
AND THY SEED SHALL POSSESS

THE GATE OF HIS ENEMY



I'm, as usual, hour or two late. The pastor got up, said, "Now, I want to introduce to you all the late Mr. Branham." Well, I have a lot of things to do so I—I just get late once in a while. But this time I couldn't help it. It was because of the weather that did it this time. I can lay it onto the weather and get by. Had to postpone it, Brother Rose, just a little bit. Good morning, Sister Rose. And glad to have this morning here, Brother Rose and Sister Rose, and Brother Sharritt, and the many brethren, you fine people out there.

² I hear that, somebody tells me, "When it rains in Phoenix, everybody just stays in bed," such a change, you know. One of these days I'm going to get a free meal. They tell me you can have a free meal every day the sun don't shine. I'm going to watch it today, make them pay off for that.

³ I was speaking last night, out to some church. I really don't remember the name of it. And so we had a wonderful time, last night, out at the service. And over to Brother Outlaw's, and up to Tempe, and we just having a fine time in this fellowship. And I'm expecting to meet all these minister brothers at the convention, so we'll have time just to kind of lounge around, Brother Rose, and talk to one another. And that's what I come for, is to have fellowship. And we had. . . looking upon our schedule and finding so many places. But I thought this was the grandest opportunity, because I got to—to meet the different ones, to get to see them and pass along.

⁴ Sometimes in preaching, every minister is misunderstood, one way or the other. Many times, people take something that you say and just kind of. . . It leans a little bit to them, so they'll say it that way. And then the next one gets it, it's leaning a little bit more. First thing you know, it's plumb out of cater.

⁵ So—so we, many times, in preaching, I kind of swamp down on denominations and organizations and things. Sometime, people says then, "Brother Branham is against an organization." That's wrong. I'm not against no organization. But it's so many times that people just depend on that organization, you see, and placing their hopes all upon that instead of upon Christ.

6 They want to see how many members they can get to that organization. Now, that's very fine. I—I. . . That's all right. I think that every organization ought to get every member it can get. That's very fine. But when you come to taking the unconverted and placing more on that than you do upon the emphasis of the Holy Spirit, like Brother Rose was saying here awhile ago, and things, then you get—you get the people thinking, "We belong to *this*, and we belong to *that*." After all, we all belong to God. See?

7 Now, if I seen a man going down the river in a boat. And I live by a river in Indiana, the Ohio River, and I'm right by the falls. It's a very wicked place, them falls, 'cause it'll crash you up right now. If you ever go over that falls, there's no boat could ride it, because it's such, about a forty-or-fifty foot straight down drop, and then a big churn comes up at the bottom, which it hits right on the rock, the bedrock there. And I guess the—the—the caps, the white caps, gush beneath the falls at forty-feet high, see, where it hits down, flies up again. And then just goes right tumbling like that, and goes down into a big key race that's about sixty or seventy feet deep. And in there is a whirlpool that whirls it around *this* way, and brings it out and goes down through a channel. There's just no way of ever surviving, you see.

8 A man went off here some time ago with a life jacket on. They only seen the thing when he dropped, like *that*. [Brother Branham snapped his finger—Ed.] Even that life jacket, that terrific current just taken him right under. And never did find him. Never did know what become of him. He hung up on the rocks or edges down in there, maybe a mile or two around, like that, and no way of surviving.

9 And if I seen somebody going down the river in a little old boat, setting there reading, going on, and I go to screaming at him, "Get out of that boat. That boat will not be able to shoot those ripples." Now, it isn't I've got anything against that man, even if I have to bawl him out and talk real hard to him. It isn't I got anything against the man. I love the man, but I know he's going to crash up. That's the reason I holler at him. Because he's not. . . It's because I do love him, is—is the reason I holler. If I didn't care, I'd say, "Well, good riddance," go on, see, if I didn't care for him.

10 But the reason I say those things is because I'm zealous of the Church. I—I'm zealous of God's Church. And I—I do hate to see It just becoming organizational-minded. And I know that trend, that that's the way that every church has went to the rocks, right like that, right down through that organizational trend.

11 Just think of the revival in the time of Lutherans, look where it went. And as soon as it ever hits that, it never rises again. The Lutherans never did come back. Look at the Wesley Methodists, never did come back. Look at the Pilgrim Holiness, Nazarenes, all the rest of them, Baptists, Presbyterian. They have a revival, and then some man raises up with the power of God on him, he starts a move in the Spirit. Then as soon as that man is gone, then they set in an organization from that.

12 Like the Moody Bible Institute, fine place, but it'll never be like Moody had it. See? And the things that Moody stood for, they're a million miles off of it, so there you are. And now it's all intellectual, where Moody had it on the Spirit, you see. And so you—you find out that, in those things.

13 Now, when I first started, and come here to Phoenix, years ago, in the Pentecostal move, had an opportunity to start an organization myself. The Latter-Rain brethren came to me, said, "This is it. Let's start. Why, we'll be—be bigger than all the rest of them."

14 I said, "Mercy! That's not it. That's not—that's not the thing, brethren. You're—you're a million miles off the—off the road. God will never bless it." Read your history. Read the Bible. There'll never be another organization come out of it, that come from this. That's right. This will organize and go into. . . It's in the Laodicean condition now. But I'll tell you, brother, there's no more God-blessed organizations to rise up. There'll be nothing of this. We're at the Coming of the Lord. See? And God will take the remnant out of this big ecumenical move, that's going on now, for the Bride, but there'll never be nothing organize, spiritually, anymore. See? It's finished.

15 When I see my brethren, precious brethren, leaning that way, then I just pour it in with all I got. And sometimes brothers say, "Well, Brother Branham is against us. We're. . ." That is wrong. My! That's—that's the farthest thing from my mind, is to be against anybody. I'm—I'm for you. I'm your brother, see, and trying my best. And that's the reason I never joined any certain organization, so I could stand in the breach and say, "Brother, don't. That's not the way."

16 They say, "We belong to the Assemblies." That's wonderful. The Assemblies of God has been a terrific blessing to me. "We're the Foursquare." Well, look what a blessing they been to me. "We're the Jesus Name." Look what a blessing they been to me. "We're the *ones*, the *others*." Whatever, they're all blessings. They're—they're God's people. See? And God's people is in all of it.

17 And when we get to associating ourselves, saying, “We’re just a little better here than the Church of God,” you see, or, “We’re a little better than the Foursquare or the Jesus’ Name,” or something like that. When we’re just a . . . We might differ a little bit in ideas. We all went to eat dinner today. We all take different pie, but we’re eating pie just the same, you see. That’s the idea. So the idea of it, is, if—if we can just see our fellowship. So don’t go to leaning toward the organization. Lean towards Calvary. You become dead to these other things. See? And I do believe. . .

18 Let me say this while it’s on my mind. I do believe that an organization has played a good part. For, there’s many times, brethren, as bad as we hate to think it, there’s been things crop up among us, and things like that, that’s been heresy. And people will just take those heresies and scatter the people any way. And a group of brothers get together that’s . . . that I . . . What I mean is going out like they did in the early days and all kinds of stuff. And—and we have it all yet today, see, just still a moving. And a people that can bring themselves together . . .

19 The real picture of Pentecost, to my opinion, when it comes to organization, is the—the church, Brother Pethrus, the Filadelfia church in Sweden. Now, they don’t care what kind of a doctrine you have, as long as it’s Scriptural. If you want to see it *this* way, *that* way, or anything, as long as you have fellowship and live a real clean holy life. There you are. That’s good. And if you want to say that Jesus is coming on a white horse, and the other one said He’s coming on a white cloud, look for Him that way. Just go ahead, as long as you live a good clean life and have fellowship. That’s the way. That’s it.

20 That, well, now, that’s one reason, friends, that I’m with this Business Men’s group. Because, I know there’s a lot of things in there ought to be straightened out. But it’s the—it’s the best that we have. Yeah. That’s right. Yeah. There’s a lot of things that I’ll have to say. And—and you, the brethren here will tell you, I never pull any punches with them. I’m here as God’s servant, to tell the Truth. And I’ve got to answer for it. That’s right. Brother Rose said, “That’s why we like you.” Well, that—that, well, we can’t . . . We, we’ve got to stay with this Word. See?

21 Just some time ago, I think, was you in . . . I was overseas, or over in the island last year, and they had a meeting, and some of the brethren was bragging about in this great meeting where they had the businessmen, around the country. And they were speaking about, “I had a little place down on the corner. My business was no good. And I had a horrible time. And the first thing you know,

I—I come in to receive Christ, and—and, oh, I got everything now.” Now, that’s good. We appreciate that. That’s good, but prosperity don’t always mean Christ. That, see, and we have to watch that. Now, that’s good. See? I. . . Nothing against that.

22 But I kind of got after brethren that night. We went down to the motel where a—a group of us were staying, and Brother Shakarian and all of us. And I said, “Well,” I said, “brethren, I’m going to tell you.” I said, “I—I think you brothers is the finest group of men I’ve ever met, in my life. But,” I said, “the thing of it is,” I said. . .

23 I don’t belong to any organization, but I do belong to that fellowship with that. I pack a fellowship card with them, the only card I pack, because it represents all the organizations, you see. And that’s what I like. That’s what I’m striving for.

24 “But,” I said, “the thing that worries me, that you brethren before those men down there, which are a thousand times more prosperous than you are, and then trying to tell them that Christ is prosperity. Don’t never try to sell them that.” See?

25 Don’t never try to compare with the world. Let the world come over on our grounds. Don’t go off on their ground. See? See? You go off on their ground, we’ll never shine with them. After all, the Gospel don’t shine; it glows. Hollywood shines. The Gospel glows. There’s a lot of difference between glowing and shining.

26 And so, now, and I said, “The early Pentecostal brethren that had something, tried to get rid of it, and feed the poor, and so forth like that, and went out without nothing, see, to preach the Gospel, to associate.” I said, “Now we’re trying to brag on how much we got.” I said, “What a difference it is!”

27 And one precious little brother, after a few moments he raised up, said to me, he said, “Brother Branham, that was one of the greatest mistakes that people ever did.”

28 And I said, “Now, look, brother, I wasn’t trying to hint for people to sell what they got. But I’m just trying to make a point to these businessmen.”

He said, “That was the greatest mistake, the people.”

29 I said, “They did that by the Holy Spirit. The Holy Spirit told them to do that.” The Holy Spirit tells anybody to do anything, you do what He tells you to do.

30 And he said, “Well, it was the worse mistake the church ever made.”

31 I said, “Why, brother?” And right there before the man who I had been talking to.

32 He said, “Because, as soon as a little fuss come up in the church there, there was a difference between the Greeks and the—and the Hebrews, and so forth,” said, “those people didn’t have a place to go. They didn’t even have any home to return to.”

I said, “Just exactly the will of God.”

He said, “How could that be the will of God?”

33 I said, “They went everywhere, scattering the Gospel, ’cause they had no place to go.”

34 The Holy Ghost don’t make any mistakes. It just doesn’t do it. That’s all. And as I was speaking last night, you just have to take a hold of God, and take a hold of His Word, and hold right on to it. No matter where It leads you, just keep following It. Keep it going like that.

35 But I’m certainly a—a supporter of this Business Men’s fellowship. And every convention that I’m invited to, I always go and speak, say everything that I can. Not just try to make up something to say, that would please somebody, *So-and-so*. But every time when I go to my meeting, I try to study and pray and fast, and say, “Lord Jesus, what—what could I say that would help that people.”

36 Everybody knows I’m not a preacher. I’m not a speaker. I—I’m . . . Anyone knows that. I’m not a preacher. My—my message is praying for the sick, and so forth like that. But, I’m not a preacher. Anybody would know that, hear me preach. But what I do say, I want to put the punch in that’ll do something.

37 Not to say, “Isn’t he a—a forceful speaker? Doesn’t he use his grammar right? Isn’t he wonderful in the pulpit?” I don’t want that. I—I couldn’t do it. God never called me for that.

38 But I’m trying to find something that’ll help that person, and that church be a better church, help it to be a better people, praying over it.

39 Now, I was kind of talking, I guess, ’cause I seen a few people still gathering in, and it raining. That’s the reason I was saying these things. Now, a quarter after.

40 And now I want to thank brother. I’ve knowed Brother Fuller for a long time, always loved him, the bottom of my heart. And we have a lot of things in common, Brother Fuller. And so we . . . I seen Brother Fuller now for many years, and I’ve knowed him to be a real genuine man of God, and I love him. And I’m here this morning to fellowship. So sorry that I missed his night that when it was advertised in the place here, but it was something I couldn’t help. And I’m glad to be here this morning, see his church,

nice, how God has prospered them and blessed them. And—and everything that He's done for him, I certainly appreciate that. May God continue to bless him, and bless this tabernacle, and—and the—the board of trustees, deacons, and all the members of the church. And may you grow and prosper in the grace of the Lord, is my humble prayer.

41 Now, before we approach the Word, let's approach the Author, first. Let's bow our heads just a moment for prayer.

42 While we set solemnly now in the Presence of God, with our heads and hearts bowed, is there a request in your heart, that something that you have need of, that you'd want the Lord to give to you, that I might remember you in my prayer this morning here at the church? Would you just let it be known by raising your hand? Just keep it in your mind, what it is. The Lord grant every one of you your request.

43 Gracious and holy Father, God, Who created all things through Christ Jesus, to His glory, we come into Thy Presence this morning with thanksgiving on our heart. And as we have drove through the rain, and the wind is blowing, the rain is falling, we pray, Heavenly Father, that You'll pour out upon us the rain of Heaven, the spiritual rain, the latter rain and the former rain, together, in our hearts today.

44 We pray, Father, that You will bless this church. We're so thankful for it, for its pastor, for its congregation, for the . . . a place where the people can meet with a roof over their head and a nice comfortable seat to set in.

45 We go back in our minds to the history of this early Church, this early, apostolic, catholic Church, and see how they set on slabs of rocks or anything that they could, to hear the Word of God, and then kneel on the floor, and it cold and rock and dirt, and there hold their hands towards Heaven and enjoy the Presence of the Holy Ghost. Give them such a determination in their life till they would walk into a lions' den, never even make a move, but smile on their face, looking towards Heaven, knowing, in a few minutes, they'd be in the Presence of Him Who they loved.

46 Oh, faith of our fathers, living still, in spite of dungeon, flame and sword. Renew into us, O Lord, such faith. Give unto us the great apostolic blessing of the Holy Spirit.

47 Each one today that had their hands up, You know what they have need of, Lord. You know what was behind that hand, what motive and objective in that heart. Thou alone can supply

every need, Lord. And I pray for them, not knowing their need, but offering my prayer as a petition for them. As Your servant, I pray sincerely for each one, that, whatever they've asked, may they receive. Bless them, Father.

48 And now as we read of Thy Word, and teach this Sunday school class, as it was, this morning, I pray that You'll take these Words and shell every unbelief off of them, Lord; that, any power of Satan would try to kernel up, that would keep It from growing. May it go into every heart, and there become fruit trees of righteousness, Lord. Faith, bringing forth that which You have ordained Your Word to do, saying, "It shall not return to Me void, but It'll accomplish that which It was purposed for."

49 Now, Lord, sanctify Your servant. Your Word is already sanctified. And, together, may we be able to feed the flock which the Holy Spirit has give us the—the tutorship. We ask in Jesus' Name. Amen.

50 Now, to you that likes to read sometimes, along with the—the Message, I'd. . . I ask you, if you would turn in the Book. And I got just a little Sunday school Message, like, to the people this morning.

51 Can you hear me all right, all around, all over the place? I moved this microphone up. I'm just a little hoarse. I, soon as I got down here, I took the flu. The devil tried his best to keep me away from here. I don't know. I believe that God will surely pour out something great upon this convention this time, because Satan has done everything he could to keep me away from it.

52 But now we're going to read out of Genesis, the 22nd chapter. And you that will turn in your Bible, let's read a portion of It, together. Genesis 22, let's begin at the 9th verse.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and saying, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thy hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing that thou has not withheld thine son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by its horns, or by his horns, rather: and Abraham went and took the ram, and offered him upon . . . up for a burnt-offering instead of his son.

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

And the angel of the LORD called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the LORD, . . . because thou hast done this thing, and has not withheld thy son, thine only son:

That in blessing I will bless thee, and in multiplying I will multiply thy seeds as the stars of . . . heaven, and as the sands . . . upon the sea shore; and thy seed shall possess the gate of his enemy;

53 I want to take that last phrase there for a text: *And Thy Seed Shall Possess The Gate Of His Enemy*. That's a—a wonderful promise.

54 Now, we're all acquainted with this story, perhaps read it over, over, time after time, of Abraham, and how God called him out of his country, and how he was just a ordinary man, nothing special. But God called him and made him a promise.

55 Now, I want you to notice that this promise that God made Abraham wasn't only just to Abraham, but it was to his seed after him. Now, many people says, "Oh, if I'd have been like Abraham, if I would have been where God had talked to me and—and give me the assurance like He did Abraham, then I would have. I—I would really have faith, Brother Branham, if I just had, if God had talked to me like He did Abraham." But you have the same promise that Abraham had, that is, if you are Seed of Abraham.

56 Then you say, "But, Brother Branham, I'm a Gentile. I could not have the seed of Abraham."

57 The Seed of Abraham wasn't the natural seed. It was the spiritual Seed, for the circumcision of that was nothing. The promise, He even give him before circumcision. But it was given to him before circumcision, and it wasn't because he was circumcised and in the covenant with God that way. Is because that Abraham believed God.

58 And the Scripture said, that, "When we are dead in Christ, we become Abraham's Seed." Paul speaks of it, "And that which is

Jew is not Jew outwardly, but Jew inwardly.” Therefore, if you are born of the Spirit of God, “you are Abraham’s Seed, and are heirs with Abraham according to the promise.” See? Therefore every promise that God gave Abraham is yours, because spiritually you are Abraham’s Seed.

⁵⁹ And you’re more of a Jew than you would be if you were born in the Jewish blood, and then—and then be a orthodox Jew in that church, and a denier of this precious Holy Spirit and the Lord Jesus Christ. See? You’re more of a Jew, because you are a Jew that is born of a promise from Heaven, which God gave Abraham, and Abraham accepted it by faith, and that’s what made him what he was. After all, a Jew is just separation, and crossed over, Hebrew, and so forth like that.

⁶⁰ Now, but when you have separated yourself from the things of the world, crossed over that separating line, and are sojourning in a strange land, a land like you wasn’t in, in the beginning, with a people that you never associated with in the beginning, then you become a spiritual Jew. Because, the same way that Abraham, by faith, left his country, left his people, went into a strange land with strange people. You have left your people, left the world behind, left your associates behind, crossed over, through the Blood of Jesus Christ, and are sojourners, seeking for a City Whose Builder and Maker is God, like Abraham was. Pilgrims, along with Him, dwelling in tents, churches, fellow citizens of the Kingdom of Heaven, heirs of all things through Jesus Christ. See? We have crossed over, separated.

⁶¹ Now, Abraham, the promise is made to Abraham and his Seed after him. Now, God give this promise to Abraham, of his Seed, would possess the gate of his enemy after He had tried Abraham, tested Abraham. Now, after the testing come, then . . .

⁶² Abraham had already been converted, we would call it, from paganism into God. And then God had give him, as a sign of the Holy Ghost, the circumcision. Then, after the circumcision, then come the testing time.

⁶³ A very pretty type here of the Church, that, after we have got saved, then we are give the seal of the promised circumcision, which is not of the flesh, but of the Spirit. And the Holy Spirit is our circumcision. It’s God’s sharp knife. It separates and cuts off the surplus of the flesh, of the world, from us. The Word of God, sharper than a two-edged sword! So, you see, come right back again. The Word of God is the thing that the Holy Spirit uses; not creeds,

not denominations. But the Word is what separates us from the things of the world. It cuts away our ideas and things, and wholly consecrates us to God.

64 Jesus said, “If ye abide in Me, and My Word in you.” There you are. Then, it isn’t your word. It’s His Word. Then, you see, “If ye abide in Me, and My Word in you, you could ask what you will.” Uh-huh. See? What it is, you’re not speaking your own word. You’re speaking His Word.

65 So then the Holy Spirit is the One that takes the Word of God and separates us from these things of the world, see, circumcision, cutting off. Then you go through a testing time.

66 Now, Abraham, after he was called out, the land of the Chaldeans, the city of Ur, he become a pilgrim, a sojourner. And then God called him, after he had been proven that he was going to go on and take God at His Word. Then, what God did then, was give him a sign, that He had accepted him, and He circumcised him. And he circumcised Ishmael and all of his household.

67 And now you see, when—when you are called out, first you go through a trial, to see if you’re going to really go on. And then God gives you the Holy Ghost, which is the sign that He has accepted your faith that you profess to have in Him. You follow me now? [Congregation says, “Amen.”—Ed.] He’s going to accept it.

68 Now, I was talking to . . . There may be some precious Baptist brethren setting here. And everyone knows that I come out of a Baptist church. I was talking to my Baptist brother. And he said to me, “Brother Branham?” He was a Doctor of Divinity, a fine man, real Christian. He said, “But, Brother Branham, where do you get that baptism of the Holy Spirit being anything different than faith in Christ Jesus?”

I said, “It is different, my precious brother.”

69 He said, “Don’t you think that when you receive Christ, you receive the Holy Spirit?”

70 I said, “Correctly. But,” I said, “you see, you’re only professing that you have received Christ, until He recognizes it.”

71 He said, “Brother Branham, Abraham believed God, and it was imputed unto him for righteousness.”

72 I said, “Yes. But God gave him a sign, that He had received his faith, when He give him the seal of circumcision, that He had recognized his faith.” Amen.

⁷³ Now, when we receive Christ as our Saviour, then, if we're sincere in that, then God gives us a sign, that He has received our faith in Christ, by giving us the seal of circumcision, which is the Holy Ghost. That's the seal of circumcision. "Grieve not the Holy Spirit of God whereby you're sealed to the Day of your Redemption." Not to the next meeting; but to the Day of your Redemption. That's right, Ephesians 4:30. Now, that's how we receive the Holy Ghost.

⁷⁴ Now, if you say, "Oh, I'm a believer," and God has never give you the Holy Ghost yet, He's never recognized it. You're just confessing that you believe. But when all the doubt . . . I'm not saying you're not a believer now. In a certain portion, you are a believer.

⁷⁵ But when God has found favor, you found favor with Him, rather, and He recognizes you to be His child, and He knows your heart, and He sees your sincerity, He knows all things are cut away from you. Then He seals you into the Kingdom of God, by the Holy Ghost, proving to the world that He has accepted what faith you profess to have in Him. Get it now? [Congregation says, "Amen."—Ed.]

⁷⁶ Now, immediately after that, comes the temptation. "Every son that cometh to God must first be chastened, tried."

⁷⁷ Jesus, as soon as He received the fulness of the Spirit, on the river, when John baptized Him, immediately the devil took Him into the wilderness, to go through a time of temptation. But when He took the Word of God and overcome the devil, "It is written. It is written," He came back out then ready for His ministry.

⁷⁸ And that's the way God did Abraham. Now, God, after calling him out of his land, and he separated himself from his land, his people, and then God give him the seal of circumcision, then give him the son. Then he went down to that final test, right down to the time he had to offer his own son Isaac for a sacrifice. And He said, "Seeing that you spared not your only son, I know that you love Me." He give him that test.

⁷⁹ Then immediately after that, the battle was won then, He said, "And your Seed shall possess the gate of his enemy." Amen. I like that. "Shall possess the gate of his enemy." We'll get to that final point just in a few moments, the Lord willing. Now He found this, Abraham faithful. After He found Abraham faithful, then He gave him the promise of possessing the gate of the enemy.

⁸⁰ Now there, a lot of times, where many of us Pentecostals has made a mistake, and think, "Well, the Holy Ghost is poured out on me. Glory to God! That's all I have to have." No, sir. You're just then getting started. You, it's not then. It's your test and your trial.

81 Just like we find in—in, over in the—the—the Old Testament; testing, trying, and then placing a son. Adoption, placing the son after he's already a son, been born into the family. He's a son, then he would be tested and tried, and raised up by tutors, and see how he comes out. And then he's placed positionally equal, almost, to his father.

82 Now that's what it is today. We've had about forty years of testing of Pentecost, or more, see, testing the church, seeing whether they're going to stand, or not. Seeing what you. . . And, see, there is where I get it again. Instead of holding onto the cross and to the Word, and moving on, we become fashioned after the world, dropping this *way*, or dropping *this* a way, or pattern after *this*.

83 As I've always spoke so hard against people in this modern trend today, the women cutting their hair, and—and the men carrying on and everything, and just wearing immoral clothes and things. I get so much criticism over that. But what is it? It's trying to save that church. It's trying to get them up *here*, to the Word of God, regardless of what the other world has to say about It. Stay with God's Word. Amen. See? See?

84 The thing of it is, like I was saying last night, the Pentecostals are waiting for a rushing mighty wind, but they failed to hear that still small Voice. See? That, it's wrong to do those things. They think, "As long as the wind is rushing, all right."

85 But that didn't attract the prophet's attention. The rushing wind never bothered the prophet Elijah in the cave. The mighty thunders and lightnings, and pouring down, never attracted him, all. But what startled him was that still small voice, that something speaking with inside. "My Word is Truth. Let every man's word be a lie, and Mine be true." That's what attracted the prophet. See?

86 And it'll still do it. The Word of God always attracts that spiritual mind, because it is the mind of Christ in you, that knows that that Word is true.

87 And you go through a testing time. The church goes through a testing time. Each individual goes through a testing time before it can ever possess the gate of the enemy. Abraham went through it. Christ went through it. After Christ was filled with the Holy Spirit, there at the river of Jordan, He went through a testing time. After Abraham was called out, put into his land where he was to be a pilgrim, then give circumcision, and God met him, time after time, yet he had to go through the time of testing. Every seed of Abraham does the same thing, Abraham and his Seed.

⁸⁸ An organization, a church, that's the reason we find our organizations falling by the wayside, is because when it come to the test. What test? God's Word. There's the test. God's Word is the test. Will we do what a bunch of men says do, or will we do what God says do? That's the different.

⁸⁹ There it come, the days of Dwight Moody, the days of Finney, Sankey, Knox, Calvin, Spurgeon, all the rest of them, those spiritual men, the organizations followed after them. They've got up a bunch of men back there that's cut their ways into it, each one believing *this* and *that*, and adding a little *here*, and taking a little away *there*, and add a little *here*, till finally they made an organization out of it.

⁹⁰ And when they do, the real true believer, God comes right around and picks up some little, humble person, breaks that thing to pieces. Right. Always done it. God doesn't change. Just tears that thing to pieces, some spiritual-minded people who will stay right with that Word.

⁹¹ Let me tell you. I got a letter at home, of one of the finest churches, big organizations in the Pentecostal move. That poor broken-hearted woman wrote me a letter. And she said, "Brother Branham, I had wore long hair and had a bun on the back of my head." She said, "And the . . . My husband liked it." And she said, "We moved from the city where we had a church that was real spiritual, into where this big church, the first church of the city." And said, "When we got in there, all the Pentecostal sisters had cut off their hair." And said, "They got after me about it. I said, 'No, no. I believe the Bible says for us not to do that; dishonorable to do that.'" And so she just said, "And they kept . . . They'd laugh at her, say, 'Hey, your—your tire is going flat on the back, your spare,' and all like that. And got after my husband, in such a way, till he forced me to cut my hair." And said, "I been condemned, ever since."

⁹² Think of it, a Pentecostal church that's supposed to stand for the Word of God! That's where your organization takes you to. Right. They fail to hear that still small Voice of the Word, that calls them to the truth. They're all listening for rushing mighty winds, and lot of shouting and dancing, saying they got power. That's all right. I believe in that, too. But, brother, when you can dance and shout, and then turn around and deny the Word of God, and live like the world, there is something wrong somewhere. Right.

⁹³ The Spirit of God comes down, that still small Voice, and directs you right straight to Calvary, where we are dead, and our life is hid in God through Christ, and sealed by the Holy Ghost.

Then, that Word alone lives there. “Then if ye abide in Me, and My Word in you, ask what you will and it’ll be given to you.” There’s the difference.

94 I hope I don’t appear to you as a fanatic. If I am, I’m—I’m—I’m ignorant of it. I—I believe that God’s Word is Truth, and It must abide right here. And if It abides here, It will show Itself outwardly. It’s got to! Your life, your whole makeup, will be different.

95 So when God gave Abraham the test, he come through, a hundred percent. And would. . .

96 God cannot give an organization a test, because it’s all mixed up. God don’t deal in that way with organization. He don’t deal with nations in the Gentile race. “He took a people out of the Gentiles.” Israel, He took a nation. But, of the Gentiles, “He took a people out of the Gentiles for His Name’s sake.” So, you see, it’s not an organ- . . . It’s not an organization. It’s an individual He takes out of the Gentile.

97 And when the test comes, you see what happens? We did come out for justification. We did receive the baptism of the Holy Ghost in the pentecostal move. But when it comes to the test time, get polished scholars, wants to be like the world, just like it was in the days of Wesley’s move and all the rest of them. They go to school. They—they learn science. And they learn all these other kind of a things that goes along with education. And they try to learn psychology. “Just the best thing, well, don’t say *this*. Let them do *this* and *that*. Because it’ll. . .” See, you’re accumulating and building. Your—your—your objective is wrong. Your motive is wrong. You’re building to an organization instead of building to Calvary. How can you build to Calvary, not come in by the way of the Word?

98 “For we are washed by the water of the Word.” “Ye abide in Me and My Words in you, then ask what you will.”

99 There is where we see the defeat of the Pentecostal movement, because they get away from the Word. The Word will say one thing; they’ll try to make that organization come in there somewhere. And they’ll walk right away from that Word, and take it right in with the organization. And you see where it’s gone to? It’s almost like the rest the churches. But then we dance and shout, and speak in tongues, and jump up-and-down, them is all right. Their organization is all right. I hope I made myself clear. But the thing is, that still small Voice of the Word speaking forth. That’s it.

100 You go through a test. God tests you like He did Abraham. He tests Abraham’s Seed, after him. And now, the reason we don’t

possess the gate of the enemy, the reason there's so much among us, is because that we're not able to stand the test. And let me tell you something, the test of the Word is right.

¹⁰¹ The reason that we do not have, and we never will have. . . in the organization. I think Pentecost has got some fine organization. Some of the finest men I. . . lays. . . lives on the face of the earth, belongs in them—them organization.

¹⁰² The Assemblies of God, I got friends in there. My! A brother right there in Indiana, I'm going to, to have a meeting, I believe, way, right away. Brother Roy Weed, he's a district man of the state of Indiana. I believe that to be a godly man. Yet, he's a district man of the Assemblies of God.

¹⁰³ Foursquare, oh, my, how many! Ralph McPherson and many of those brothers, who are godly men, nothing on their lives. They're good men.

¹⁰⁴ Over in to the Oneness, what they call themselves, Oneness. Or, now, I don't think. . . They call it the Jesus Name church. Jack Moore, just calling one out of a. . . There's hundreds of them, fine men, good men, godly men.

¹⁰⁵ But the thing of it is, brother, is this, when you hang to that organization. See? God takes those organizations, and—and they're every one fallen. Look at them, worldliness creeping in. Look at their women. Look at their men. Look at their conditions. I could point you, Assemblies of God people that's got deacons on their board, that's married two or three times, preachers carrying on. Women with their hair cut, wearing shorts, makeup, and still professing to have the Holy Ghost, depending on the evidence of speaking in tongues, or jumping up-and-down, or shouting.

¹⁰⁶ They fail that still small Voice of the Word. That Word keeps you balanced to the cross. That's where it lay. That's why we don't have genuine prophets in the church today, like Agabus.

¹⁰⁷ That's why, the church today, they—they hardly respect speaking in tongues when somebody speaks, because they've heard so much bogus and carry-on, till they don't know what is right and wrong in it.

¹⁰⁸ Interpretations that's just merely illusions, somebody just saying something because he feels led. That's not interpretation. Interpretation; not somebody stand and speak in tongues, another one get up in a few minutes and interpret what he said. When one is speaking, the other is interpreting right there, saying word by word, same expression, everything the same. *This* man might be

prophesying, but it isn't interpretation. Some of them, *this* kind of a voice giving something, *this* back here giving something else. And some say ten words, another say fifty words behind it, for an interpretation.

¹⁰⁹ *Interpret* means "to say, word-by-word." If it's a Word of God, it's got to come, word by word; line upon line, line upon line. That's the way the Word has got to come.

¹¹⁰ But what have we seen? So much bogus! And they did that, in order, instead of staying with the Word, they put that down there. As soon as a man did that, they called him a Pentecostal. And you know what happens.

¹¹¹ When the test comes, the testing time, then the Seed begins, it shows which is Seed and which is not. Now, regardless of what took place, Abraham stayed with the Word, the promise.

¹¹² But today the organization can't do that. And some of you precious brothers that belong to those organizations, you disagree with them once, you know where you're gone. How many of you?

¹¹³ I don't say, in this building now, but how many that's been in my study, how many has been with me, say, "Brother Branham, we know that's the Truth. But if we're kicked out here, what are we going to do?"

¹¹⁴ Brother, what are we going to do? Hang to Calvary, hang to the promise, hang to the cross, regardless.

¹¹⁵ And over in there, they got some of the finest men. See? But what I'm trying to do, is to say, that has got to fail. It always has failed and always will fail. But it's, whether you fail or not, with God, keep God's Word and His promise, first. You'll be tested by It.

¹¹⁶ You'll sign papers, that you'll do *this* or do *that*. Even against the Word, you'll still sign it. That's right. In your heart, you know it's wrong. That's that still small Voice speaking, that Word. No wonder we can't move on, because what something has happened. You separated yourself from that still small Voice. You run out too quick. God was calling you, but you run out too quick, because the thunders roared, the lightnings flashed, the mountain shook.

¹¹⁷ It never moved Elijah, that prophet. He wanted that Voice, first. He said, "I'll lay right here."

¹¹⁸ So many today, started off, healing services, carnal in comparisons, all kinds of things, and sensations that never even appear in the Word of God. That's right. What is it? We ought to

sing that song, “They that wait upon the Lord. Let me humble my pride and call on Your Name. Let me wait, Lord, till I hear that still small Voice.” And that Voice will be a Scriptural Voice. It’ll speak exactly with the Word. Amen. All right.

¹¹⁹ Found, Abraham after he had been put, called out, separated from his loved ones, from his family, from his home, for his kindred, into a strange land. By faith he did that. Then, because that he did it, God give him circumcision, to prove that he was God’s son, that he believed in Him because he was believing the promise. Yet, he couldn’t, he didn’t see it natural, but he professed, “Anything contrary to God’s Word was a lie.” No matter how much evidence come up, it’s still a lie.

¹²⁰ I hate to say this, but I’m going to have to. Look. And when you take women, I’ll say it for one thing that’s visible, can see, that claim to have the Holy Ghost, and not decent enough to—to leave their hair grow, there is something wrong somewhere. A woman that will put on a garment that pertains to a man, and wear it, when the Bible says, “It’s an abomination to—to God, for a woman to wear a garment pertains to a man.” And then you claim to have the Holy Ghost and do that?

¹²¹ I spoke on that one day in Oregon. There was a woman wrote me a great big letter. She said, “Brother Branham, you got a wonderful ministry, but you’re sure ruining it.” She said, “Now, what about . . .” Said, “I wear overalls all time.” Said, “What about going out in the garden to pick some—some garden, and with a dress on. Don’t you think it’d look much better with overalls on than it would be, or dungarees, ever what it is, than to have a dress on?” And said, “Look, I ride up into the mountains with the boys when they go up to herd the cattle, and,” said, “I get into the mosquito-infested area.” Said, “Now, with a—with a dress on, they’d eat me up. With overalls they don’t bother me.”

¹²² I said, “That’s thinner than the broth made out of a shadow of a chicken that starved to death. Mercy! It ain’t got one Word of God about it. That’s your own opinion.”

¹²³ God said, “Let every word be a lie, and His be true.” My wife wears dress. She picks in the garden. She has no trouble about it. And, anyhow, a woman ain’t got no business with a bunch of men out there, herding up cattle, anyhow. She ought to be in the kitchen where she belongs. That’s right.

¹²⁴ They’re just trying to find an excuse, but there’s none. God’s Word is plain, and a woman that’s born of the Spirit of God will.

And a man that's born of the Spirit of God won't let his wife act like that. What did He say? "She that takes, cuts her hair, dishonors her head." And her husband is her head. She is dishonorable.

125 I'd better shut up. All right. Now, see, see, that's enough. You know what I'm talking about.

126 I don't say that through malice. If I say that through malice, God have mercy on my sinful heart; let me get down here at this altar, repent.

127 I'm saying it because, friends, I love you. And I'm trying to tell you what's the truth, and that's God's Word. We got to hear that small Voice of God, to measure up to the Word. We're going through a time of testing. Hallelujah!

128 Did you realize that after that testing time come, that tutorship of that son that was born into a denominational family? If he stood the test and remained with the father's desire, then that boy was taken out and he was put on a garment, and then there's a ceremony said. And that boy was placed then into the family to which he was born in.

129 That's what's the matter with our Pentecostals today. They just jump *here* and *there*, and our organizations would pull them *this* way and *that* way. They don't stay with the Word.

130 If you'll stay with the Word, then God, seeing, "If ye abide in Me, and My Word in you," His, He cannot deny It. It's His Word. Then there'll be a time, sometime, when you'll be taken out and set aside, and be given something that's genuine, hallelujah, power of the Almighty God.

131 Which, God is waiting for His children, but they just won't line up, when they come to that testing time. Will you accept it? "Well, the church will put me out." All right. There you are. Then, go. That's not Abraham's Seed. Abraham's Seed doesn't act like that.

132 Abraham's Seed! Now, I don't care what come contrary to Abraham, he stayed right with that Word of promise, just stayed right with it. No matter how Sarah come, others come, different ones come, everything, he counted it as though it wasn't. He looked, he believed that he could see the promise, because God promised it to him, and that was all there was to it. It was God's Word, stayed right in him.

133 Then He give him that final test. "I'll give him a double portion, and try him." Now, he's already got the son. He sees he got that. "But now I'll tell him, 'Take that son up and kill it.' And let that son, when he see . . . Will he kill that son? I'll try him now."

134 Abraham, true to the Word! How, when you receive the promise, how you going to stop the thing? How, how you going to?

135 “How you going to ever expect to be a father of nations, and here you are a hundred and fifteen years old now? Abra- . . . Little Isaac, about fourteen, fifteen years old. How you going to be a father of nations when you’re a hundred and fifteen years old? Here’s your only child, and you’re destroying your only evidence that you have.” Amen.

136 “How am I going to make it if I get out of my organization? How am I going to make it if I do *this*?” Oh, listen to that still small Voice and come to the Word, the Word.

137 You say, “I heard a voice tell me *this*.” If it’s contrary to the Word, it wasn’t God’s Voice. God’s Voice comes to the Word.

138 Then Abraham walked right up there to the Voice, and still, small Voice of God, to the Word of God, must take the life of his own son.

139 He said, “Stay your hand, Abraham. I know you love Me now. And all those after you, hallelujah, all those that come after you, that’s willing to take My Word, it’ll be your Seed, and there he shall possess the gate of the enemy.”

140 Wish I could had time to tell you something that happened a few days ago, see, of what taken place. Oh, my!

141 “Shall possess the gate of the enemy; your Seed after you. Abraham, who blesses you will be blessed, and who curses you will be cursed.” Jesus said, “It is better for a millstone to be hanged at your neck, and to drown in the depths of the sea.”

142 And these organizations that turns out those godly men, because they’ve taken a stand for Truth, the Word, and the Spirit and power of God, and stay with the Word, you see what happened? They’re drowned in the sea of forgetfulness.

143 “Better that a millstone is hanged at your neck, and drowned in the depths of the sea, than to even offend the least of these anointed Ones.” What are they? Abraham’s Seed staying with the Word of promise.

144 Some of our churches are getting to the place they deny. They deny Divine healing. They don’t want it in their church anymore. That’s right. Our Pentecostal organizations don’t want no more Divine healing. What is it? Don’t you see how the devil has worked? He’s got around there and said some bogus things along like that. And just intellectual men thinking they’re spiritual, and look at that, and say, “Look at *that* one. Look at *that* one.” I ain’t looking at that.

145 If you're Abraham's Seed, you'll look at the promise of God, what God said to do about it. That's it. Abraham's Seed, we look at a promise. I don't care how many falls *this* way and how many falls *that* way. The promise remains true.

146 You've got to come through those testings. See? Yes. Abraham, first tested, and then sealed, then given the promise that "his Seed should possess the enemy's gate." I like that. Then, they possessed their enemy's gates after they were tested.

147 The thing of it is, we can't stand the testing. That's the reason that our organizations cannot stand the test. It is not the will of God. It's, God has blessed it, but it isn't the will of God. Because, see, you've got a whole company of men here with whole companies of ideas, and they pool them together and come out with the best they can. Some of them say, "*This* is a big man. You can't deny his word." Well, that's the same way the Catholic church is organized, same thing, upon a bunch of intellectual believers. Intellectuals, they look at it, cope it with the times. You can't do that. Everything else is a lie but God's Word.

148 Abraham never looked at one thing but God's promise. Regardless of what was, he stayed with God's promise.

149 Then that's the reason we don't find more. An organization can't possess the gate of the enemy. There's too many fangle minds in there.

150 Got to take an individual, that possesses the gate of the enemy. You can do it if you wish to. Yes, sir.

151 Let's try a few, for a few minutes, see if they stay in the Scripture.

152 Now, there was a time down in Babylon when there was a—a image set up, pretty type of the Catholic church, and all that didn't bow down to that image would be burned in the fiery furnace. Now, it was a showdown, whether they was going to stay, when God said, "Thou shalt not have any other gods before Me, or make any image of anything." That's what God said. The showdown come.

153 All the rest of Israel falled right in. And when the trumpet sounded, and the—and the psaltery sounded, and the—and the flute sounded, why, they all fell down before this image.

154 But there were three of them that said, "Nothing doing." They heard that still small Voice, and they stayed in line with the Word. What did they do? Stayed with the Word.

155 And after, they—they—they said, "If you don't do it. . . We'll give you another chance, or we'll throw you in the fiery furnace."

156 Said, "Our God is able to deliver us from that fiery furnace." [Blank spot on tape—Ed.] "But, nevertheless, we'll stay with the Word."

157 Now, brother, what about you? "What will I do, Brother Branham?" Stay with the Word. Stay with the promise. "My church will all walk away from me." Stay with the promise. They have to fade, just go away someday, anyhow. But, God won't. Stay with the promise. "Well, I tell you, they'll kick me out." Stay with the promise, just the same. You stay right with the promise. Now, if you can stay with the promise and stay there, stay right with them then.

158 Fellowship with everybody. But now here, now, you'll never win any other way but besides fellowshiping with everybody. You got to. Now, when they got so bad, they immorally, then stay away from it. That's right. Don't get on the enemy's territory. But as long as you're trying to win your brother, that's different. See?

159 Now watch. But you'll never win the opinion of the organization, one person. No, sir. When, they got their rule set, "We believe *this*, period!" If you'd write up your doctrine, "We believe *this*," comma, it'd be different. A period means, "We believe *this*, and you've got to come to *this* and sign this paper, or that's all of it."

160 But if you say, "We believe *this*," comma, "plus as much as we can learn from God. We're open to the Holy Spirit," then you're going on, brother. Yes. That's going to be different now.

161 But, you see, if you got it wrote with a period, and God gives something another comes up, it proves to be His Word, the Truth, you can't move, 'cause it's "period." That ends it. That's where the Lutherans died. That's where the Methodists died. That's where the Baptists died. That's where the Presbyterian died. And there's where the Pentecostal are dying. That's right. That's right. They die right there, just look, 'cause it's—it's already wrote out. There's nothing you—you can add to it or take from it. It's—it's there. That's your doctrine.

162 Lutheran could not accept sanctification. No, sir. He done said, "The just shall live by faith." Not Martin Luther; but that group that followed him. That's right.

163 Not John Wesley; but the group that followed him. That's right.

Not Calvin; but the group that followed him.

164 Not John Smith of the Baptist church, who prayed so hard, at nighttime, till his eyes was swelled shut, for his church; and his wife

have to lead him out and feed him there with a spoon, at the table. Not him; but this bunch of Baptists that follows him, organization that come behind him.

Not Alexander Campbell; but those who followed him.

165 Not the pentecostal move at the beginning, who had all things in common, and fellowshiped with everybody; but the groups that come and said, “No. We’re *this*, and we’re *this*. And *these* are issues, and that’s that!” (“Separating themselves, seemingly not having the Faith.”) Right. That’s what did it. There’s the evil thing. Amen. I feel religious, this morning.

166 The Hebrew children, after they had stood the test, whether they would stay for the Word of promise, or not, they were put to a try. And what did they do? They possessed the gate of the enemy. Amen. Why? They stayed on the Word.

Stay with the Word, that Voice of God that speaks to you.

167 Now, all reason said, “Now, look. Babylon, it wouldn’t be no different. Because, we, when we bow before this image, we’re worshipping God, anyhow. Well, if we do it *this* way, we mean it *this* way.”

Do it the way God said.

168 What if God said, “Moses, take off your shoes, Moses. You’re on holy ground.”

169 He say, “Thank You, Lord. I sure believe in You. I’ll just take off my hat, instead. It’s too much trouble to unlace my shoe.” Uh-huh. Huh! It would never work.

He said, “Shoe.” He didn’t say “hat.” Right.

170 You’ve got to come, line by line, what God says, and line up with His Word.

171 Now, after they had had the test, they possessed the gate of the enemy of fire. They found out, when they went right down to the end, staying on God’s Word, they possessed the gate. That’s right. After. . .

172 Daniel. There had been a proclamation went forth, and signed by the Medes-o-Persians, that could not be changed, that, “If anybody prayed to any other god, let him be thrown into the lions’ den.” And Daniel knew that God’s Word was, to pray to Him only, so he just opened up the windows and prayed anyhow. Now, he never got back in a corner. He opened up the windows towards the temple. He wasn’t ashamed of it.

¹⁷³ And we don't want to practice our religion on Sunday, and Monday do something else. Or, believe in our heart one thing, come before somebody else and say, "Well, I don't know. Yeah, I think you're right." Be what you are. You're not, get out of the pulpit, get out of the church. That's right. Cause, you're an indebtment to both. Stay what you are. Say what you believe, then you have nothing to back up from. You're standing just exactly what's true. Everybody knows your colors. Men will appreciate you, any man.

¹⁷⁴ A woman might be as ugly as all get-out. She might be big, fat, little, skinny, black-headed, brown-eyed, blue-eyed, gray-eyed; one, one way, and one the other. But if that woman is clean, lady, there ain't a man in the country but what would take off his hat to them, he's got an ounce of man in him. Right. Because, she—she produces what she is, and men appreciate it.

¹⁷⁵ So will God appreciate a man that'll be what he is, or men that professes Christianity. Let's be a Christian, filled with the Holy Ghost, with the Word of God, or forget about it. Right. Cause, otherwise, you become hypocrisy, and living a different life. And people see you run out here to dances, and smoking, and things like that, and claiming to be a Christian, then, see, you put a stumbling block in others' way.

¹⁷⁶ See you women, sometimes, how they cut their hair and dress and act in these little old dresses on, look like a skinned-down weenie or something, and going out there on the street, walking around, a heels about *that* high, mincing down the street. Is that pentecostal? Then the—the other churches say, "They claim they've got something that they haven't."

¹⁷⁷ You are sealed and marked by the Holy Ghost. You're not in a dance hall tonight and hugged up in some man's arms, that's not your husband; the next night, and come back to church and dance all over the place. That's not pentecostal. That's hypocrisy. That's filth.

¹⁷⁸ I'm not so much saying it to you. But, you realize, these tapes that's made here goes over the world, so I just preach like it's to the whole world. When I feel God saying, "Say something," I just say it, 'cause I don't know where it's going to. That's up to Him to take care of that. Just stay with the Word. That's right. All right.

¹⁷⁹ No, Daniel would not bow down to their proclamation, whether he was throwed out of the organization or not. He stayed right at the window, and stayed with the Word of God. He wasn't ashamed of It.

180 What happened? They threw him into a lions' den, but he possessed the gates of the lions' den. Why? Glory! Because that God said his . . . "Your Seed shall possess the gate of the enemy." Ever what the enemy is, you've got the gate. Oh, how many times could we . . . ?

181 Look at Moses, following in the line of God's commandments, went down into Egypt, looked like everything was contrary. He had some impersonators that went with him. He went down with a couple of—of signs, to show that he was sent. Threw down a serpent, and so forth like that.

182 And here come the impersonators along, threw theirs down. What could he do? Nothing. God never told him they was going to do that. He wanted to test Moses. He was the One Who permitted Jannes and Jambres to throw down their serpents, or their rods.

183 So there stood Moses in the line of duty. Threw down his rod. It turned into a snake. He said, "Look at that, Pharaoh. That's what my Lord told me to come, do before you."

184 Pharaoh said, "Come here, Jambres and Jannes." They threw their rods down. They turned into snakes, what was Moses did.

185 Was his face red? No, sir. He still believed God sent him. He stayed with that promise. And what happened?

186 That's when you're before some of your conference meetings. Your face might turn red, a little bit. Stay with the Word.

187 What happened? All at once, this big cobra of Moses come around and swallowed them up. God vindicated. After his test, he said, "I want you, by this sign, to let them children go out yonder. I want you to send them back home, where they belong. God come down here to tell, sent me down here to deliver them. I want them to go back." He threw that down there.

188 Oh, the test come. Moses, what you going to do, turn around, walk away, say, "Well, I might have been wrong"? No, sir.

Moses stood right there, "God commissioned this." Glory!

189 God says anything, stay with It. No matter what takes place, stay with It. If they put you out and say, "We won't cooperate, won't do *this*," stay with It.

190 Moses stayed right with it. What happened? He possessed the gate of his enemy. Hallelujah. The devil said, "I'll stretch the Dead Sea in front of you," but it opened up. They couldn't keep them in Egypt no longer. He possessed the gate of the enemy.

Why? Because he stayed with the commission God give him. The commandments of God, he stayed with God's Word and he possessed the gates of the enemy.

¹⁹¹ Joshua, after he had went through a test. He had been down there, probably, and swam across Jordan, him and Caleb, with the spies. When he come back up from the Jordan, they got up to Kadesh-Barnea. And all of them said, "Oh, if we start, that'll break our organizations to pieces. We just can't go in."

¹⁹² That spirit don't die. "Oh, we can't have That. If we teach That to our people, what will we do? We'd take pretty near half the deacons, in the church, out. They're married twice, three times. What will we do? We, why, if we told our women that they had to wear long hair, you know what they'd do? They'd leave the church. And what would we do? Why, we'd be just considered old fashion." Jesus was old fashion, too. "We can't do that. We can't do that. It's too much for us."

¹⁹³ You know what a borderline believer gets to. Hebrews, the 6th chapter, explains that. "He which was once enlightened, been made partakers of the Holy Ghost, then fall away, to renew himself again." He come to that borderline and refused to go over, that's it, refused to completely believe.

¹⁹⁴ Cause, what did Caleb do? What did Joshua do? He said, "We are more than able to take it." Why? They stayed with what God promised.

¹⁹⁵ Why, they said, them others said, "Well, they are giants. They got all walled in. They're *this* way. Why, we couldn't touch them, in no way."

¹⁹⁶ Joshua said, "We're more than able to do it. Quieten, you people! Shut up! Set down!" Amen.

¹⁹⁷ I tell you, faith is in a great big thing, when it comes on the Word of God. He's not afraid then. Faith has got hairs on the chest, big muscles. It says, "Shut up!" Everything else scoots to the corner, that's right, when God speaks. "Ye abide in Me, and My Words in you, say what you will." There you are. Oh, I like that. Hum!

Devils will tremble, and sinners awake;
Faith in Jehovah will anything shake.

¹⁹⁸ How can you have faith when you know you're not work, walking in His Word, when you know there's things there that you ought to say and you don't say it? There's things there you ought to teach and you don't teach it. There's things there that you can't say, and how can you have faith when you know you're wrong?

199 “If our heart condemn us not.” There you are. There you are. But stay with that Word, where there’s nothing condemned. “There’s no condemnation to them that’s in Christ Jesus, that walk not after the flesh but after the Spirit.” The Spirit leads with the Word, ’cause the Spirit can only come out of the Word, ’cause His Word is Spirit. And It can only. . . The real true Spirit of God can only speak the Word of God. Oh, my! My, my!

Get away, world. Satan, leave us.

200 Don’t be afraid to say to this mountain, “Be moved.” Say it. Stay there, watch her crumble. That’s right.

201 But you got any condemnation there, you better—better keep still. You’re just babbling then. You’re not saying the truth. You’re not saying the things that you should say. All right.

202 We find out then that Joshua, after he went through that test, he seen the evidence of a good land, and he stood there at Kadesh-Barnea and complained against all of them, and said, “We’re more than able to take it. We can take it.” What was the idea? Cross over.

203 What was Moses’ idea? “Show this sign and bring the children out.” And looked like it failed. But he stayed with the Word, and the gate of the Dead Sea could not hold him. He went right on through it. He possessed the gate of the enemy.

204 Joshua, looking at the promise of God, said, “We’re more than able to take it.” That’s right. And when he come down to the Jordan, what did she do? She gave away. Amen. That’s it. He possessed the gate of the enemy. That Jordan was keeping him back from going over and taking that promise. But when he got down there, he was the Seed of Abraham. Why? He believed God’s Word. That’s the only way you can be a Seed of Abraham, is to believe God’s Word. And then what did he do when he come down to where he was ready to take the enemy? God opened up the gate, and he possessed it, took it, went over.

205 When the first battle, his first conflict he had with them, the walls was so big they could run a chariot race on top of them. How is he going in to get them? They run from him, got back inside. The enemy will do, too. “But you’ll take the gate of the enemy.”

206 Said, “Lord, what must I do?” He walked around, one afternoon, meditating. He seen a Man standing with His sword drawn. Joshua pulled his sword, said, “Are You for us? Are You for our enemy?”

He said, "I'm the Captain of this host."

"What must I do?"

207 "March around it, thirteen times. Sound a trumpet. You'll take the gate of the enemy."

208 She fell down. Yes, sir. Why? He was a Seed of Abraham, that kept the Word of God. He taken every gate that come to him. Certainly.

It's getting late. I got to quit.

209 Look, all these precious heroes, got a page full of them wrote down here. But all these precious heroes, the things that they did, they finally died.

210 But then come the real faith Seed, the Royal Seed of Abraham, Jesus, a promise. Abraham had Isaac, true, after the flesh, but the real Seed wasn't in that organization system. It was in that promise of God's Word, that He would make him a father of nations, not through Isaac, but through the Royal Seed, Jesus. That was the Royal Seed, which, actually, the Seed of Abraham. Jesus was not a Jew, neither was He a Gentile. He was God. See? The . . .

211 You Catholics here, bless your heart. But when you worship Mary as a goddess, what's the matter with you, anyhow? Mary wasn't nothing but a woman. God chose her. She was an incubator. That's all. An incubator, that's what a woman is, but she's associated with the seed of the man.

212 But, it's a mixed audience, but I got to say this so you'll understand what I'm talking about. Now, you listen to your—your doctor, and I'm your brother. Surely, you can.

213 Mary had no pollen in Christ. There was no sexual feeling when the Holy Ghost overshadowed her, not a bit. But God Almighty, the Creator, created the Blood cell and the pollen. Hum! If it was pollen from Mary, then the dead rise not.

Glory! That just come fresh. I just caught that.

214 Then if you say there's no difference, what we do, then why did God tell us to abstain from things wrong? Why did God raise up the body of Jesus, if it isn't so? So, you see, there could not be a woman connected into it. If there was, then His body was after His mother, Mary, because she had a sexual affair by an overshadowing by a spirit that caused her to—to discharge a sperm, and it's wrong. The Holy Ghost, by immaculate conception, hallelujah, there He created both sperm of man and woman.

215 Did Jesus call her “mother”? Find it in the Scripture. He called her “woman.” Hallelujah! Woman! (That’s fresh. That’s the reason it’s doing it the way it’s doing.) “Woman, behold your son.” Million miles closer to her than He was.

216 He was God. He was neither Jew nor Gentile. He was God, both flesh and body, God dwelling in Him. God dwelling in the sperm of a woman? Couldn’t do it. That sperm of the woman had to have something to do with our flesh. But it was the Blood plus the sperm, that God overshadowed.

217 He could put it on the stump if He wanted to. Yes, sir. He could put it anywhere He wanted to.

218 But He brought it because the woman being in the fall. There come forth the immaculate Son of the living God, created, virgin born, both body and soul.

219 Why did David say, “I will not see My Holy . . . let My Holy One see corruption, My Holy One see corruption. Neither will I leave His soul in hell”? David said that. See? Both soul, body, and spirit, was created of God, by Him.

220 The woman was not a mother. It was a woman. I believe she was a good, holy woman. Absolutely. She had never been an incubator. God would have never chose no dirty incubator. Lord willing, I’m preaching on that tonight, but, “What’s an old dirty incubator?” To bring His, to bring His Son to the earth in, He chose “a virgin knowing not a man.” Neither did she have any sperm discharge or anything else when the Holy Ghost overshadowed her. Because, God, in His immaculate, infinite way, created in her: soul, body, and spirit, of Jesus Christ. That’s right. He was the virgin-born Son of God.

221 What did that do? It broke the gate of the enemy. Hallelujah! Whew! This is getting good, to me. Look. Why? He broke the gate of the enemy right there, that every man that’s born in this world by a sexual desire, that could not go to Heaven because sex is what start it in the beginning, in the garden of Eden, why they covered themselves up. When He did that, He broke that thing in two right there, and possessed the gate of the enemy. By what? Taking the Royal Seed of Abraham, at the very first time, and smashed it to the bottom. The Royal Seed of faith and promise, not a conception of Mary, but of God, broke the gates. That’s, lets the human being pass through the gate. Glory to God!

222 What did He do? Then took all the gates of the enemy. He took the gate of sickness. Sickness could not exist in His Presence. No, sir. Neither could anything else exist in His Presence. A funeral procession could not stand in His Presence. No. What did He do?

223 Joshua died. Moses died. All the rest of them died, but not this Royal Seed. Death could not stand where Life was.

224 That woman from Nain, coming out with her boy. Stopped and said, "Rise up, son."

225 That girl that was dead, Jairus' daughter, He spoke a word back yonder into the unknown world out there, and said, "Daughter, arise."

226 Lazarus, dead four days and his body rot, and his soul been away from it, for four days. He said, "Lazarus, come forth." Glory!

227 There He is. What did He do? He broke the seals of everything. Hallelujah!

228 When He had to die then, He could not hold that life. He'd have never died, but He had to give that life. And when He give that life, He died a death. And His precious soul, as the Bible said, descended into hell, to take my place and your place. The Royal Seed of Abraham! The what? He was the Royal Seed. Oh, glory!

229 Now we are the Royal Seed, what, that stays with the Word, just exactly like He was. "For in the beginning was the Word, and the Word was with God; and the Word, made flesh, and dwelled among us." Don't you see where the Royal Seed lies? The Royal Seed is that that stays with the Word.

230 You weaklings that's willing to compromise with the devil, with his fashions of the world. (I'm not speaking to you here.) Out there, you preachers that knows that you preach the days of miracles is past, you preach there's no such a thing as the baptism of the Holy Ghost, shame on you, and call yourself the Seed of Abraham.

231 The Royal Seed stays with the Word. Royal Seed, not born by man, nothing to do with man or woman. The woman is the church; nothing to do with the church. Mary had nothing to do with the Seed. Neither has the church, so-called organization, got anything to do with the Seed. It's born of what? Not of an organization, not Methodist, Baptist, Presbyterian, Catholic, Lutheran, so forth.

232 But, born of the Royal Seed of the promise of God, that's the one that takes the gate of the enemy. It's already been took for him. "For if ye abide in Me, and My Word in you, ask what you will, it'll be done for you." There you are. It's a promise. It's already done.

233 His precious soul descended into hell, where I ought to went. But on that third day. . . Samson taking the gate of the city on his back, had nothing to do with it. He took the gates of hell, the gates of the grave, and everything else. He didn't pack it up on the mountain, but He destroyed it. Hallelujah! He possessed the gate of the enemy.

234 The atmospheres that was filled with the devil's power, above, that Angels or nothing could come down. There could not be no intercession, because the blood of goats would not take away sin. But His own Blood took away sin.

235 And He ascended on High, led captive captive. He give gifts unto men. Now, every one of Abraham's Seed that's willing to pay the price, to come down and repent of their sins, be baptized in the Name of Jesus Christ for the remission of your sin, refilled with the Holy Ghost, and stand the test.

236 And when they get the world out of you, the things that's gone, everything that's wrong, everything that seems wrong, like the women with their hair, the men with their carrying on, and the churches with their organizations, and the—and the pastor that'll cater to his deacons, and—and all those kinds of things. Some worldly bunch of something another get in there and cause a poor pastor, kick him out of church.

237 Go on, pastor. God bless you. Stay right with the Word. Take nothing.

238 He ascended on High. What did He do? He cut a hole, a gate, that, the prayer of this Seed of Abraham. Why? Why? If we be the Body of Christ, if we are dead, we reckon ourself dead and buried in Christ, and raised with Him in resurrection. He is the Head of the Body. Where the Head is, the Body is with It. And then, this morning, where every one that's did that, "is seated with Him in heavenly places," with the Royal Seed. Praise God.

239 No gates. You can't pray *this* far, and say, "Oh, oh, *there's* a word." Huh-uh. They close you off, right there.

240 But if our heart condemn us not; if we know that we're walking in the commandments of God; we see our lives cleaned up; we see it; every Word that God commanded, we keep It; then the gates of every enemy is possessed. "Then ask what you will, it'll be done for you." "He shall possess the gate of his enemy." Oh, brother, what a church that would be!

241 When I come back again to Phoenix, if the Lord permits me, I hope, when I walk into this tabernacle, that these pews will be lined, and every pew in the full Gospel movement in this city will be lined with saints of the living God: look like Christian; talk like Christian; act like Christians; with the Spirit of God moving among them, where, if one would sin, the Holy Spirit call it out right then.

242 It'll do it. You seen it in the prayer line, as up here on the altar. Where, say, "You go back there and make that right with your

husband. Go, tell your wife that you was out, night before last, with that woman, setting on a *certain-certain* place.” If It’ll do it here, by walking in the Word, listening to that still small Voice, It’ll do it in you. You’re Abraham’s Seed. Then, no sin.

243 Preacher, wouldn’t you like to see that in your church? Walk in this church, and look down along through *here*, see both men and women, godly, saintly, setting there just charged with the power of God. Sin could not walk in. A man walk in and set down, the Spirit raise up and say, “John Jones, you come from *so-and-so*, a city, a *certain-certain* place. He’s here to find healing for his body. See? He did a *certain* thing at a *certain* place. He did *this*. He has to take *this* back, and make *this* right, then God will heal him of that cancer. THUS SAITH THE LORD.” My, my!

244 Give me a church, give me ten men, who, really jewels of God, the Royal Seed, put them men together, and watch what’ll take place. Give me this little houseful of people like that, and I’ll show you a Light that the world will run to it. That’s right. That’s what God wants us to be. “You’re a city setting on a hill.” You’re Royal Seed of Abraham. “It shall possess the gate of its enemy.”

245 Sickness, there’s a cause for sickness. There’s a cause for these things. And God, the Holy Spirit, is here to reveal that thing and tell you why you don’t get it. What’s the matter with us? We don’t have to wonder, “Will It do it.” It’s already doing it. What do you do?

246 Watch that prophet. He listened not to the rushing wind, “Glory to God! Hallelujah!”

247 That’s good. Now, remember, I’m not condemning that. I hope everybody understands that. Somebody said, “Brother Branham don’t believe in saying, ‘Glory to God! Hallelujah!’” Well, look at me up here now. I believe in shouting, speaking with tongues, dancing in the Spirit.

248 But, brother, when you fail to hear that still small Voice of the Word, that’s the thing that gets you. That’s the thing.

249 Elijah knowed all this revival was going on outside. But he was . . . It never attracted him outside to it. But when he heard that still small Voice of God, then he was attracted. And he veiled his face, come out. Why? Elijah was the Seed of Abraham, following the Word.

250 “If ye abide in Me and My Words in you, then ask what you will, it’ll be done for you.”

Let’s bow our heads just a moment for prayer.

251 Oh, church, how, when I get through preaching like that, how I feel! The Spirit drops away from me, and I look back. I see people that would actually go down in their pocket and take food from their children, to give it to me. I see little women in here, maybe with short hair. What would they do? They'd do anything in the world for me, that they could. Man living with a wife like that, and me just cut him to pieces, with that Word, hurt him, his conscience is dropped down. And yet that man would go out here and slave, and send me his tithe. Right. That makes me feel, see, I got back to the flesh then, you see, what, what did I say? I don't mean to hurt. It's not that.

252 But, oh, brother, and my darling little sister and brother, if that be God's Word, and this be His Spirit making that Word come to life, to you, what will it be at the Day of the Judgment? I'm trying to get you ready for that day. Please, please just take His Word. If I ever preach anything that's not the Word, a promise of God, then you got a right to come to me. But that's the Word. And it's because I love you.

253 Isn't because I—I don't want you in the boat. It's because the boat won't pack you through. You're going to crash up, one of these days.

254 You got to come to Judgment. "Guilty of the least is guilty of the whole." And when you know anything is right to do it, it's the Word of God and a promise to do it, then you don't do it, then what about it? You'll be asked to give a reason, what then? When this Message this morning faces you yonder on the screen, at the Day of Judgment, what about it? Think of it, friends. You may die before the day is over. All of us may. And one thing sure, you're going to die.

255 I stood the other day watching my mother, me holding her on my arm. I held my dad a little before that, and watch him go.

256 I've seen them come down at the end of the road, who thought they were really all right. Say, "Oh, Brother Branham, oh, if I could only live a little longer!" Too late then. And remember, death doesn't change the soul. It only changes its dwelling place. And if you see that, something within you. Be reasonable now. If you see that, something within you is making you act that way and feel that way, like you ought not to feel, repent this morning, will you, friend? Come. Be. . . You don't have to be like that. You're a miserable person. Live a true Royal Seed life. God wants you today.

257 Will you raise your hand, while your head bowed, and heart. Say, "Brother Branham, I raise my hand to God. Honestly, from my heart, that's what I want to be. That's really what I want to be. I've—I've got

messed up out here and everything else, but really I—I don't want to be like that. I want to be what you've been talking about this morning. Pray for me, Brother Branham. I'm raising my hands to God, not to you, Brother Branham, but to God. And in my heart, He knows my heart. I long to be the kind of Christian you're talking about, a royal Seed of Abraham, through Jesus Christ." Raise your hand now and say, "I'll . . . Pray for me, Brother Branham." God bless you. God bless you. Surely He will do it for you.

²⁵⁸ Our Heavenly Father, in the Light of Thy Word, in the power of Thy resurrection! And I realize, Lord, that poor people many times got twisted up out here, through different. The people hardly knows what to do; one coming, saying one thing; and one coming, saying another.

²⁵⁹ And here in Phoenix, this great city of—of, well, tourists, where everything from across the nation drifts into it, both physically and spiritually. Standing on the mountain, the other day, and thinking how many times God's Name is used in vain in a day down here, how many adulteries that's committed, how much sin and muck in the streets here, and barrooms and bar flies, and everything, many of them professing to be believers, Christian!

²⁶⁰ Women going down the street, with a cigarette in their hand. Walking with immoral clothes on, when You said it stinks before You, "It's an abomination," like an old, dirty, filthy, stinking urinal somewhere. O God, how could a woman that claims to have the Holy Ghost do such a thing, and know that in the Saviour's nose, that smells like that, stinking? How could He have such a thing as that in His Kingdom? Father, if they only knew, they're a million miles from It.

²⁶¹ I pray, God, have mercy. No one wants to go to that regions of the lost. No one wants to go down there, Father. Far be it from any of us going. Yet down in there is a good heart in that person, that man, that woman, a man or woman that's charitable and nice and kind, and has just been deceived by the devil. The devil done that.

²⁶² Satan, I'm against you, because you're an enemy of my Lord. You're an enemy of His Word. And I charge thee, by Jesus Christ, the Son of God, as a mortal being, knowing that I have no power within myself. I haven't power to stop you. I haven't power to make any of these women clean up, any of these men, that's listening to this tape, or—or wherever. I have no way of making them clean up. I'm powerless. But I do have the authority of God's Word, as a servant, to preach It, and duty bound to that authority. Neither this policeman out here have power to stop a car, but he has authority to do it.

263 And, Satan, you might as well go to squeaking your brakes, 'cause I charge thee, by Jesus Christ, that you turn these people loose, throughout the world, wherever this Message may go. Turn them loose. I claim them, that they are bought. They're not their own. They're bought with a price, the Royal Seed of Abraham, the Lord Jesus.

264 Thou filthy, dirty, stinking hypocrite, deceiver of men, leading them blindly into the ditches of hell, turn them loose. I charge thee, by the living God, by the Sacrifice of His Son, Jesus, that you turn them loose, that their souls may be charged with His blessing and with His Presence, that they might possess the gate of every enemy. [Blank spot on tape—Ed.] You've got them waiting for *this*, *that*, or the *other*, or some holy touch, or something else, but I'm saying you're going to lose your hold.

265 How could sickness stand in an anointing like this? Only when they refuse to look yonder at the promise like father Abraham did, when he could see Him in a figure hundreds of years away, coming.

266 Turn them loose. In the Name of Jesus Christ, let them people go.

267 May the power of God, the understanding of the Word, as they're washed this morning by It, may the understanding of keeping God's Word and His promises true, a hold that cannot be broken by Satan. May each one lay a hold of that promise, saying, "This is It. I'm holding to It. God made the promise. I'm the seed of Abraham. How can I doubt His promise?" And move right on, through Jesus Christ, our Lord. Amen.

I love Him . . .

268 It's been cutting this morning, friends. Let's worship now sweetly.

Because He first loved me
And purchased my salvation
On Calvary's tree.

269 Could it be possible, not sacrilegious, certainly not . . . This is—is religious. Let's raise our hands to Him we love. And say:

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

270 Now, to every woman or girl in here, this is my hand. God love you. To every man or boy in here, God love you. I love you. Now, I can't reach out and get each one of your hands, but God express

to you what I mean. While we sing that again, just turn around and shake hands with somebody. “This will all men know that you’re My disciples, when you have love, one for the other one.” I . . .

Purchased my salvation
On Calvary’s tree.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary’s tree.

²⁷¹ Don’t you love Him? [Congregation says, “Amen.”—Ed.] That sweet feeling of the Holy Spirit! The Word is a cleansing process, just scours you out, makes you a new creature, takes away all. The Word is sharper than a two-edged sword, circumcising, cutting away all the things of the world. See? Then we feel clean, scoured out, accepting and believing Him. That’s how we can sing:

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary.

²⁷² That beautiful? [Congregation says, “Amen.”—Ed.] I just love it with all my heart. See? Let’s try it again, everybody now, real, to the top of your voice now.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary.



AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMY

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