

# The Faith of Abraham #3 – Part 1

*The Door to Obtaining the Promise*

*A Dry Stick*

Macon, Georgia

November 27, 1972

Let us just bow our heads in prayer. Heavenly Father, we thank You again for the solemn hour in which we are here at this time, in this little place dedicated to worship Thee. We thank You, Lord, that it is also a solemn hour for the world. We know we're in the hour of the judgment; it will not be long until this world shall dissolve—at least part of it, the area upon which people trod—because we know there is going to be a day when the righteous shall walk upon the ashes of the wicked. We know it's very solemn, Lord, and we pray that we might be worthy to be counted as free from the condemnation of this age. We plead every ounce of grace that might be extended toward us—every ounce, Lord, of privilege that might be ours, and the power and authority, whatever it might mean, that we might be worthy to escape, O God, through Thee and Thee alone.

Now, Lord, we pray that Your people shall be so greatly blessed. We thank You, Lord, and thank them for the offering which they gave. We know that Your people have been so overly generous that it staggers the mind wondering why they should be so good to us and so good to Your servants. And we do thank You for them—that their heart is full of liberality and their lives, Lord, just show the benefits of God given to them.

We thank You, Lord, for the hospitality of this place. We praise You for Your pastor You've set here, though he has striven through difficulties to be careful to serve You, and he is overcoming almost insurmountable problems in trying to be faithful, and remaining faithful, and being absolutely faithful to the Word, and yet kind, considerate and loving to the people, Lord, may he be blessed, and may all those that come under his influence be blessed, that he might have a real yield, O Lord, in this place. And may that be the same with every pastor. So many of them come out, not neglecting their own post of duty, but anxious to have fellowship, and to come here and listen to the Word.

We feel unworthy, Lord, to be chosen to deliver that Word, but we're counting on You that You will give the revelation, that You will give the understanding, and then, therefore, it will not be of man, even as Paul said, "One man sows, one man waters, but God gives the increase. So, therefore, all things are of God." And, Lord, may the people benefit, we pray, that thereby all together we may rejoice in Thee and grow up into Jesus Christ.

So now, Lord, we commend ourselves unto You, the Word of Your Grace, the revealed Word which You have given to us, and may It be spoken true to the revelation, and may It be spoken in the true Spirit of Jesus Christ. This is what we want, more than anything else, and we'll give You the praise and glory in Jesus' Name. Amen.

You may be seated.

1. So happy to be here again this afternoon with you and to study the Word of the Lord. I've brought a couple of messages and, of course, we had the first one on "The Union of Christ and the Bride", based upon Bro. Branham's message, "Invisible Union of the Bride", and then last night on the message, "The Anointed Ones of the End Time".

And I trust it was a blessing to you, because, when Bro. Branham taught “The Anointed Ones of the End Time”, he showed that Mt 7:15-18 dealt with the evidence of the Word being in the lives of the true prophet and the true believer, but that the ‘wolf in sheep’s clothing’ and that ‘corrupt tree’ was the one who had the Word corrupted and was giving it to the people. They were, thereby, discipling people away from God and unto themselves.

2. And I felt that in going into the subject as fully as I could, that it was beneficial to understand how it was that, even though Bro. Branham had spoken on different occasions that Matthew 7 related to fruit, he changed it under divine inspiration just before he passed on, showing that it was not fruitage or character, but it was identifying with faith in the Word. And, of course, this is commensurate and certainly proper with his teaching.

He said, “*Analyze it as much as you want; there could not possibly be salvation apart from faith.*” And faith is a revelation. It’s not what we **think** God said in His Word. It’s not what we **believe** God said in His Word. But it is a revelation of what He **did say** in His Word—not a Scripture that you and I and different ones attempt our best to interpret, and fifty people with fifty interpretations: “What did God really mean?” Isaiah [Isa 35:8] said, “A wayfaring man, though a fool, need not err therein.” And this is simply understood, if you will take the authority of the man that God vindicated. You could be a mighty seven kind of a fool yourself, but you would not make one error, because you’re not depending on yourself, but you’re depending on a vindication.

3. So, we thank God the whole Word is just one beautiful Book. And, as he told us, “*If you ever get this Message, all you’ll ever see in the Bible is this Message.*” And, you know, that’s fine. And that’s the way it ought to be, if we are married to the Word. And, if you really are married to a wonderful wife, that’s all you’ll ever see.

Maybe some of you need the experience I had. I was telling my son the other night—and I’ve told this, I guess, to different ones. But you know, sometimes when you’re first early married, you’re kind of shaky about it, just really wondering if this is the way it ought to be. And, you know, I was—I’ve got to be frank—and my wife knows that. I loved her, and I wanted to marry her, and we were married. And I was sure hoping that this was exactly right...I’d done the right thing, and she had done the right thing. And although I felt that I really had, I was kind of worried about it, you know, and wondering.

And one night I had a dream, and I was married to somebody else; and she was married to someone else. I want to tell you, I was sick. If you ever felt like a guy who went through a nightmare, I did. Well, I suddenly woke up, and I knew it was a dream. And you talk about a sigh of relief! I never did doubt from that time on.

4. And, you know, that’s the way it is: if you love this Message, and you see this Message for what It really is, you are married to It. That’s all you’re going to see. Bro. Branham said, “*You might be drawn off to look at somebody when you’re young, and you make a mistake by marrying what you think is some sweet little queen, and she’s nothing more nor less than...well, she’s fine in the realm that you married her—which wasn’t the perfect will of God—and that is all you’ve got.*” And that’s just too bad. But we’re married to Christ the Word, and we’re not about to be philandering with the creeds and the dogmas of this world that are based upon some carnal interpretation.

You can’t find the spiritual by attempting to interpret through the carnal. It’s got to come by the spiritual. And there’s got to be some kind of proof that it is the Spirit that is interpreting, and we had that by a vindicated prophet. I know that many people think we harp about it, but you tell me something better to harp about. When our lives are depending on faith in this revealed Word of God—and we’re going to get there, and we do believe we’re going to get there—what greater assurance than to know that God has sent us vindication to prove we’re on the right trail?

5. You know, that's worth talking about! I know they say, "You are following a man." Well, that's all right. So, I am following a man—the man, Christ Jesus! Absolutely! And I know I'm following Him, because I'm going the way that He told us to go to be sure that we follow Him. Certainly, they're all going to bring up all their little clichés, but you show me a man who had "THUS SAITH THE LORD", and It came to pass. I'm glad we have that. I'm not about to stir from It. I just simply have no other thoughts but that one blessed thought, that I've lived to see what God has vindicated. What people guess at, what people hope for, we have seen with our eyes, we have handled with our hands, we know It. My, you just can't go beyond that! I tell you, if that doesn't inspire your faith, I don't know what will!

If that doesn't wake you up that you're married to the right one, I don't know what will. Just keep looking around, you philanderer you. You'll find out that you're no Don Juan; you just think you are. You just think you are! Sure. Well, I don't want to just keep on that theme. You know the truth now.

6. We're going to bring a little message, and I'm trying to bring them a little differently. I've brought two now, and here's the third one. And the third one is almost a complete revision of the faith of Abraham. I've preached on "The Faith of Abraham" at different times, and brought out many facets, but this afternoon I want to bring out a different facet again, and we're going to relate it to the Message.

I've got about thirteen pages of hand-scrawled notes here, and maybe I'll just read them to you and let you go. I believe in just reading them, it will give you an insight of faith wherein you stand in this hour. And believe me, I want that in a people, because I see so much disillusion around about me. I see so many people that are changed by every wind of doctrine. I see so many things that I think are absolutely horrendous and things that they think they see in this Message that have brought them into disrepute in the eyes of even a decent citizen. I do not believe that this is the way we are taught to go. So, we want to stick with the Word the way It was brought to us in a vindicated manner.

7. I'm going to read from Rom 4:13-22:

- (13) For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.
- (14) For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:
- (15) Because the law worketh wrath: for where no law is, *there is* no transgression.
- (16) Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all;
- (17) (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.
- (18) Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- (19) And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

- (20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- (21) And being fully persuaded that, what he had promised, he was able also to perform.
- (22) And therefore it was imputed to him for righteousness.

The apostle, Paul, records two narratives wherein he describes the outworking of the faith of Abraham. And he gives us those accounts in Romans 4, which I have read, and also in Hebrews 11. Now, as you read them, you'll find that these two accounts vastly differ, because one deals in receiving a specific promise (as is outlined in Romans 4, which I read to you), while the other account, in Hebrews 11, deals with his life of faith while he is a stranger on earth and is journeying toward the Kingdom of God, of which he is actually a citizen, though delayed for a time in taking over his true citizenship.

8. Now, at this time we will deal with Abraham receiving a specific promise from God. We notice, first of all, that a specific promise has been made to Abraham in verse 13: "For the promise, that he should be the heir of the world..." Abraham has been promised that he will be heir of the world, or actually he will be the inheritor of the earth. He will be the inheritor; he will inherit the earth.

Verse 17 describes how Abraham will inherit the earth. Notice It: "As it is written, I have made thee a father of many nations." God promises here that he will inherit the earth by multiplying Abraham's own self, or his generations of progeny. They will inherit the earth. And He even tells you how it will be done; it will be done through the Resurrection. Abraham will inherit the earth, and the inheritance will come by multiplied conception brought back in a resurrection. Now that's what the Bible says.

9. Now the original heir to the earth was Adam. That's right. Over here in Gen 1:26 and 28:

- (26) And God said, Let us make man in our image, after our own likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (Heir to all of what God made. Now, notice in verse 28:)
- (28) And God blessed them, and God said, Be fruitful, and multiply, (Notice, the heirship was through the multiplied seed of Adam.) and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing... (And so on.)

This was the original promise of God, and it was given to Adam. Now, of course, we know he forfeited it. And Adam lost his inheritance in Gen 3:17-19.

Now, notice; before we read that, however, Gen 1:27, in there we see the qualification of heirship, or inheritance. Notice what God said: "Let us make man in our image." And, when he was to be made in the image, he would be made heir over it all. Now, notice; to fulfill verse 28, It says in verse 27: "So, God created man in His Own image, in the image of God created He him."

So, there cannot possibly be anybody who inherits the earth outside of those in the image of God! He must be in the image of God.

10. But Adam lost that image. He lost the inheritance, as is found in Gen 3:17-19.

- (17) And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying,

Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

- (18) Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
- (19) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

The earth was going to take over Adam instead of Adam taking over the earth. He lost his heirship to it.

11. Now, in Gen 12:1-3, we have the promise of heirship restored. So, we go to It.

- (1) Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:
- (2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:
- (3) And I will bless them that bless thee, and curse him that curseth thee: and in you shall all families of the earth be blessed.

What was the original blessing? In the image of God inheriting the earth! Now He said, "I'm going to do this for you as I did it to Adam, and he forfeited it." Notice, as I said, the last part of verse 3: "...In you shall all families of the earth be blessed." You show me that today. You cannot do it! That's yet to come, when we are made inheritors of the earth. See? And the inheritance is the multiplied seed: many men in the earth.

12. Now, notice in Gen17:1-7 we find the promise repeated and explained:

- (1) And when Abram was ninety-nine years old, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.
- (2) And I will make my covenant with thee, and will multiply thee exceedingly.
- (3) And Abram fell on his face: and God talked with him, saying,
- (4) As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Notice, the covenant was with Adam! See? But God had to put Adam under another covenant. See? Now the covenant to Abraham:

- (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
- (6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
- (7) And I will establish my covenant between me and thee.

It was not established with Adam. No, sir. It was circumstantial as long as he abode in it; but this is a guaranteed covenant! Yes, sir! Don't make any mistake here. There's a big difference. Now:

- (7) ...I will establish it between me and thee. (God says, "I'm going to do it between me and you, see. Now:)
- (7) ...and thy seed after thee in their generations for an everlasting covenant,...

Notice: "An everlasting..." With Adam it wasn't. He said, "You eat of that tree, and you die." But, where do you find that here? See? You can't find it.

- (7) ...to be God unto you, and to your seed after thee.

13. Now, notice in Gen 17:15-19, the implementation of the promise is described.

- (15) And God said unto Abraham, As for Sarai thy wife, you shall not call her name Sarai, but Sarah *shall* her name be.
- (16) And I will bless her, and give thee a son also of her: yes, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

Notice, Eve is the mother of all living, but this one is the mother of all the resurrected. Eve was the mother of the living that died; this is the mother of all that cannot die. New Jerusalem's our mother; here's your Sarah type. Old Hagar over here is a different thing.

- (17) Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?
- (18) And Abraham said unto God, O that Ishmael might live before you!
- (19) And God said, Sarah thy wife shall bear thee a son indeed; (Don't make any mistake about it. You see? "I'm backing my covenant up..." See?) and thou shalt call his name Isaac (which means 'laughter').

14. You know, it's going to be nice to have laughter. Down here in America, we're the laughing, hew-haw nation. Brother Branham said, "*We 'ha-ha' and laugh about everything, because we know there's an atomic bomb with our name on it, and we are whistling in the graveyard in the dark.*" Everybody's laughing.

Now you look at my life. If you want to know all about me, the truth is this: I'm always kidding people, and I knife you, and I gig you for one reason—I will not let you get next to me; won't do it. My joking is entirely superficial. So is America.

But there's a real laughter coming. Yes, sir. When you can sit down, and there'll be no burdens to bear, there'll be no sorrows to share, there'll be no more problems, there'll be no more curse. We'll be down here in the Millennium inheriting the earth, according to God's established promise, which He established Himself. There'll be laughter, yes sir. He was the man of sorrows, acquainted with grief, but not anymore in that day that is coming.

15. Now, He said, "His name shall be called Isaac."

- (19b) ...and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

Now, the implementation is true, the chosen son in a chosen way. An identification with one particular that will cause the kingdom to come to pass. Now notice, in Gal 3:16, we find this is all a type of the Lord Jesus Christ. And I could type Abraham here and all, but I don't want to do it.

- (16) Now to Abraham and his seed were the promises made. He saith not,  
And to seeds, as of many; but as to one, And to your seed, which is  
Christ.

See? The multiplied seed must be the one Seed, which is the membership of the body of Christ, see, the identification being One.

Now, it's a type of Christ, because no man born of Adam could ever restore the Kingdom to man. No man born in the image of man could ever bring about that Kingdom. It would take One born in the image of God. Remember, Adam was in the image of God and lost it. So, it will take another one to be born in the image of God. And the Bible [Heb1:3] said he was the 'express image' of God. And, if he was the 'express image' of God, he was God born in human flesh! See? And He is the one who will bring it to us. And this, of course, is Gen 3:15, the seed of the woman, because the woman doesn't have a seed. She is given a seed by divine creation of Almighty God.

16. Now, this preface that I've brought to you up to this point is just simply an explanation of the specific promise, see. Now we must find out how it is to be fulfilled. It is a spiritual thing, really, and yet there is a distinct physical side, or a human requirement side, in order to get the promise. That's right. It is a promise of God; it is spiritual. It's wonderful what God has shown us. But there's a physical side to it that we look at when we see how did Abraham come into the promise, which was centered in Isaac, the son, who types the Lord Jesus Christ, in whom we, being identified (the many members), shall inherit the Kingdom.

17. Now I want to tell you something right here, and I hope it doesn't stumble you. I understand, by studying the Hebrew and the Chaldea, that the seed of the woman, though Paul says It is singular, is not singular in the Hebrew. It is plural! showing you that Christ is many members and not just one. Because one day the Seed, plural, which all had to be in the Seed singular, who is the One who restores the whole Kingdom... we, together, shall trample on Satan in the White Throne Judgment (Hallelujah!) and shall rule and reign on this earth!

Oh, I love the Bible! If people would only study It they would see the multi-facets of the glory of Almighty God in His perfect Word. And they would not be seeing three gods; they'd see one God, Who is not a Father and a Son and a Holy Ghost, but He is One Spirit God with three manifestations. They just don't get into the fruit of it. But they can, if they want to.

18. Now this physical side, brought into manifestation, is what we're going to deal with. God has actually promised Abraham a son by Sarah. Abraham wants the son, but it is physically impossible to beget him. Only God, therefore, can do it. And God does it; yet God does it on condition.

Now, that sounds strange, from what I said awhile ago, but it is still true—still runs in the Scripture. No matter how sovereign God is, there is always the part that man has in it. Now God is willing and doing to bring it to pass. But man is still in it. We are not in the grips of anti-nominalism as though God did something, and nobody knows if he can be truly born-again, that is, he's got to wait to find out. There is a means that God has laid down, and the proof that we are seed is that we'll go by the means!

19. It's just like some years ago, I was in Bro. Don Van Hoosier's church, and Don was telling me of a girl who was going to a Bible school where he was. And they laughed at her, because she believed in election and predestination.

And they said, “Well, what’s the use, then, of going to the mission field, like you say?”

She said, “Because there are sheep.”

“Then, why go looking where they aren’t?”

See? God predestinating. Many people don’t understand it, but it’s true.

20. Now, watch this condition. In Rom 4:16 we read:

- (16) Therefore *it is* of faith, that it *might be* by grace; (Remember, grace and election always go together. See? Never fails. No, it just can’t fail; that’s the way it is.) to the end the promise might be sure to (a-double-I) the (What?) seed; (Not to anybody else. But there is still a means, as I said awhile ago. Now:) not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

Now, we are caught right up into this faith, see, according to what was said here. Now, if we can see how Abraham received into physical manifestation this tremendous promise of God, we can apply what we learn to ourselves; because this has to do with inheriting the Kingdom of God. Now that’s it.

21. To begin with, I want us to read a very simple Scripture that I feel is terribly misunderstood—or, I might say, under-revealed. They just haven’t taken time to get the revelation of Rom 4:3. Let’s look at It:

- (3) For what saith the scripture? (Now, that is what counts: What does the Bible say? What did God say?) Abraham believed God, and it was counted unto him for righteousness. (The actual translation is “Abraham believed Jehovah, and it was counted to him for righteousness.”)

It is this verse that the unobserving, unknowingly use to annul the meaning of Rom 4:17, but they don’t know they’re doing it! Now I’ll try to get you to understand what I’m talking about. They appear to be the same, they sound like they’re saying the same thing, and in connotation they are the same. Yet, because people memorize verse 3, instead of going into verse 17, they obscure to themselves the truth that lies in verse 17 that seems to say, and really does, the same things in verse 3.

22. Now, let’s examine verse 3: “Abraham believed ‘Jehovah’.” He did not believe ‘God’; he did not believe ‘Elohim’. ‘Elohim’ is ‘the Strong One Bound by an Oath’.

You say, “They’re the same Person!”

Yes, they are, but here’s the difference: There’s a revelation in here. Jehovah has at least eight compound titles that identify God with man. He’s the Lord our Sanctifier, Provider, Shepherd, Peace, Redeemer, and so on. So, it is not just believing in a sovereign God, a sovereign Being; it’s also believing in a God about Whom we have a revelation. Now that’s the point. This verse is dealing not with God, ‘the Strong One Bound by an Oath’. What does that mean? Bound by what oath? What’s He going to do?

23. The Word ‘Jehovah’ reveals God’s relationship to man. See? Now, we not only know there is a God, and not only do we ourselves know God, but we know Him in a certain way. See? Jehovah is His Name, and it is a revelation of Him in a certain way. Do you follow me? Not just God now, but Jehovah-Healer, (See?) Redeemer, our Peace, our Shepherd, (See?) our Righteousness. There’s something there that the other doesn’t bring you, because the other is not the personal revelation. It stands back and says, “See my Majesty! Don’t you dare approach!” But the other says, “Come here.”

But You said, “Don’t come here!”

He said, “You don’t understand. I’ve got a ‘Don’t come here’, and I have a ‘Do come here’; now I’m going to show you my ‘Do come here’,” see. That’s necessary. You follow the picture?

24. Now, with this in mind, let’s go to verse 17, and you’ll see why I say that people miss this, because they don’t really see the Scriptures to put them together. Now, watch: [Romans 4]

(17) As it is written, I have made thee a father of many nations, (Abraham believed God. See?) before him whom he believed, *even* God, (Now, watch:) who quickens the dead, and calleth those things which be not as though they were.

Now, over here where It says, “Jehovah,” It tells you something about God. It describes God. It gives you a relationship to God. And in here It does the same thing. It’s not just believing God; that’s not it. It’s believing a certain... What would you say? It’s believing God in a certain way, because something about Him has been revealed, so you have got to approach Him in that manner.

They tell me that Mr. Johnson went to see the pope, and he committed seven major blunders in his presence. So, the pope said, “Forget it. You’re not going to get the Catholic vote.”

Now this is the same thing we’re talking about here: the people approaching God. But, if you want to come the way of an ‘inheritor’, there’s a certain way you’ve got to approach Him, or you won’t make it!

Now King Ahasuerus had to hold the scepter toward Esther [Est 4:11]. In other words he signified, “It’s all right; come this way.” See? Now it was a revelation, the pointing of the scepter. She said, “I can go and see him. It’s all right.” [Est 5:2]

25. Now, that’s what this verse tells us, see. It says, “Inheritor, understand this about me, and come through this door of revelation.” And the door of revelation is that it’s not Elohim, ‘the Strong One Bound by an Oath’; neither is it Jehovah-jireh, with the eight compound titles, although it’s all involved. It’s: [Rom 4:17]

(17) ...God, who (raises) the dead, and calls those things which be not as though they (be).

Do you follow me? I hope you’re getting It. If you’re not, you’re not reading your Bible. Because really, I’m just up here actually waiving my arms, yelling and having a good time, telling you what you already know, if you read It. Might as well tell the truth.

So, this time it is not simply Jehovah, but there is a revelation about God that is being missed, because people don’t even notice it because of Rom 4:3. All they do is say, “Abraham believed God, and it was counted to him for righteousness—Hallelujah!”

That’s not so! And yet it **is** so! Now, how are we going to get it? It’s by understanding what we’re talking about here. See?

Now, notice, here it is: “God, Who raises the dead.” See? That’s something about God—telling you something here: “Raises the dead, and calls things which be not as though they were.” And, if we don’t understand that, we cannot walk in Abraham’s faith, because that’s where Abraham walked—in the understanding of the revelation! See?

26. Now, in Jehovah-Jirah, He provides; and in the Good Shepherd, He takes care of us; as Shalom, He is our Peace. But now, notice here in verse 17, the very special designation when it comes to the faith of Abraham. And It says to those who walk in the steps of faithful Abraham, “He raises the dead; He calls

those things which are not as though they were.” And they are the Seed who will inherit the Kingdom—and nobody else. Oh, all men will have faith, a certain kind, but the elect have **this** certain kind. See?

Now it is very evident that Abraham had to know that kind of a God in order to exercise his faith to the end that the promise would be, what? “Sure!” Then there cannot be a ‘sure’ faith outside of this faith! Now, that is right.

Too many times people come up... Like the other day in a restaurant, a man came by, and he said, “We heard you talking about the Lord.” And it’s wonderful in a place where they are not smoking and drinking and carrying on, talking about the Lord. Found out that he’s a certain kind of Christian—very nice fellow. But pin him down on the Word, he’s out the window. Now I am not judging anybody, but my Bible does the judg-ing, and It says there is a certain kind of faith, and that only, that’s going to inherit. You’ve got to talk in it.

27. Now the question arises: What kind of a God is It Who “raises the dead?” What is It? What does it mean? Where is the Scripture that explains it? The Scripture that tells you about it is 2 Cor 1:8-10. Now, watch:

- (8) For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:
- (9) But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God (who) raises the dead: (See?)
- (10) Who delivered us from so great a death, and does deliver: in whom we trust that he will yet deliver.

It tells you right here the kind of faith Abraham had was the identical faith that Paul had. See? He describes it perfectly. What is it? It is “God Who raises the dead.” In other words, this great faith of Abraham is that which believes God to the very, very, limit. We see a God acting on the faith of a man who is positively dead, as far as human ability to get the promise is concerned.

Now, you see, here was Paul in his condition, Abraham in his condition. Now Paul had been, evidently, tortured. He was facing absolute death. There was no recourse but death. In fact, they left him for dead! But he said that’s the kind of faith that inheritors had. There’s no limit. God puts you right to the very wall, just like Abraham, (See?) where there was nothing but death. Now Abraham was dead, seminally speaking. His body, absolutely, could not function.

28. Let’s prove it. Rom 4:18-20, and I’m going to read It the literal way:

- (18) Who, when hope was gone, hoped on in faith.

Now the word ‘hope’ in the Greek is rendered ‘earnest expectation’. In other words, when there was no use expecting any more. He was dead, seminally speaking. She was also dead; she couldn’t ovulate. They couldn’t even go into the sex act of procreation. It as impossible, absolutely impossible, to have a child. It couldn’t be done. There was no use expecting any longer. There was nothing to expect, but it says that “by faith he kept on expecting.” See?

- (18) Who, when hope was gone, hoped on in faith, that he might become the father of many nations; according to that which was (written), So shall thy seed be.

- (19) And being not weak in faith, (Listen:) he considered not his own body now dead when he was about an hundred years old, neither yet the deadness of Sara's womb: (She was about twenty years younger, I guess.)
- (20) He staggered not at the promise of God through unbelief, (which means he did not stagger at the conditions. In other words he did not think them unusual.)

Now, if you look at the Bible here carefully, It says, "He considered not his own body now dead." That word means 'to thoroughly perceive', 'look into it', 'check it all out', 'think about it'. He never took that step. He simply stayed with the Word of God; and in staying with that Word, no matter how dead he was, and no matter how dead she was, he expected God to do what God had said.

29. Now, here is what man does not like. He does not like, nor want, to be pressed out of measure. He always wants a few resources in his hand to work on. And even Abraham at times made a mistake or two. Now, don't get fussed up because you don't use your faith perfectly all the time.

Abraham said, "Oh, that Ishmael might live!" [Gen 17:18] What a terrible thing. Ishmael should have been dead. Look at the trouble he's still causing. Never should have been born. See? But people always want to have a few resources left. They don't like to be pressed out of measure. See? They don't want to have a God Who'll back them against the wall. See? They don't want to be left, as it were, with nothing but the promise of God. Man does not want a complete abandonment of all the principles that could bring the promise to pass, and be left all alone with just the promise. Did you get it? He doesn't want to have all the principles, that could bring it to pass, abandon him. See? No, he didn't.

Abraham, as long as he was principally alive, took another young woman, who was also alive, but he brought forth a terrible creature. See? He didn't want it, although the Record gives him a beautiful picture—which God will never hold a thing against it, see. But even Abraham didn't want to lay down, for awhile, every single principle.

30. Did you hear what I said? Just hold that in mind, because something struck me. [Heb 6:1] "Therefore leaving the principles of the doctrine of Christ." How the churches hate to do that for this end-time Message! How the people hate to abandon principles which would bring into execution something in God's Word! I hope you're getting it! No wonder the children of the desolate are a thousand million times more than the children of she which has a husband! [Isa 54:1, Gal 4:27]

Now, they don't want to abandon every principle that could bring this promise in and stand on the promise alone. They don't want it. Natural man doesn't want it. Even a spiritual man has a battle.

31. Now, listen and watch carefully. This promised son could not come except by Sarah. Right? But don't stop there. Everybody else but us stops there. That's right. I'm not lying—nobody but us. And we'd stop there too, except for William Branham. The promised son could not come except by Sarah and could not come until after the season of Sodom and Gomorrah, and God was revealed in human flesh through a messenger. That's right. Am I right? That's absolutely correct. People forget the history of the Bible. Paul said to watch it. And the prophet came on the scene and told us how it was done.

But, listen: all hope has to be gone! The promise, or the Third Pull, cannot come without the Squeeze! That's right. The Church will never produce that Son. She will never manifest that Son, until the Squeeze comes down. Oh, how people fight the believing of this truth. See? But hold on and just relax.

You talk about a squeeze and troubles, you know, but nobody wants to relax. Everybody wants to get scared. Scaring won't help you one little bit! You might as well face the music, like when somebody calls your hand. Don't try to bluff. Do not try to sing and dance out. Just stand up and be counted. If you did it, you're going to get it. See? That's what the Bible says: [1 Cor 16:13] "Quit ye like men."

32. Abraham had a promise. It was a promise that God gave, and Abraham did not ask for it. Now, listen! It was a self-fulfilling promise. Right! Never mind what I said a while ago; it all adds up. You've got your part in there; you're getting it now. You're getting the teaching—what's behind it. It was a self-fulfilling promise. He, Abraham, just had to wait until no one but God could do the miracle of bringing that Word of promise to life and manifestation. That was his whole battle right there. He didn't have to go and fight devils and kings and everything else. He just had to fight himself and his personal condition, bringing every thought into captivity [2 Cor 1:5] to the divine revelation of Almighty God that "you, by Sarah, shall have that son."

There was nothing Abraham could do to implement that except to get rid of everything that could have naturally implemented it and stand fast on the self-fulfilling promise of the Word of Almighty God, see. At the right time, when the right conditions came, then the promise of its own accord would come in the vessel. For God said, "It's not the right time. At this season shall he have a son—not the present season, not the old season—but a certain season." See?

33. Now, it came of its own accord in vessels that were old and dry, and completely unable to manifest anything but defeat.

"Well, Abraham, let's just see if we couldn't produce the son."

"It's not even possible. I can't even do the act. No use."

"What have you got, Abraham?"

"Got a promise."

They lacked every ability. Yes, they lacked every ability. And they lacked all proof of being those to whom the promised Word was given!

"You old fool, you! You think you can have a son?" They laughed. "Stupid woman."

But the Word, in season (not out of season) had every potential in It to bring forth the harvest. (Just go back and read Ps 1:3: "Fruit in due season.") The Word, the former rain, has been sown. Malachi 4:5-6 will plant the seed of the entire Bible, from the serpent's seed to the prophet in the former rain, and thereby fulfill Rev 10:1-7. The Spirit of God is already upon that Word!

Now some folks say the Token isn't given, the Holy Ghost hasn't come. I've got news for you: the prophet said otherwise, so I don't listen to you. Put that on a tape, and send it out. I've heard their tapes.

34. Listen carefully. We wait only for the drying season. Bro. Branham called Abraham 'a dry stick'.

"Abraham, are you fully dried out yet? Forget about having children; just start playing checkers."

I'm not teasing now. That's what those are doing, who do not believe this Message, or who think they believe it and want to bring in some false doctrine. Yet, because of some personality, some cha...rrrr...isma—that charisma nonsense! When Judas can heal the sick, I'm not interested.

Not being sarcastic. I preach this way on purpose, as you well know me to get the point across. I've taught school too long not to know that, unless you make them laugh, or you hit them with a club and

make them scared, that they won't get the point. I'm just teaching. Don't worry. Just get Vayle out of your mind. Just listen to what is being said. See?

35. We wait only for the drying season. As the prophet said, "Lie in the Son and dry out." Get shook down real good, to see if you are Abraham's seed! to see if you can lay aside every principle of your Sunday school and your gifts and this and that and the other thing, and stand there with the Word of God while the Squeeze comes down. Or, do you want fifteen hundred things to fall back on, but the Word of God? See? This means death, brother/sister. There's death in the pot, [2 Ki 4:40] if you've got your creeds and dogmas. But there's still Life in you, if you've got the Word. It was the 'Life of the promise' that brought that child! And, if you've got the 'Life of the promise', you don't need to worry about yourself! See? We wait only for the drying season and the Squeeze to knock off all the chaff. (I'm glad I said that.) And then, the Son, S-O-N, will be manifested in a Bride and we go in the Rapture.

36. Now, watch the next part in our revelation in dealing with faith. "He calleth those things that are not as though they were." What did God say by the prophet? "I call you not church, nor saints, but Bride".

Ha, ha! Pardon my laughter, but we look no more like Bride than nothing. That's right. But nobody reads the Songs of Solomon. I've said it here before. When she heard his voice she literally just dripped with love for that voice. And she ran to meet him, but he wasn't at the door any longer.

And she said, "Where is he? Where is he?"

And her hair was so coiffed, you know. And she looked so beautiful and immaculate. She was like a Bride waiting to fall in the arms of her lover. (Song of Solomon, the first few chapters.) But, as she goes looking, the dogs chase her. They try to manhandle her. They rip at her clothes. The briars tear her. But she's heard the voice. She hasn't even seen him. The only revelation she's has is his word. But the sheep only hear the voice, see.

Now, suddenly, in the darkest hour when she's fatigued, when's she's battled, when she looks anything but a bride, he stands before her. And she must feel so ashamed. And she says, I'm not, I'm... Don't even look at me." She says, "Give me time to..."

He said, "You look beautiful, honey. You're glorious. You're beautiful within; you're beautiful without."

He said, "You're my eternal purpose; you're my masterpiece. But," he said, "I've got to show those folk out there that you're the one I love, because they still don't believe it." Sure! He said, "And I call You Bride."

37. Have we risen to the occasion? Have we put our faith in the vindicated prophet? Are we Bride, Abraham's Sarah? You're the progenitors of the inheritors. You don't look like it! Certainly not. You look pretty messy, but you have got that promise from the Word.

"Oh," say some people, "show me the Bride. What about it, George, if some of you fell for it?"

"Show me that Bride," they say, "Show me where she is."

"When you see her, you won't believe it."

Sure it's true! The Bible said they didn't recognize Him, and He was God! They won't recognize you, either.

Are you antichrist today? Are you anti-God today? Or, do you believe the Bible? Can you believe what Christ said, or some mealy-mouthed preacher? Don't listen to me. Listen to this Word here! Hear

what the prophet... I'm not here to preach myself or to vindicate myself. I don't have any vindication, and neither do you.

They say, "Show me the Bride."

You can't do it. No, sir. Not according to God's Own revelation here in verse 17, because He "calls those things which are not as though they were!" You show me your Bride. You can't do it. You prove you're Bride! You cannot do it! There's no Marriage Supper going on. There is no Millennium here. Certainly not. No, sir.

38. Go look at Abraham; go look at Sarah. Is he Abraham? He is not Abraham! He's only called Abraham. Certainly. What about Sarah? Is she 'Princess'? Ha! When "God manifest in the flesh" came that day [Gen 18:1-8], she and Abraham ran and killed a calf and dressed it and fed Him. Ha! Sure. They were acting and looking like servants, not like land owners. They didn't look like anything!

Can you see something that would make you believe that this is Abraham and this is Sarah? No sir, you cannot see it! except in the spiritual. But there they are, the vessels that received the promised Message. So, God called them what they were not, as yet—but they would be.

39. Just look at Abraham sitting at that gate. A man comes on through the gate. Now then, usually it's at the gate, the great man sits there. And he was a great man; he was the lord and master. And a stranger comes by, but he can speak the Hebrew language.

And he said, "Oh, kind sir, could I talk with you? because I believe you're the mayor."

"I am the patriarch."

He said, "I want to be your friend. What is your name, sir?"

"My name is Abraham."

The man's face lit up. He said, "Abraham. What a beautiful name. (Father of nations, father of multitudes.) Oh, what great seed you must have. Where are your lovely children?"

"I don't have any."

He said, "Sir, it's not uncommon to change a man's name. Why don't you change it?"

"I did change it."

"Well, well, what was it before you changed it?"

"Well, I'll tell you a secret. I didn't change it; God did."

The man said, "Oh, God did! Ahhh, such wisdom, such beauty..."

He said, "God did."

"Well, what was your name before He changed it?"

"My name was Abram."

And his face fell. He said, "He changed your name from 'high father' to 'a father of nations', and you're not a father of anything?" Then he said, "It was nice to meet you, but I don't think that I'll stay here and visit with you any longer."

But that's God! When He changed Abram's name to Abraham and called him what he was not. He had to be that, because God said It, and Abraham believed It! And that's all that he did, and everything else he did failed! Everything he tried, every manifestation he tried to prove, it did not work.

40. Now, let's go to Rom 4:20 and look at these verses.

- (20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

He staggered not, first of all, at himself. He said, "If God says I'm Abraham, then I'm Abraham; and if I die, I am still Abraham. He'll have to raise me up and start me all over again, and we'll have that son anyway." And he didn't stagger at Sarah. He said, "Well, it looked like it always was too late for her, because she couldn't bear anyway—but it's all right." He said, "God can kill her. She'll die, and He'll raise her up too—and we'll start all over again."

And he didn't stagger at God. He didn't say, "Oh, I don't think it's not being done, so therefore He lied." "If it's going to be done, it should have been done by now; what's the matter with Him?" Instead he said, "Okay, Lord, if You say that's the way it is, that's the way it is! I'll just wait, because that's the way it is going to be." See?

41. Now, listen! He waited through all the stress and squeeze (Up to this date we've just got stress, no squeeze.), holding on to the promise in verse 21:

- (21) And being fully persuaded...

Oh, people don't like that, do they? Listen, brother/sister; don't you know up there in verse 13 he believed God? That's all he did was believe God. But in verse 21, a twenty years later, he was "fully persuaded." And, when was that full persuasion? When God came down in human flesh—veiled, as a human being.

Now our full persuasion comes in this day, also after 2000 years—not 20 years, but 20 centuries! A prophet of God stands on the scene—and in full persuasion by vindication we know that we know that we know that here is where our faith lies, in what was said by vindication, "THUS SAITH ALMIGHTY GOD!"

Watch, in Rom 4:2-3.

- (2) For if Abraham were justified by works, he has *whereof* to glory; but not before God.
- (3) For what says the Scripture? Abraham believed God, and it (believing the promise) was counted unto him for righteousness.

What was it that was given him for his righteousness? It was not the Blood, or the Spirit, only; it was the Word of promise that he believed!

42. There's your Token, my brother/sister; there's your faith; there's your Spirit. It's all right there. There's your Token. And Bro. Branham said, "*It could not be applied until the evening time.*" And neither could ours, because, bless God, you could not have this faith, this full assurance, (How can I put this now?) wherein your mind would no longer stagger in unbelief. That's it. How can your mind stagger in unbelief when you have a vindicated Message? How can you not have full persuasion?

You say, "Bro. Vayle, have you got it?"

To the best of my knowledge I have.

You say, “How do you know it?”

Because one day the disciples went to Jesus when the squeeze was on, and they all fell off [Jn 6:63-69]. And He said, “Will you leave me also?”

And they said, “No, no. We’ve got no place else to go.”

“Well, you could go back.”

They said, “No, we’re not going back.”

“Well, you could look for somebody else.”

“No, we’re not going to do that either. No, we are fully persuaded that You have the Words of eternal Life. We’re not moving.”

Could I have said that a few years ago? No! Could you have said it a few years ago? Well, you could as a creed and a dogma. Go right ahead and be my guest. I won’t join you.

43. No, stay with the vindicated Word—“full persuasion.” After 20 centuries (one year typing a hundred), we have now reached the place of full persuasion. Why? Because Rev 10:7 is the full revelation of the Gospel as declared by the servants, the prophets of Almighty God. There you are, ready for the Word to be manifested, ready for the Rapture: “Even so, Lord Jesus, come quickly.”

It’s time for us to inherit the earth, because that’s what this promise is all about. The Book of Redemption has been opened, because [Lk 21:28] “Your redemption is nigh.” And ‘redemption’ means ‘inheritance’; for that which was forfeited in inheritance by Adam has now been completely redeemed. And the Book of Redemption...

What was that? Where did Adam get unredeemed? He got unredeemed through the hybridized, perverted Word—the same place where the ‘Eve-church’ fell.

44. The open Book from the hand of Him that sat upon the throne now comes down to earth and raises His hand toward heaven and swears by Himself (And only God can swear by Himself.) that election has run out, because God swore by Himself to Abraham when He started it. And now He swears by Himself again that He ended it. And He said in Ezekiel [Ez 12:25; 24:14], “What I said will come to pass.” And the Book of Inheritance, Redemption, is in His hand. And the full revelation has come.

Now, who’s to stagger, you who look for somebody else? You may look, if you choose. I can’t stop you. You may want someone else. That’s your privilege. But I’m not looking for anything other than what our Bro. Branham said: “The Bride has all she needs to put her in the Rapture.” We are here to inherit the earth. See?

45. Now see this, beloved ones, in Rom 4:12.

(12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of...our father Abraham.

Now Abraham must be our father, if we’re going to inherit. And, if we’re going to inherit, we’ve got to walk in his steps of faith. And you’ve got to see this about God at the closing days of the hour: There is a God Who raises the dead.

You show me a man, outside of William Branham, who said, “*Bring me twenty-four of your worst cases. I guarantee healing.*” They never took him up on it; but in Texas they did! He said, “*Bring me your worst case in the world. I guarantee it!*” They brought a little girl, they tell me, a little Mexican girl, looked like a dish of cold, cooked spaghetti. They put her on his knees. He said, “Start singing ‘Glory!’” In a couple of hours she ran down that floor perfectly whole. Show me a man who had “THUS SAITH THE LORD!” Show me a man who raised so many dead.

46. Oh, some men, sort of accident-wise, have raised the dead. Oh, yes, it’s been done. But, show me a man who had a vision years before, like the boy in Finland, and It said, “Write it on your Bible, and, if it doesn’t come to pass, then I’m a false prophet.” He challenged them—Deuteronomy 18—and he showed them that he was Deuteronomy 18 fulfilling Deuteronomy 4, and Acts 3:19-22, bringing in Mt 17:11 and Mal 4:5-6. See? Raising the dead.

“*Show me the circumstance,*” he said, “*I challenge you. Bring your Bibles and stand beside me, or get off of my back.*” Show me a man that had the authority. See? God raising the dead. Show me a man that could stand up to anything.

A demoniac, coming up to him to destroy him, said, “You snake in the grass; I’ll pulverize you.”

And he stood back with the love of Christ and said, “*Satan, because you’ve challenged a servant of the most High God, you will fall across my feet.*” And like a weaving serpent he fell across his feet, until they dragged him off.

“God who raises the dead” proved that Jesus was the Jehovah of the Old Testament, bought back the full revelation of the Word of God, not another gospel, the same Gospel with the same eternal Life. See?

47. Do we follow in his steps? To follow in his steps is to believe what he preached. Those who follow his steps are found in Rom 4:11.

(11) And he received the sign of circumcision, a seal of the righteousness of the faith...

There can be no righteousness of any faith (cannot be possible), unless there is a true revelation of a Word; because ‘faith’ is ‘dependent exclusively upon the word of a man apart from any substantiating evidence’! Read Webster’s dictionary.

And there was Abraham, and God said, “You’re going to have a son by Sarah,” and there was no evidence. There was only a Word. But the Word of promise was fulfilled in that ‘dry stick’.

48. Listen now: the seal of circumcision—the Sealer, the sign of this age...

You look around, say, “Brother, I’m looking for a sign and a wonder out of the Holy Ghost. Hallelujah!”

You don’t even know your Bible. Why do you preach It? Go ahead and send my tape out. I’ll challenge any man living to prove me wrong—not that I’m Bro. Branham; but I feel good enough to do it right now, because when I know something, I know it. “The seal of righteousness of faith,” my brother/sister, was that he believed the Word of God—proving he had the Holy Ghost! Not signs and wonders. That’s not the evidence. “*Those two spirits are so close,*” Bro. Branham said, “*Jannes and Jambres would outdistance Moses at the end time.*” They duplicate everything.

But I challenge you: Stay with the Word. “The seal of righteousness of faith”—circumcision, the Holy Ghost. There cannot be any evidence of any Holy Ghost outside of faith in the revealed Word of the hour, because that’s what the Bible says!

49. A man came by and said to a friend of mine, “Well, Bro. Branham never did change the evidence from ‘love’ to the ‘revealed Word’. He said, “What it was, the people just won’t take It, so he gave them something they wanted.”

Wake up around here! Wake up around here! I know you people. Don’t kid me. I’ve lived here. I’ve been around Georgia. I’ve been around the country. I travel to Louisiana, the rest of the states. You’re not talking to some little kid out in the street. I know what’s going on, Barney, Gary, Jack. I know what goes on.

There’s the Word. I’m not challenging anybody for any fun. I’ve no axe to grind. I’m not trying to get a crowd or anything else. I don’t want it. I told you today, I’ll tell you again, as I’ve told you two times: don’t try to come near me, or I’ll hit you with a club. See? I don’t mean it like it sounds. I mean that with compassion in my heart. I wouldn’t betray you for all the gold in the world. Come to the Word. Come to the Word! I’ve got my tears inside most of the time; not outside. I’d sooner keep my love inside than wear it like some shiny badge.

What did the prophet say? “When I look at Abraham and Sarah, I see a couple of dry, old sticks tottering down there on a cane.” He didn’t have anything to rely upon. There wasn’t anything that he could have by way of ability. Just like that bride I said about the other day. Oh, she wants to be a bride. And she may look like she’s beautifully endowed, but God has got to choose her. See? He doesn’t choose by looks.

50. Samuel, one day, tried the same thing. Here’s the prophet of God, dear, sweet, wonderful man of God. [1 Samuel 16]

God said, “Go down and anoint Jesse’s son.”

He said, “I’ll do that. Hallelujah! Just glad to get someone in Saul’s place.” Goes running down there, merry as all get out. He sees big ol’ Eliab, great big, fine boy—just another Saul kind of guy. He said, “Oh, my, what a handsome, what a great man.”

God said, “Hold it, hold it, hold it!” God shook His Head, “Tsk, tsk, tsk, tsk. Samuel, how could you be so deceived? I’ve been training you since a baby. I don’t look on the outside. You know that. Shame on you, Samuel.” (Oh, God treats His Children like that. You don’t have to slug them every time.) He just went, “Tsk, tsk, tsk, tsk; Now, you know better than that.”

“Well,” he said, “this one...”

“Hold it. Haven’t you learned yet? Just walk quietly, and I’ll let you know. Keep quiet.”

Down the line, down the line, down the line—nothing yet. (He’s learning now, learning fast.) He said, “Jesse, is there another one?” See, God spoke. He’s working very carefully now.

And Jesse said, “Well, we got a little runt down there. Oh, he’s a nice little kid, but he ain’t [Bro. Vaile snaps his finger.] worth for nothing, you know. You know, he might be all right to walk the dogs, you know, if he sort of grows up, but... Well, he’s my son, and I love him, but I don’t think you want to see him.”

He said, “That’s the last one?”

He said, “Yes.”

“Bring him here.” God said, “That’s the one.” He pours the oil on him.

That's the Bride, brother/sister!

51. Yes, listen: beloved we are longing to receive the promise of inheriting the earth. We want to be in Rom 8:18-23:

- (18) For I reckon that the sufferings (Of the stress and the squeeze—being Abraham and Sarah) *are* not worthy *to be compared* with the glory which **shall** be revealed in us.
- (19) For the earnest expectation of the creature waiteth for the (unveiling) of the sons of God.
- (20) For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope.
- (21) Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- (22) For we know that the **whole** creation...

“Well, I’m a Christian. I’m not going to groan. The squeeze is over, and everything is just nice. I’m going to have great ministries. See?”

“Whole”? Listen, brother/sister: “...the **whole** creation groans...”

The veiled new creation and the unveiled old creation, is all creation, and it's all groaning. Abraham groaning, and Sarah groaning. And Sarah and Abraham, having brought in a wrong child, are groaning a little louder than they would have needed to groan, if they'd have just stayed with the promise.

51. And so is this Bride. How many of you have wandered a little here, and a little wander there—and had to come back a little red in the face? Huh? You got to looking at people. Some of you ladies like that? Oh, I could name names, but I wouldn't be mean. I just want to prick your conscience a bit. I'm just trying to help you. Get out of that nonsense! Get out of that nonsense! What's that got to do with you?

“Oh, this church over here, brother, they've got... They are bringing them in by the score, and there's great things going on down there.”

Go ahead, just go right back to denominations. You weren't Abraham in the first place. You never did love Sarah; you got hooked up to Hagar and thought that was great. You've got men right now in this movement that claim they've got Hagar, proving what they are.

Spiritual thing. No, no, everything types out. Didn't Bro. Branham say everything types out? Didn't he say “*There's not a thing on earth here but a shadow of something real?*” Well, come on! Why is all this nonsense going around about it? It's got to! You don't find Abraham there in some little set-down place of an oasis, and somebody raising beautiful dancing girls with palm fronds waiving around. He's out there fighting battles, getting victories, keeping that promise, going down slowly to the grave, if God doesn't do something. But He keeps the promise.

52. (22) ...The whole creation groans and travails in pain together until now.

- (23) And not only *they* (Notice now, as I tried to show it to you.) but (we) ourselves...which have (even) the actual firstfruits... (Experience, which is the baptism with the Holy Ghost, that is guaranteed to take us out of that ground.)

And the seal of our circumcision is what? Identifying our faith with the revealed Word of Almighty God vindicated so! Where is the Bride? Show me the people that stay with the Word; I'll show you Bride.

Oh, she won't look too good. She'll look about as good as Sarah—old tottery grandma! But I've got news for you. They believed that Word until one day, they woke up next morning, (And I can just visualize, and I don't want to seem like I've got a corrupt mind.) but Abraham looked over—and he kind of forgot what she looked like when she was a young girl—and he jumped out of bed in sheer terror, because he remembered Hagar.

It suddenly dawned, and he said, "Why," he said, "that was my original bride!" He said, "Could it be?" He pulled on his beard—it was black. Oh, he knew that was not any dye job, brother/sister. That's okay for the present—a little dye job, if you've got to have it.

53. I'm looking for the day when my hair turns back. I kid people, I say, "Get a haircut and put a little shoe polish on it." I don't need any shoe polish—I got some people thinking I did. I don't need it; just joking.

There's coming a day when that hair is going to go back to dark brown where it was, and it's all going to come back, too. When I was just a kid, and I was a low brow, my hair was down to here. It got way back to there, and some of that went off, too. But you know something? There's nothing in this world that's lost; it's only misplaced. It's not in its right place—just misplaced.

So, Abraham looked in, maybe, a polished glass of some kind—he was young again! Sure. Staying with that Word of promise, brother/sister, is going to bring forth the Bride in her glory.

54. Now, let's stand in the lesson we've learned. If we are in the faith of Abraham, if we're part of that blessed Bride, we are going to have to stand with the revelation of God that's given in this "Word, Who raises the dead." That means that there's got to be somebody die to get raised. You've got to die to your own thinking; you've got to die to your own ideas and understanding of what you think God ought to do.

And you dare not, even from what the prophet said, try to figure out what the Third Pull in the Bride will actually be, though you even [think you] know it. Don't you dare try it! Don't you dare even think about it. You just know that the prophet said: "*When that squeeze came down and the Third Pull went into manifestation, the Bride, having the Word, and knowing what to do with it, would have THUS SAITH THE LORD.*" And what that is, you don't know, and I don't know, and nobody knows. So, leave it be, until God brings the interpretation by manifestation. See? He said, "You try to figure it out, it'll destroy you. But you believe it!"

And that's what Abraham did. He never worked on it. He simply kept his faith on that Word. And he said, "I don't care what anybody says, because God told me otherwise."

Bro. Branham said, "*When that Book came down,*" (And we've listened to him and believed him.) he said, "*we saw our names in the Book of Life*"—that was the Book of Redemption. Now, who are you going to believe: the vindicated prophet, or yourself, which can't vindicate nothing?

55. Abraham believed the Messenger prior to Sodom and Gomorrah. Brother/sister, the world's in a Sodom condition.

And the Bride might not look like a Bride. And a lot of folk might be looking for a new name here, and a new name there, and this and that over there and that over there, trying to plug in here, and trying to pray in there. Until Almighty God comes and brings forth His Word, you better steer clear of what you just think might be His Word! Don't you go fooling with Hagar, trying to use some principle that you and I might be slightly endowed with to bring forth something. Huh? Let's let the Word have Its way.

Follow in the steps of faithful Abraham, “Who considered not his own body now dead, neither yet the deadness of Sarah’s womb...,” nothing left, pressure on, squeeze come down. What are you going to do? When hope is all gone, no use looking. Do you realize that can take place in this age here? Not only can take place, I believe **will** take place. There’ll be nothing left but that Word. Will you still be able to stand?

56. Years ago, when I used to be wrong in using discernment, (Bro. Branham said I was, and I was.) when I believed that I had to pray for the sick and be an all-around, hundred percent, whirling-dervish type of a preacher, to get the crowd to do this and do that...and then keep it up, and have nothing, unless I did... Do you know I cried pitiful tears and prayed and fasted, [ ] until that thing began to go from me? And I [found] out everybody doesn’t pray for the sick. And I found out if you try to have His discernment, you’re nothing but a false prophet. And I thank God it left me.

And people now say, “Bro. Vayle, do you mean to tell me you are better off and happier just with what you’ve got now?”

I say, “I never had it so good in my life.”

57. You say, “Brother, what’ll happen when the squeeze comes down?”

I hope... I don’t know, because I can’t boast and neither can you. I hope I’ll be in the steps of Abraham, [one] who staggers not at the promise of God through unbelief, but giving glory to God and doesn’t consider his own life and doesn’t consider the next fellow’s life, but considers only one thing: the promise of God! And, when every indication and vindication and everything else is down the drain, there’s a Word of God that he stands on—and that’s all he stands on, and that’s his ‘feel’ that he’s got the Holy Ghost. Now one day he’ll come forth in that Resurrection, and, if he doesn’t die, he’ll beat it.

“The Faith of Abraham.” There it is. God bless you. Let us rise.

Gracious, eternal Father, we love You this afternoon, because we believe You have inspired our hearts in such a way, Lord, by the Word of Almighty God based upon what the prophet said infallibly, to give us that understanding of our faith this afternoon. And now, Lord, I know that the enemy can come in, as he will come in; and this is the age of the greatest deception, and that we know the original deception was seduction, and he will do his dead level best, because he knows that he is dead. In a short while he’s going to be bound. So, he will do everything he can to seduce us and bring us off of this Word.

But, Lord, we have seen what the inheritors of the land are going to have to be like—because Abraham, I believe in my heart, pictures the resurrection, as it were, of the living who are standing here but are dead, unless You do something for them! Now, Lord, I believe that rings absolutely true, because I asked You before I preached that I would not say anything contrary to the vindicated Word. And I believe that’s the way the prophet said it: “*There’s got to be the restoration and the change.*”

Now, Lord God, don’t let the devil, I pray (because Your Spirit was sent to us for this very purpose—that he, the devil...) take one good Word of God from us by snatching It or perverting It or covering It.

Merciful God, I don’t ask that one of us be manifested as though we were somebody or something. I don’t ask that one of us have any sign, ministry, gift or anything else. But, Lord, the one thing I do ask that we do have the sign, the seal of the circumcision, the righteousness of God by faith in the vindicated Word today, and then stand here and let a life become commensurate by its faith to walk in the rest of

that Word, and then, Lord, to have such love for the Word that we'll love the brethren, even unto death itself.

Help, O Lord! I don't stand here, Lord, and say I've got the kind of love I want. But, Lord, when I did ask for another kind of love, You gave the prophet a vision and showed me that that evidence and that love was to shun every error and stick with that Word, not having anything to do with anything else, no matter how good it looked. But, Lord, I'm still longing and hungering for a heart that's tender and sweet, and a life, Lord, that can stand up with vigor and dignity against any circumstance, and to turn the other cheek or anything else that's desired of You, Lord, in this life, as I stand as a noble citizen of the kingdom of Almighty God, steadfast in the world until I inherit. This, Lord, I pray for everyone in this building—a noble son of God, a child of Abraham, a servant of the revealed One of the end of the age.

Oh, God, we've had a blessed time together; 1973 is about to dawn upon us. We know we may never come together again, but, Lord, I pray that somehow these meetings can have set the tenure of the days ahead, of spiritual fellowship, deeper and deeper in the Word, higher and higher in faith, and absolutely more of an indomitable excitement by the wine of the revelation of the revealed Word of Almighty God, until, as Pentecost, we stagger under the mighty influence of the Word of the living God.

Oh, Christ, we want reality. And we want that which has been proven by the Word of God. Though we love visions and all those things, like Peter, above every vision—no matter how true, no matter how great—we stand in awe and esteem of a more sure Word of prophecy that came “as holy men of God were moved by the Holy Ghost” and wrote these things, Lord, which are now surely coming to pass upon the earth. Lord, we want to identify all the way.

O God, put upon us the full measure of Your Spirit, we pray, so that every facet of every ministry is available to every individual Christian; may He minister to us until the Word can come through us. O God, help, we pray, that Thy Word, even Thy Holy Word here that we seem to have canonized in sixty-six books, Lord Jesus, I pray that You'll write It in our hearts and our minds until we are, indeed, the “living epistles, read and known of all men.” [2 Cor 3:2]

Help us, Lord. Bless each one. Don't let there be one weak one among us: one, Lord, that's paralyzed with fear, one that is overcautious, one that's under-cautious. Lord God, we just hunger and thirst that... What we've always looked for was to somehow have it where we could sort of just step out and You step in. Lord, I know there's something here, because there's a deep calling to the Deep.

So, forgive us every iniquity, forgive us every sin, cleanse our mind of every double-dealing, our heart of all perversity, O God, rebuke every enticing spirit and bind them, Jesus, please, lest our ears be open to a wrong voice, our eyes see those things that are sensuous, our mouths say those things that are blasphemous, and our feet go in a wrong path, or our hands perform a wrong duty, for we want to be holy, consecrated, Lord, to Thee.

Father, we're a needy people. Lord, I hope I didn't tell a lie (And I know I did not of myself.) if I'm Bride here, because I'd look, Lord, I believe, about the worst mess of anybody that would attempt to qualify. And I'm not attempting to qualify; I'm just hoping I am—just having faith, Lord, that this little group here, I don't believe, could pass any kind of test for anything, if it came to a showdown; but like that Bride, Lord, that heard the Word and then stood up for It, but came to a place that she looked, by the end of the trail, worse than nothing at all, but she was the Bride, all glorious within and without. Lord, I want that and so do the people here.

Father God, this is the time, I believe, when all that Word comes into manifestation, the perfection of justification, absolute separation through sanctification, a complete Word-Life coming forth—if It's going to come forth at all—because we do not know what You want done in the realm of that which is beyond us, Lord, but You do.

And then, Lord, here we stand—as Bride. O God, we submit ourselves to You; we commit ourselves to You. And unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory, through Jesus Christ, our Lord. Amen.

God bless you.