of their heart and get back here where they belong, watch what takes place then. Let that great army stand by the millions. Yes, sir. Watch what will take place then. Let the Methodists drop their banners. Let the Pentecostals drop their banners. Let them both take a hold of the Holy Ghost and say, "Here we stand." Amen. You will see a revival that will shake this nation, that's right. You will see a revival like you never . . .

You think they will do it? No, sir. They won't do it. The Bible says they won't.

<sup>176</sup> Billy Graham across the country; he said over in Louisville, when I was at his breakfast, he said, "Paul went into a city, had one convert, come back in—in another year and he had thirty or forty out of that one." Said, "I go and have thirty-thousand, come back and can't find thirty." The only thing it is, you have them make a dry-eyed confession, Billy; and you don't take them far enough into the Kingdom of God. That's what's the matter. That's exact. But he's playing his part. Just a minute; we'll get to that, if you'll just bear with me a minute.

Notice. He placed His Son; the same thing He done with Abraham. He called Abraham out.

<sup>177</sup> Now, listen. Now, I want you to put on your spiritual understanding and keep quiet just a moment. He called Abraham out then at the end

of this 17th chapter, and, the 18th chapter, rather, He called him out and made a placing to him.

<sup>178</sup> He said, “Abram, I’m not . . . Your name is no longer Abram, but your name is Abraham. You’re not S-a-r-r-i, you’re *S-a-r-a-h* from now on, ‘princess.” What did He do? Placing His son. What is God’s Name? Elohim. Is that right? Elohim, is that Who He is, Lord God Elohim, Preserver of Heaven, heavens and earth?

<sup>179</sup> And what did He do to Abraham? He give Abraham part of His Name: from Abram to Abraham, Elohim, because he too was a father (Amen.): placed him, positionally, give him the name: Abraham, from Abram to Abraham: Elohim, Elohim, h-e-i-m: h-a-m, Abraham.

<sup>180</sup> I want you to notice. That was just before the destruction now and before the promise was fulfilled. Watch just a moment now. After He made him that, placed his name now, positionally placed him, called him through justification (You believe that?), his seed through justification, sanctification through the Blood, through the seed, filling with Hissself, pouring Hissself into him as El-Shaddai, the Holy Spirit, Holy Spirit. Now, placing him and giving him a part of His Name, Elohim, a small Elohim, and man was born to be a god.

<sup>181</sup> Now, say that’s wrong. Jesus said, “Doesn’t it . . . don’t it say in your own laws, ‘Ye are gods’? And why do you condemn Me then, if your own law says you’re gods.” He was given a domain; the domain was the earth. The whole earth is groaning, waiting now for the manifestations of the sons of God.

<sup>182</sup> If I’m a Branham, I’m a Branham; I’m part of a Branham. And if a man is a son of God, He’s made in the image of God and given the domain here on earth to rule this earth like God ruled it. And the second Adam proved it. Amen. He stopped nature: “Peace be still.” Amen. Cursed the fig tree, certainly, and He was a Man yet He was God; He was a manifested Son of God. That’s what we’re to be one of these days. We’re just coming to it through justification, the seeds of Abraham coming up.

<sup>183</sup> Now, notice what He did to Abraham: give him that name. Now immediately, about three or four days later, Abraham had separated himself from Lot. Now, listen real close now. Are you ready? Say, “Amen.” [Congregation says, “Amen.”—Ed.] Now you, have you followed it close? Say, “Amen.” [“Amen.”] You see where He’s done everything that He did to Abraham, He’s done to his seed? Say, “Amen.” [“Amen.”] Right.

<sup>184</sup> Now, we’re coming down now to the next thing. Now, watch our three classes. Now, there was . . . What does the word *church* mean? “Called out, called out.” Israel was the people of God till they was

called out of Egypt then they was called church of God. See? “Called out,” the very word, go get your dictionary and find out if it isn’t “called out.”

<sup>185</sup> Now, what was Abraham? Called out and separated. He was the elected Church. Lot represents the church today. Please don’t miss this, please, in Christ’s Name don’t miss it. Listen close. What he . . . Abraham was out here in a weary, tired land, poor, no water for the cattle, but what did Lot do? He was a Christian too; he was a believer. So he went down into Sodom and—and become the mayor of the city. That right? That’s your denominations, your lukewarm, so-called Christian. Down there the sins vexed . . . Oh, see drunkards it vexes their heart. Sure. It vexed their heart.

<sup>186</sup> Now, there was the Sodomites, the unbeliever. There was Lot right there with them in his lukewarm condition, but here’s Abraham. Oh, my. So the time is drawing near to the end now. And watch close.

<sup>187</sup> One day while Abraham was setting under his oak, he saw three Men come walking up, dust on Their clothes. And Abraham went out, and he said, “My Lord, will You come in? For this cause You come.” Something was in Abraham’s heart, made him believe there’s something there about that Man.

Well, They come in. Now, not “my lords,” three of Them; he said, “My Lord.”

<sup>188</sup> Lot, the old backslider, said, “My lords.” But Abraham seen three of Them and said, “My Lord,” Elohim. See if the Bible doesn’t say that. He knowed where he was at. He was Abraham’s true seed. “My Lord, come in. Set down; I’ll fetch You a little water; You can wash Your feet. And I—I’ll give You a morsel of bread, and then You can be on Your road.”

<sup>189</sup> He set down, and, I guess, got the old fly-bush. How many ever know what a fly-bush was? Man, oh, man, how many times I’ve used it. And so he run out in the herd, and got a little, fat calf, and killed it and come, said, “Sarah,” way back over there in the tent, “I want you to knead some bread.” That’s sifter it. Did you ever see a sifter? We used to have an old round sifter; mom had a wedge in it where the cornmeal would get wet and stick. She’d rub it through, ’cause you had make it every bit count, you know. And you rub this through; he said, “Knead some and put it upon the hearth.” They didn’t have a bread pan; they just took the hearth there, a big rock laying out before the fireplace, and cooked this bread right quick.

<sup>190</sup> Said, “I have a little feeling that there’s Somebody strange out there.” Looked out there, They were dusty, ordinary Men setting out there under the shade tree, resting. And they cooked and got the calf

ready, got the—the lamb chops all fixed up, and got the corn cakes ready, and got some butter, and—and then got some milk from the cow; and he went out there and he set down, and They eat it. And Abraham called that Man, “Elohim”: God, eating the meat of a calf, drinking the milk from a cow, and eating corn bread and butter.

<sup>191</sup> Now, if you want to argue about it, you just . . . Abraham talked to Him. He called Him “Elohim,” the Lord God Almighty. What was it? Showing what the seed going to get. You watch now. God . . .

<sup>192</sup> Some minister said to me one time when I spoke on that here a few days ago; he said, “Reverend Branham, you’re a too-intelligent person to say that that was God.”

I said, “Then I’m, yeah, intelligent enough to know the Bible said it was.”

And he said, “Do you mean that God was there with the—with the clothes on and it dusty, Almighty Jehovah?”

I said, “Abraham called Him ‘Elohim.’”

Said, “Who do you think the other two was?”

I said, “Two Angels.”

He said, “Well, how do you . . .”

I said, “As soon as He eat that He vanished.” I said, “Why, you don’t know Who our God is.”

I was, like, I was combing my two or three hairs I got left, you know, other day, and my wife said to me, said, “Billy, you’re almost baldheaded.”

I said, “I haven’t lost a one.”

She said, “Pray tell me where they are.”

<sup>193</sup> I said, “All right sweetheart, I will. Tell me where they was before I got them. They were a substance. And wherever they was before I got them, they’re there waiting for me to come to them.” Hallelujah!

<sup>194</sup> This body may not be a spoonful of dust; that’s what it was to begin with, when the volcanic was erupting back there when my body laid there. The same God that brought me and fed me can raise me up again, somewhere. That’s right.

I said, “We’re made out of sixteen elements of the earth: petroleum, cosmic light, and calcium, potash.”

<sup>195</sup> God just said, “I’ve heard about the sins down in Sodom. I’m going to go down and I have to walk around down there and look around,” and said, “*Phfff*,” stepped into it, said . . . Got another handful of calcium, said, “*Phfff*, come here, Gabriel. *Phfff*, come here, Michael. Let’s go down.” Here They come, walked down. “I’m going to show

them what's going to happen in the last days to the Seed of Abraham anyhow." Now listen, don't you miss this.

<sup>196</sup> So then He comes down close, sets down, and They begin to talk, and after eating, you know, two of Them went down into Sodom to preach to the lukewarm church. Did you know that? They had a revival down there. And isn't it strange that in this last day. . . Now, One of Them stayed back and talked to the Church elected, Abraham and his elected group. How many understands that now, say, "Amen." [Congregation says, "Amen."—Ed.] And other went down and talked to Lot to get him out of Sodom, because he was a righteous man. All that understands that, say, "Amen." ["Amen."] The Bible teaches us that Abraham represented the Church elected like the seed of Abraham (See?), believing Abraham, separating himself. . . believing God, separate himself from the world, come through justification, sanctification, baptism of the Holy Ghost, then a placing of the gifts, sons in the body. Now, he's waiting. See how far we come along?

<sup>197</sup> Now, here the Angel comes down in human flesh: God, Elohim. Does it say Elohim, capital L-o-r-d there? Read Genesis 18, see if it isn't. Elohim came down in human flesh, eat like a man, drink milk like a man, eat the flesh of a calf like a man, eat butter and corn bread like a man. Now, if you want to argue, then argue with Him.

Notice what happened. And there was One stayed back to Abraham, and the other went down to preach to the lukewarm church, a modern Billy Graham.

<sup>198</sup> Did you notice how strange in this last days, how A-b-e-r-h-a-m, the one the covenant was made with, and a man in his covenant preaching to the lukewarm church: G-r-a-h-a-m? Did you ever think how strange that was? Not Billy Sunday, but (See?) G-r-a-h-a-m, the messenger to the lukewarm church to call them out of Sodom. And One stayed back with Abraham.

<sup>199</sup> Watch what the—the one done went down and preached. What did he do? He screamed, "Come out of it." What did he do? Not many miracles, wasn't very much done. Only he blinded their eyes. And preaching the Gospel blinds the eyes of the unbeliever. What was it? He blinded their eyes so they couldn't find the door. That's what's the matter now. They don't know the Door, the Door is Jesus, the living Holy Ghost to the Church. Amen. Preached all right, but he blinded them from that door.

"Days of miracles is passed, but He's still God." And so forth.

"Get out of here, 'cause I'm going to burn it up." That's right.

Watch that One that stayed back with Abraham; He give—He give a sign back there, too. O God!



200 Women in them days were not like they are today; every time somebody comes up, some man, they have to get on their shorts and run out, cut the grass, and, you know, tend to the husband's business, and everything. They stayed back in the tent where they belonged. If they'd take all the women out of these offices around here, with husbands and all, to walk . . . working, and put them where they belong, and take these women police off the street, a disgrace to this . . . stain on the flag, and put them back, men would have work.

201 The Angel set down and begin to talk to Abraham, said, "I guess you know why I come down." Now, watch. He didn't say, "Abram." He said, "Abraham." Why, just a few days before that he was Abram. "Abraham, where is your wife Sarah?" S-a-r-a-h. See if that's right. Just about two days before that he'd just been given that name. How did He know his name was Abraham, how did He know his wife's name was Sarah. See, she hadn't run out and got in her husband's business. So, see?

Abraham (Now listen, the Bible, I'm quoting the Bible.) said, "She is in the tent behind You." Is that right? Now, watch.

202 "Abraham, I am going to visit you according to My promise." Who was it? Who was it? No wonder Abraham called Him Elohim. "I'm going to make My promise fulfilled."

203 And Sarah . . . Excuse me, young ladies, Sarah back in the tent, lovely woman, but she said, "Me, an old woman, nearly a hundred years old, and my lord . . ." (her husband) ". . . a hundred too, and I have pleasure with him again?" You understand what I mean, don't you? As husband and wife it'd ceased to be. See? Said, "Have pleasure as a young woman again with my—my husband out there?" When that may have been twenty years passed before, such family relationship. See? "Me, an old woman have pleasure with my husband, and him an old man too?" She said, "Ha-ha."

204 And this Angel, Elohim in flesh, looked at Abraham and said, "Why did Sarah laugh, saying within herself these things could not be?" See what kind of sign the elected Church got? See what kind of a sign Billy Graham's giving? See what it is here in the elected Church. It's God in your flesh, manifesting. And didn't Jesus say, "As it was in the days of Sodom, so shall it be at the coming of the Son of man?" Do you see it now? Now, we're passed justification, sanctification, baptism of the Holy Ghost, the placing of the gifts of the Son in the Church. Now, it's God manifesting Himself for that sign. And I ask any Bible reader to show me one more sign He done before . . . after that.

Now. Now, let—let's go just a little piece farther. He said, "She's in the tent behind You."

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205 Now look, God would've condemned that woman right there for disbelieving that Angel. Do you believe that? But He couldn't do it. And the way some of you Pentecostals, us Pentecostals are acting, we'd have been kicked out a long time ago; but God can't do it. Why? If He'd have kicked out A- . . . , or, if He'd have kicked out Sarah, she was a part of Abraham. So she was heirs with him. So He'd have to kick out Abraham out too, so He couldn't do it on account of his wife, on account of the husband.

206 So that's the way, it's because of Christ He can't kick us out. We're His sons and daughters. Our unbelief doesn't mean nothing. The real true seed of Abraham will shine anyhow. There it was.

207 Listen close now. And the Angel said, "I'm going to visit you; according, time of life, why, this thing will happen." And Abraham went with Him, and He vanished and went away; out into the dark somewhere He went, turned back to God again.

208 Have we seen justification? we seen sanctification? baptism of the Holy Ghost? coming into the Body of God? Have we seen the placing of gifts in the Church? Now have we seen the manifestation of God, the last sign?

Now, watch. Immediately God did something to Sarah and Abraham. Now, you're not going to believe *this*, but it's *so* anyhow.

209 You see, what . . . want to read the Bible, you don't read It just like you read it in the newspaper, "And they had an explosion the other day." Now, I don't know whether it's true or not. They tell us so many things that's wrong, you just can't pay no attention to it. But when you read the Bible, It's a love Letter to the Church.

The Bible said Jesus thanked God for hiding it from the eyes of wise and prudent, and revealed it to babes, such as would learn.

210 When I go overseas, my sweet little wife will write me a letter: "Dear Billy, I'm setting here tonight with the children. We have just put them to bed." I . . . "Little Joseph cried a little tonight for you before he went to bed." I know what she's—what she's writing. But I love her so much, I can read between the lines; I know what she's talking about.

211 That's the way you have to read God's Word: between the lines. If you love Him, He just reveals It to you. You start there, and you just, "Why, it says, 'Here it is.'" Why, you say, "Here it is." Sure.

Now look, You know what He done to Sarah and Abraham? Now listen real quiet. He changed them back to a young man and woman.

"I want you prove He did it."

212 Now, listen close. The first thing, you know immediately Abraham and Sarah left that land and went down to Gerar. Is that right? Measure

it on the map; quite a long ways for an old man, little grandma with a little bonnet on her head, you know.

Now, you say, “Oh, well, they just lived longer.”

The Bible said, “They were well-stricken in age, and past the time of living a human life.” Little grandma, here she goes.

213 They go down there, and when they got down there, there was a—a young king down there named Abimelech was looking for a sweetheart. And all them beautiful Philistine girls around there, when he seen grandma coming, he said, “That’s the one for me.” He fell in love with her and said, “You’re fair to look upon.”

214 Shame on you. Little grandma could not even live with her own husband, hadn’t for years, and made fun of the Angel even saying she’d do it. He made her a young woman. She was beautiful and fair.

215 Now look, let me tell you something. He would’ve had to . . . He done something to her. Now, what if He’d just made her fertile? What if He’d just . . . If He did that . . . They didn’t smoke cigarettes in them days and have to raise their babies on bottles. See? They didn’t have it. They had to raise them on the breast. The milk veins had dried up. A woman a hundred years old go in labor, she’d die in a minute, certainly she would. He had to give her a new heart; He had to give her milk veins; He had to fertilize her womb; He had to . . .

216 Oh, look what He had to do to Abraham, his body as good as dead. He just changed him back. Cause He’s showing what He’s going to do to the seed of Abraham. See?

217 Notice. He went down there, and so Abimelech fell in love with her. How many knows that’s right? And took her for his wife. And he was going to come near her because she was a beautiful girl. And that night that real good legalistic brother was laying out there, you know. He said his prayers, and took his bath, and stuck his toes up. Tomorrow he’s going to marry this beautiful Hebrew girl; boy, just only a hundred years old. See? And oh, how . . . just as . . . how pretty she was. And her young husband setting out there.

218 And that night the Lord appeared to him in a dream and said, “You’re just as good as a dead man.” That’s right. I want to ask you something, whether you’re all—you’re all right for your healing this evening or not.

Why, he said, “Lord, You know the integrity of my heart.” Said, “That woman told me that that was her brother.”

219 Said, “That’s a man’s wife.” Listen, here’s the part: Said, “Her husband is My prophet. And I don’t care how much you pray; I’ll never hear you. Go, let him pray for you, and I’ll heal you.”

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220 Setting out there lying, and a man that would say that against his wife to save his own neck; are you worthy as that? See? What am I trying to do? Show you that it's God's grace that made you worthy. You're no good; I'm no good; but He's the One that's good. Look to Him. It's He's the One that did it. Hadn't been for God's grace; Abraham set there, lied. Was he lying? Did he do it? He said, "That's my sister." It's a little white lie: they're big black ones.

And she said, "That's my brother." And that was wrong. But he's telling in a roundabout way to save his neck.

221 And then He said, "Go out there and pray for . . . let him pray for you." And Abraham prayed for him, restored his life, and what? Next, they had the child.

222 I want to notice. In closing I must say this. I can't get to the rest of it; it's too late, and then have a prayer line. I want to say this: What did He do to Abraham? Justification when he believed. Is that right? Say, "Amen." [Congregation says, "Amen."—Ed.] Sanctification when He . . . by the blood. Is that right? Abraham and his seed . . . Give him strength from His Own body, same thing when He give him the Holy Ghost, strength from His Own Being. Is that right? Placed him as sons in the body—in the body with gifts; is that right? And now manifested Himself as Jehovah; witnessed by Jesus Christ, to know the secrets of the heart just like Jesus said.

223 Remember, when Jesus was here on earth, He proved to the Jews He was Messiah by that sign. Is that right? He proved it to the Samaritans; they were looking for a Messiah. Is that right? But no place to the Gentiles, they wasn't looking for no Messiah. We are looking for a Messiah, are we? So now He's proving it to us now.

224 And look, what did He do? He had to change Abraham and Sarah's body. Was the next thing after that sign was shown that He knowed the secret of their heart, He changed . . . The next thing was the change of the body in order to receive the promised son. And that's the next thing in line now is the Rapture of the Church, the changing. "We which are alive and remain shall not prevent them which are asleep; for the trumpet of God shall sound; the dead in Christ shall rise first, and we which are alive shall be changed in a moment in a twinkling of an eye."

225 And look, what if He just turned them back to a young man and woman like they was at the first time? They couldn't have had the baby anyhow, because they'd lived together when they was young man and woman. He had to change their body in a different way in order to receive the s- . . . get the son. Is that right? Their body had to be changed in another way, to receive the son.

226 And we cannot . . . If we would go back to be young men and women, we still can't meet the Son, because we're going to meet Him in the air. We got to have a changed body to meet in the air, the Rapture.

227 That's the next thing for the children of Abraham. The trumpet shall sound the next thing. The real children of Abraham shall be changed, this body made light and we'll go right up. If we go back to be young men and women, we'd still be earthbound. If Abraham and Sarah went back to be a young man and woman, they couldn't have the baby, 'cause they were still sterile. But He changed them in order to receive the promised son, and as He did with Abraham . . . Watch how He brought everything down through Abraham, everything through Abraham's seed, and here we are right here today waiting for the Rapture at once, immediately after that come the change and the son.

228 Are we looking for the Son? What kind of a Son are we looking for? The Son of God rising with healing in His wings. Hallelujah! Abraham and his seed after him, now do you understand? You see why I'm so enthused?

229 I got about ten or twelve more Scriptures here I should get to, but we haven't got time. I want you to have your church tonight. I should've been on my road home twenty or thirty minutes ago.

230 But do you see what I mean? What He done to Abraham, He did to his seed. Is that right? What was the seeds? The nations when it wasn't just the people. God deals with Israel as . . .

Here sets a man setting right here, that come to me the other day, and he said, "I'm trying to get to be a missionary to the Jews."

231 I said, "Forget it. These little, stragglng Jews are not the Jews that God talks about. God deals with Jews, not as individual, but a nation." Israel's ready to receive the Spirit when Elijah and Moses appears to them after the Rapture of the Church. The next thing is the fig tree putting forth its buds. That's the truly. So they're coming to their homeland; but Israel will be received as a nation. We're as individuals, Abraham's seed. So now, we . . . That was the Holy Spirit. And you just mark it, you young folks, in your Book, and see how—how . . . whether that's right or not. See?

232 But now, the Gentile church is finished. There is Billy G-r-a-h-a-m in Sodom, pulling out them Sodomites just as hard as he can. The Angel of the Lord here amongst the elected Church that's been called out, called "holy-roller" like Abraham, "Crazy, why don't you come on down to associate yourself and have fun with the rest of us; we're living here on the luxury," and things like that. But there's a true seed of Abraham who don't touch the world or the things of the world. What is it? What's the message going?

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233 A man met me the other night and said, “Brother Branham, if you’ll just compromise . . .” A great man of a Full Gospel church said, “We’ll take and furnish you an airplane if you’ll join our organization, and we’ll take you with this gift to every major city in the world and blast this thing forth, if you’ll just compromise a little bit upon what you’re teaching.”

234 I said, “You, with a doctor’s degree ask a servant of God to compromise on the Word of God. I can’t think of such a thing as that, man.” I said, “No, sir there’s no compromising to me at all.” I said, “I believe God’s Word teaches the Coming of the Son of God. I believe in the baptism of the Holy Ghost. I believe in the signs and wonders following the believers. That’s exactly what God said. That’s what I stand by. That’s what I believe.” And I know that it’s true.

235 And we’ve come through Martin Luther’s justification like Abraham did; we come through Wesley’s sanctification; we’ve come through the Pentecostal age; and now we have seen the placing of the gifts into the church. And now what are we seeing next? God manifest Himself in flesh, discerning the very thoughts of the heart, exactly what Jesus said would come to pass. And the next thing is the changing of the body to receive the promised Son.

Let us bow our heads.

236 Heavenly Father, I don’t know nothing else to say at this hour. Surely the people can understand, Lord. We’re at the end time. Science says that we, three or four years ago we were two minutes until midnight, or, three minutes. I believe that the great hand of God reached out and stopped time. The pyramid cap is just about to be set on top. The Church is being honed down, it’s seeing its last sign.

237 Lord, let them people wake up and realize they’re looking for something way out yonder in the future, and it’s happening right under their nose, and they don’t realize it. If the devil can make them believe that, Lord, he—he’s got them whipped. Let them realize, Lord, that this—this Holy Spirit that we are enjoying, and have been for all these years, is You. It’s Christ, the Covenant that God made with the human race, that we could be sons and daughters, if His Spirit dwelt in us. And we’d do the same thing.

238 Who was that Elohim down there? Why, it was You, Jesus, the anointed One that anointed a body of flesh to show that in the last day You’d make Yourself manifested in human flesh. And we see You do it every day and night. And this has been going on now for the first time for two thousand years, and here we are.

239 We come through Luther’s age, like You took Abraham, through Wesley’s age, like You did Abraham, through the Pentecostal age: it

organized itself and denominated and set back on the shelf. Church moving right on, right on; little isms trying to come up, but every plant that my Father hasn't planted will be rooted up, dies right out.

<sup>240</sup> But here we are now to see God dwelling among us, showing Himself. We're waiting till the Rapture, the change that we can see the Son of God coming in glory one of these days. He will never touch His feet on the earth, but we'll be changed and caught up to meet Him in the air. As You changed Sarah and Abraham, and made them in condition so they could see, and receive the promised son that they'd waited on, God, I pray that You'll change our mortal bodies one of these days. Like that vision, or translation, or whatever it was the other night, we'll be caught up one of these days, changed, just. . . Lord, I believe it with all that's in my heart. The old will become young, the power of God will. . .

<sup>241</sup> One of these days we'll be setting in a meeting, some out in the field, some grinding at the mill, and all of a sudden there'll be a scream from Heaven. "Behold the Bridegroom's coming." Then standing there with our hand in the air, and know that we're sons of God and joint-heirs with Abraham through Jesus Christ, the Royal Seed, know that the same signs that was done there at Abraham, we see it done today and promised by Jesus Christ, "As it was at Sodom, so shall it be."

<sup>242</sup> Before Sodom was burned, the world be burned again, and before the burning the second time, the same thing will occur again.

<sup>243</sup> And we see a Billy Graham down in Sodom, preaching the Gospel to that intellectual group, trying to call them out. Mrs. Lot with all of her parties, and her loved ones, and didn't want to leave. And we see the modern women with shorts, and paints, and haircuts, and like the Sodomites; dressing themselves like prostitutes, sexy, so that men can look upon them, and then be guilty for committing adultery with that man, though be pure in their body; but, "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already." Committed it with her, she'll answer for it. We see Mrs. Lot doing the same thing.

<sup>244</sup> God, how we could stay with this till in the morning, and tomorrow night, and the next morning, on and on: How that son came and how he was sacrificed; how that ram was on top of the mountain. Not a vision, but a ram that God had Abraham to kill instead of his own son, and blood run out of it; and blood don't run out of a vision. It was a ram; Jehovah-jireh.

<sup>245</sup> God, You're able this afternoon to provide Yourself a Sacrifice. You're able to provide Yourself a Church; You're able to provide ministers that'll rise up and preach the truth, regardless of what

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organization, denominations, and bishops, and popes, and so forth says. You're Jehovah-jireh. I love You, Lord. I love You.

<sup>246</sup> And I commit this audience to You. I commit my precious brothers here, who believes this same Gospel. God, I pray that You'll make them mighty men of God, O God, that'll lay to the hewing line, the Gospel, not compromising with anything, regardless of what it cost them. I pray that You'll do this wonderful people in here this afternoon the same thing.

<sup>247</sup> Now, Lord, I have preached the Word as clear as I know It. I've showed them by types in a childlike form that anyone could understand. Now, Lord God, Creator of heavens and earth, Elohim, You're still Elohim. I pray that You'll bring Your Spirit in among us this afternoon, and that Your great power will come and show us the very visible sign that You showed Abraham and Sarah before that hour come. Grant it, Lord. This church, when I leave this afternoon, O Eternal and blessed One, that they might know that You are Jehovah. Grant it, Lord, grant it, I pray in Jesus' Name.

<sup>248</sup> [A sister speaks in tongues. Blank spot on tape. A brother interprets. Blank spot on tape—Ed.] Holy Spirit saying that message that as He was there with Abraham and his seed, He's here, Abraham's seed, today.

Be reverent before Almighty God. I'll ask you if . . . You may raise your head. I ask you to be reverent.

<sup>249</sup> I have called today that we're going to pray for the sick to bring the sick up here and I do not want to let this . . . to leave this impression upon these people here, that because that I'm here, I'm the one to pray for the sick.

[Blank spot on tape—Ed.] . . . ? . . . that colored woman. And she's praying for a high blood pressure. She . . .

[Blank spot on tape—Ed.] . . . from here; she's from Chicago.

[Blank spot on tape—Ed.] . . . up, Mrs. Jones.

[Blank spot on tape—Ed.] . . . Mrs. Nola Jones, will you stand up? Is she up?

<sup>250</sup> [Blank spot on tape—Ed.] . . . one another, lay your . . . wave your hand like this, so that the people know that you and I are strangers to one another. Go home. Jesus Christ healed you.

[Blank spot on tape—Ed.] . . . another woman [Blank spot on tape.] . . . ? . . .

[Blank spot on tape—Ed.] . . . balcony, [Blank spot on tape.] operations the strength, the pull is coming from this way . . .

[Blank spot on tape—Ed.] . . . ? . . . with a throat trouble . . .



[Blank spot on tape—Ed.] . . . she's got a colon disorder . . .

[Blank spot on tape—Ed.] . . .? . . . stand up, and believe on the Lord Jesus Christ.

[Blank spot on tape—Ed.] . . . that lady setting at the end at that row out there . . .

[Blank spot on tape—Ed.] . . . trouble you believe God will make you well, lady?

[Blank spot on tape—Ed.] . . . right go home; Jesus Christ heals you.

[Blank spot on tape—Ed.] . . . have faith in God . . .

[Blank spot on tape—Ed.] . . . The little lady setting right there, kind of a pink-looking long.

[Blank spot on tape—Ed.] . . . with her eyes. You believe that God will make you well? . . .

[Blank spot on tape—Ed.] . . . rheumatism, she's bothered with, do you believe with all your heart? You can have it also.

<sup>251</sup> [Blank spot on tape—Ed.] . . . man sitting over on the other side looking at me with that sinus trouble. You believe that God will make you well, sir? the sinus trouble? All right sir. Next to that you got stomach trouble. You believe with all your heart God will make you well? Got heart trouble next to that. You believe that God will make you well, lady? You believe? Next to that, you have arthritis. You believe that God will make you well? All right sir you can have it. Go home be made well.

<sup>252</sup> [Blank spot on tape—Ed.] . . . God will make you well? Up there in the last row? All right sir, you can have it. Next to you got intestinal trouble. You think God will make you well? You go receive it.

[Blank spot on tape—Ed.] . . . all your heart? Have faith in God.

[Blank spot on tape—Ed.] . . .? . . . A lump in the breast, Ms. Cramer, stand up on your feet and be made well.

[Blank spot on tape—Ed.] . . . seed after Him. God promised that it would be this way in the last days, children. Do you believe it?

Now, THUS SAITH THE LORD . . .

[Blank spot on tape—Ed.] . . .? . . . The Word of God is proving it to be right. You're all becoming milky and everywhere now everything's happening.

[Blank spot on tape—Ed.] . . .? . . . here from St. Louis.

[Blank spot on tape—Ed.] . . . eyes.

[Blank spot on tape—Ed.] . . .? . . . here's got asthma, if you believe you can go back and be made well.

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<sup>253</sup> [Blank spot on tape—Ed.] . . . the Word has said so, the Bible has declared it from out of Genesis to Revelation. The Holy Spirit come down, placed His church, saved it, justified it, sanctified it, filled it with His Presence and now You're here in Your church showing Yourself alive with Your people just before the Rapture; the changing of the body.



*ABRAHAM AND HIS SEED AFTER HIM*

61-0416

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