

Fifth Seal – Part 6

The Seed – 83-0327pm

- ¹ [Bro. Dale sings Amazing Grace with the congregation.]
- ² Amen. Let's just remain standing. If you'd like to read along in your Scriptures—remember that we're still on the Fifth Seal and this will be message No. 6. But just to save time of reading, we've read the fifth seal Scripture of souls under the altar crying, "How long?" and all like that.
- ³ But we'll just read a scripture from Galatians because there's a point I want us to get from this. Galatians 3:13-16. But just remember, now. It'll be on the Fifth Seal. It'll be message No. 6, if you want to keep up with the amounts of them, just read these scriptures that we give because what I'm trying to do, you know, I'm just trying to speak as I'm led to something. And I'll just put it "Fifth Seal" where you'll just keep up with where we're at for the time of what's being said and all. But just remember that these things, we're trying to speak on what God has given us in the day and hour that we're living.
- ⁴ It's good to see each one of you out. Just pray for us as we try to speak on this tonight.
- ⁵ Galatians 3:13.
- Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ;
- ⁶ Now, notice how we get the blessings now.
- That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds,
- ⁷ In other words, not to the natural children of Abraham, now. Think what the Scripture's saying because we'll get back to it in a minute.
- He saith not, And to seeds...
- ⁸ Plural, see, "seeds".
- ...as of many; but as of one, And to thy seed, which is Christ.
- ⁹ Father, we ask Your blessings upon the reading of Your Word. We pray, now, that You'd give us understanding because that's what we desire from Thee; is revelation of Thy Word. Help us to see where that we are and where that the

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- Word in this Hour's being made manifest unto each one. Guide us, now; forgive our sins; bless those present and bless those not present. The names that were called, Lord, of the sick, we pray that You would just be with each one. We thank You for the healing atonement that goes with believing Thy Word that we can ask for these that are sick. How great it is to have a loving Savior that would care for people; that would not just turn them loose to the wiles of the devil and allow things that seemingly, sometimes, hard for us to understand why we're sick and why our loved ones are sick. But yet, Lord, if we can just see it and believe Thy Word and accept what You've done for us, then in that, Father, we can see Your eternal thoughts made manifest. Forgive our sins. Bless us with Your presence. Guide us in Jesus' name. Amen.
- ¹⁰ You may be seated. It's good to see all of you out. Tonight, for the services—I hope you enjoyed the services this morning. I enjoyed Bro. Richard being down and fellowshiping with us, Bro. Woodby, last weekend.
- ¹¹ And if you think about what's being said, we're all ministers of the Gospel and all like that. We're not—none of us are nothing. Well, that's just the truth of what it is. God can't use something. He can use a nothing. And as long as we think we're nothing, then everything's all right. When we get to thinking we're something, then He can't use us anyway.
- ¹² But different ministers saying things in a different light of Scriptures or a different way of approaching a point, you know, and bringing it to the same place. And I hope that's what you're seeing with Bro. Richard and Bro. Woodby and what they were speaking on. And the Lord willing, this coming Wednesday, Bro. Woodby—
- ¹³ Still remember to pray for Bro. Woodby's daughter. He called us afternoon and they're going to operate, the Lord willing, in the morning down in North Carolina there. They're going to operate on Linda so remember to pray for her that the Lord would be with her during the operation.
- ¹⁴ She's had a rough time. She spent some time, as much as 40 and 50 days in the hospital, you know, not being able to get out or anything. And maybe sixty or seventy days there sometimes because she's been in and out of the hospital for about as long as I've known of her or just known her. She's had trouble.
- ¹⁵ And just pray for her because as far as spiritually speaking, I don't reckon she's a Christian or don't claim to be one or anything. And her husband goes to, as far as I know, his family background is Church of Christ. And they don't believe in any things like miracles or anything like that happening, you know. They're just kind of like a [indiscernible] and just let it go and whatever will be will be. But just remember to pray for her.

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- ¹⁶ And then, the Lord willing, we're going to try to go up Wednesday and speak there Wednesday and Thursday night for them. And when I speak there, I speak on things that I've spoken here. Maybe, sometimes, I'll speak of something, you know, that I haven't got around to here. But the reason I'm saying that is they came down and spoke for us, and you should have been able to follow them through what we've been speaking on and trying to show the same thing to see God among us.
- ¹⁷ God living right here among us; not that He was just yesterday and Bro. Branham's message and "We had a wonderful time when we set there and saw it" or "He will be on out yonder later," you know, and "God's really going to be working one of these days." But that God is wanting to live, right here, among us.
- ¹⁸ I could read the same Scripture that Bro. Richard read this morning and preach the message from it tonight. It's just I read a Scripture—they'll read a scripture and preach a message from it. I just read a Scripture and try to preach a message from it but we're all trying to say the same thing, that God is wanting to live among His people. And He's wanting the people to realize that He is here because He can't do anything for us. Unless we realize God's among us, then God can't help us.
- ¹⁹ If we put God off up somewhere else, as Bro. Richard said this morning, then we can't never—God would be impersonal. He wouldn't be here and He couldn't help us, could He? You see, we've—all of our life, we've been taught that God is off somewhere else. And we just strive to do the best we can and we pray and seek the Lord, you know, and try to get Him to come down and be with us when the Scripture don't teach that.
- ²⁰ The Scripture teaches that He's here with us. The Bible said, "I'll be with you and in you unto the end of the world." That's what Jesus said but, see, when I go there, I'm going there to speak on something I've already spoken here to you because—it's like he said today, said, "There's a timely time for you to come up here and speak to our people," you know, "to my people here on what the Lord's showing you there because that'll help them to understand what they're trying to say," you know.
- ²¹ Well, that was the reason that I get Bro. Woodby and Bro. Richard to come here and speak, was to get you to see that the Lord does deal with someone else. And I believe that. I wish I could get in contact with a bunch of the ministers. I don't mean these fly-by-night deals of all kind of doctrines and things that's going on around the Message. I mean get in touch with some good, honest-hearted brother

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across the country and just talk with them some because if the Lord's showing something here, He's showing it somewhere else.

- ²² The Lord don't just deal with just one little bitty handful of people here. There's other ministries all across the world that the Lord's dealing with. And my main point to you is, for the longest, it's been to try to get you to see—from Bro. Branham's message, from the Scriptures and things that we bring out—that God is wanting to live right here among us.
- ²³ We don't preach a God of yesterday that—"Boy, Abraham," you know. You've heard it back in through the Baptist and all that we would. "Boy, the Lord was there with Abraham and He was a great man and all the things that happened there." "Oh, don't you remember the great little lad, David, that the Lord was with him one day and oh, he took his sling and killed a great giant?"
- ²⁴ But we can't just have hardly faith today to live and to exist. And those faith were sure made by people of this Message. You'd be surprised how many of them would quote Bro. Branham and say, "We hardly have faith for divine healing, let alone for rapture." Said, "We just can't get by seemingly." Well, now, I don't believe in that.
- ²⁵ I believe if God ever existed—now, think—if God ever existed, if there ever was a God anywhere, then that God still has to be alive today because if he created me and I'm still alive, if he created the man up on the earth and they're alive, then God didn't create it and go off somewhere up in to the heavens beyond Venus, or Mars, or Jupiter or some planet and set down up there and say, "Well, you all just go ahead and find it out down there among yourselves and one of these days, I'll get tired of the whole mess and I'll just wipe it off."
- ²⁶ Bro. Branham said that God, back there in the Old Testament, under the Fatherhood—we believe in a God, not in three persons, but three manifestations of the same God. The great Jehovah God that was with the children of Israel, that same God that was there as a recorder of all—Bro. Branham said, "He just busied himself like a Father."
- ²⁷ Read your Old Testament; how that the Lord guided them down through the wilderness and all of the things that they'd done. Read how the Lord guided Moses and the pillar of fire, when it would move, Moses would move with that. See, then, knowing that that same pillar of fire was one day a man called the Lord Jesus Christ standing on the shores of Galilee—or Jordan—where that John had baptized Him and He came up out of water, that same pillar of fire that was back there came down from heaven in the form of a dove, the Scriptures said.

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- ²⁸ Well, see, it wasn't like a dove. It didn't mean there was a dove come down and lit on Him but in the form of a dove. If we'd have seen it, it might have just have been something like Bro. Branham over there, with the picture of the halo above his head. It might have been a type of something like that. It might have just been a glow coming out of the sky. The Scripture described it the best that it looked like, said, "in the form of a dove," as it came down.
- ²⁹ That same pillar of fire that was back there in the wilderness was right there then to proclaim, "This is my beloved Son." In other words, "This is a human flesh." That's what Jesus was. "This is a human flesh that I have created through the womb of a virgin and I've come down now to live in this place." It wasn't that He wasn't already there because Jesus was born Lord the Christ but, see, it was something God was doing to make it personal and He was right there with Him in what we call the Sonship.
- ³⁰ See, then that same pillar of fire, just after the death of Jesus Christ, here goes Paul down on the road to Damascus, going out to kill people. And Jesus said what? "I come from God—" Now, watch it—"I go back to God." But, you see in there, all at once coming down on the road to Damascus to Paul as a pillar of fire. What? He had come from the pillar of fire (hadn't he?) of the Old Testament.
- ³¹ And the Bible said, "Jesus spoke to Moses from the burning bush." See, now, for Jesus to speak to Moses from the burning bush, he had to be that one seed—singular—that you can follow throughout the Bible. And he'd look what the Scripture says, "Now to Abraham and his seed." S-E-E-D. It's not an S on the end of it, now. "To Abraham and his seed;" not his children.
- ³² His natural seed, Isaac, is where the promise fell to, you know, and it came down through there but it's not in his seed—singular that way; not his fleshly kind. There's something about Abraham that is in his spiritual seed. It was the faith of Abraham, as I'll read to you at a while.
- ³³ All right. Now, what was that seed? He said, "And to seeds,"—plural, see? Not to his children because Abraham had—there was Isaac and then he had an Ishmael and went on and fathered many more children. And over in Egypt, right now, in Israel there, you've got two groups of people setting out there today that come from Ishmael and come from Isaac; and both groups of people setting there saying, "Our father, Abraham."
- ³⁴ Them, Arabs, come right down from Ishmael and they're saying, "My father, Abraham." The Jew, he says, "My father, Abraham." The Jews say, "We've got the promise. We're the ones in the promise." Well, they are, in the natural genealogy. But the Arab, he can say, "I've got the promise too because I'm

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Abraham's children." Well, see, he's not talking to them seeds. Watch what he's talking to in our Scripture now, "As of many, but as of one. And to thy seed,"—which is Christ.

- ³⁵ Now, Jesus was the faith seed of Abraham. But I want us to go back now, with that in our mind, that what we're looking at—let's go back and just review our previous message. And if you have a chance, when we get through with the tapes—Bro. Collie them or going to pick them up and make up a copy of the cassettes off of them. We'll try to get some.
- ³⁶ If you get a chance, listen to the minsters' meeting tape where that I speak in here to ministers' meeting because I went a little more in the detail there on things that I haven't said throughout the message I was speaking to you. It might help you to listen to them, to just sit down there and listen. And that's what I want to go there and speak to Bro. Woodby and them. See, it's just—tell them about the Lord and what He's dealing with me here and with us here—not just me but with you also as a church. And in a minute, you'll see why I say it that way.
- ³⁷ You remember I read the Scripture the other day, "Ye are our written epistle known and read of all men"? Wait until we get to that point, now. But let's just back up and just review a little of what we've been looking at now. We saw through our last few messages that we can't add to the Word. You remember? We read our Scripture there how that—says, "Ye are our written epistle known and read of all men," all right?
- ³⁸ We find that we can't be an addition to the Word. If we add to the Word, God will add the plagues that are written in the Book. So we can't be an addition to it. If we're an addition to it, we get the plagues. But we can't be an addition to the Word so, in our understanding, what did we see? We took a couple of sermons there on it to try to see something from it, that in the writing of the Bible—we went to the Old Testament to show, in the writing of the Bible, that as God used man—
- ³⁹ And I hope you was understanding what I was saying there. That was a very important point that God wanted man to understand Himself. He wanted man to—this Bible is to put God in letter form where that we could understand Him. But when He put it in letter form, He talked about Moses, and David, and Joshua, and Caleb following after Joshua and all of the things; and they seem to talk more about their own lives than they did about the God that was trying to explain Himself. But that was God's way of getting it to us. That's the only way He could bring it down in language enough that we can understand what He was saying.
- ⁴⁰ But in that writing of the Old Testament, we saw that how that God, when He broke that Word and spoke it sometime in advance like Moses writing after

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- Abraham and them were done died and go home. But what did we see that Old Testament was? As God wrote the Word, it was made alive by somebody. Somebody lived it. See, there was a David there that the Bible records that he was there. And this Bible—listen now—this Bible is so much a historical point so straight in its bringing out the points that natural scientific man or historians of man have to agree that these men existed because they could find the records back there; so much that even they argued, you know, the pharaoh—the certain pharaoh that was on the throne when Jesus came there to be crucified, you know. They claimed that that certain Caiaphas, or ever which one it was—or the pharaoh.
- ⁴¹ They argued for a long time that the man wasn't even there that time that it was proclaimed, you know, atheistic ways of trying to tear the Bible down. But they kept searching and they found a marker that he was there at the exact time he was supposed to have been there—something about the birth of Jesus Christ—that he was the man that was there. And then they searched that back and found out that he went over to Jerusalem and stayed for three or four years, and then went back somewhere else, and then came back as to be the complete man in charge. He just kind of went there on a little journey ahead of time.
- ⁴² But, see, modern Science—this Bible's so perfect, modern man has to agree with it. They have to agree that there was a flood. The Scientific world agrees that there was a flood.
- ⁴³ We see in—my point—I hope you caught what I was just saying about it—that as that Old Testament was written and all, it was written about people that were alive and they were the alive Word for their hour. They were God's children for the hour. As the children of Israel journeyed down through the wilderness and the different things, they were God's people for the time.
- ⁴⁴ Then we come over to the New Testament, picked that up the same way. You remember in our studies of how the New Testament—it said, Peter and them would say, "Silver and gold have I none but, in the name of Jesus Christ, rise up and walk"? They wrote about God and what He was doing in their lives because that's all you can do. You can only tell about God in your life. You can't tell about Him in my life.
- ⁴⁵ See, you don't know tonight whether I'm born again or not. You can judge it on whether or not I preach the Word correctly but that's the only way you can do it. I can't say that you're born again. You have to tell me that you're born again. I can't tell you. See, because it's something personal to you that God speaks to you. It has to be something me and you—that way, you're sure of your own self then.

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- ⁴⁶ But, as that New Testament was written, you can just see the Word as it was lived right out and they were riding, pinning behind them what they were doing as it come all the way down through there.
- ⁴⁷ Then we looked at the ages and saw the ages, written in Revelations 2 and 3, that they were a prophecy. You remember John, AD 95 and 96 on the Isle of Patmos? That was just a prophecy. That Word hadn't been made alive. It was written into the Bible. I saw that just as plain back there a while ago. I wish I could put it in words, that Bro. Branham said those seals even and they asked him specifically about the seventh seal (you know about it) being not written. He said it's something that was in the Bible that we had missed; something that we'd missed that was in the Bible. He said, "It's got to be in the Bible because you can't add to it or take away."
- ⁴⁸ And I can see that through what I'm talking about right here tonight. I can see that just as plain, this few minutes ago back there, how that they was prophecies down through there.
- ⁴⁹ There were things throughout the Bible—Moses, there in his writing, wrote six seals. And in the—in the final analysis of what he brought forth under those six seals, what did He say? The same thing Bro. Richard read this morning in Deuteronomy 30. As Bro. Woodby brought out the other day, Deuteronomy 29 is wanting to do this, that, and the other thing. Then in Deuteronomy 30, Moses spoke and said, "God's not off up in heaven somewhere that one should go there."
- ⁵⁰ See, then that's the very scripture that Paul picked up in Romans there that when Bro. Branham was preaching on the seals and coming to that place and coming up to that spot, that God brought his attention right to that scripture when he saw the vision of the angels and things and come out it.
- ⁵¹ See, the very scripture that the Word is nigh thee and how that you'd stumble over the stumbling stone, he wrote Romans 9—Romans 10 takes it right up, just like Moses did in Deuteronomy 30, and saying God's not over the sea somewhere. But, see, I could see that right straight to the Bible how that those seals was right there, in that Bible, as prophecies of what would be but had never been made alive yet.
- ⁵² You remember how we would spring to that the other day? The Bible talks about a change in the moment and a twinkling of an eye; that's not made manifest yet, is it? But yet it's written in this Bible.
- ⁵³ Now, somebody will have to make that alive. There's things in this Bible that's not alive yet. It's what we'd talked about had already been lived; it's something that will be in the future. There hasn't been a tribulation; there hasn't been

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144,000 to be brought in to that period of time. Well, then, that's a prophecy. That's something the Word has contained in it that's not fulfilled yet.

- ⁵⁴ All right. The seals are the same thing. They're right there in the Bible, written where that men could not catch it. Let me give you a point this way for an illustration just on that thought. To you that can understand what I'm saying, think about it a minute. Those seals and things, especially that seventh, says the unwritten to talk about it, it's got to be right there in the Bible but something that's missed by man.
- ⁵⁵ Now, I want to ask you a question. When Jesus said to Peter, "Thou art the Christ—when Jesus said to Peter, "Who do men say that I, the Son of Man, am?" Peter said, "Thou art the Christ, the Son of the living God." And Jesus turned back and said, "Upon this rock, this revelation of who I am, I'll build my church and the gates of hell shall not prevail against it."
- ⁵⁶ The Catholic Church took that scripture and said, "Jesus gave Peter that keys and built his church on Peter. And Peter then, they made him the first pope in succession of coming down from Jesus. You know that from the studies of the Catholic, if you want to get back to it.
- ⁵⁷ All right. Everything that's ever been a little spiritual understanding about it, the Catholics put their hand into it and they explode that thing to all kind of things like the virgin Mary being the incubator that carried the seed and brought it forth into the world. But yet, they explode that thing or built it so high until when it comes out—what it come out? Mary, the mother of God.
- ⁵⁸ And then they prayed to Mary because, see, she's the mother of God and any mother ought to have a little sway power with her son, you know. She ought to be able to get what she wants to and so she prays. But out of all that, everything in the Bible that you know yourself—they say over in Israel, the reason that a lot of people don't like to go over there, that everything they see—and I've never been there but I take their word. But they say everything they see there, the Catholic Church had a hand in it, you know. They've got something in the makings. And every time some little event happens somewhere. They claim to see the Virgin Mary in a certain church, certain temple, and everybody just flops to that.
- ⁵⁹ But, now, I want to ask you a question. Why hasn't the Catholic Church ever built a shrine on the rock that where Jacob saw the ladder that went up into heaven? And you'll see the seals right there in that Scripture then. Because the seventh seal, the foundation for the seventh seal, is Jacob being changed to Israel. You remember that in the Seal book?

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- ⁶⁰ Why didn't the Catholic Church monopolize on that Scripture in that specific place and build a shrine? It was so well-hidden a scripture until they just pass right over it. They never saw what God was trying to say through Jacob. You understand what I'm saying? Maybe to some of you younger ones, you don't catch what I'm saying on that point. But in that, you can see those seals right there in the Bible so well-hidden until men would go right over the top of it and never catch that from that.
- ⁶¹ And, see, to show that I told you—the Catholic Church monopolized on everything in the world that's religious in any way, they monopolized on but that's one thing they never have monopolized on. And that, right there, is the thing that Bro. Branham used to show the foundation for the seventh seal. He said, "This is all we've got to on," was Jacob and his name being changed to Israel. Then the seals can be hidden right here in this Bible. That seventh seal is hidden right in the pages of this Bible and it's a prophecy and the man would look at it and never see it; because it's what the Bible has contained in it in the revelation.
- ⁶² Now, just think about it. Go home and just think on what I just said right there. You just listen to the tape—you, that hear the tapes. Think on what I just said because there's certain things that was in the Bible that was prophecies. We saw the Old Testament lived, see, made alive. Somebody lived that Word. The New Testament made alive. Somebody lived that Word.
- ⁶³ Then I asked you, I said, "Where are we at in the Bible?" You know, where's the scriptures for us? And then we went through how that if it's a prophecy, if there's prophecy you've found in that Bible, then somewhere it will have to become the alive Word because it's part of the Word. It's part of the Bible. It'll have to be made alive by somebody. And somebody will catch it there and that scripture says we'll be changed in the moment in a twinkling of eye. Somebody will catch that and they'll be changed. Then that scripture will be made alive. Then shall be brought to pass, Paul says in his writings there. Then shall be brought to pass the saying, "Death, where is thy sting and grave where is thy victory?" When? When man shall put on the incorruption. See, until then, it's prophecy.
- ⁶⁴ All right. As John saw the ages, they were just prophecy. But when we saw the seals open, when we saw the seals open, we saw it no longer as prophecy. Nobody down through the ages understood what was going on. Nobody down through the ages of time understood what was happening. I'm talking about the church ages coming down. They were just trying their best to survive.
- ⁶⁵ Nobody in the Old Testament knew what was happening when they was doing those things. They just lived their lives out, the Bible says, for our examples. They just lived their lives out. They just were what they were.

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- ⁶⁶ All right. Then would God, in all of that, expect us to be some kind of a—we think we're supposed to be a great supernatural thing, you know, just standing here that just everything just—anything get in the way, just, "Get out of my way. I'm a Bride of Christ." God let the church under the Dark Ages. Now, you think about it.
- ⁶⁷ I was thinking on this this morning: God allowed a church to go into the ground. God is so great that He could have stood right here with His church and He could have ended it right there and slaughtered every one of them. God is so great among His people until back in those Dark Ages, there was a man that was challenging the heathen that were around him that were building altars and things to their gods.
- ⁶⁸ And it's recorded back there in the history that we have in the Foxe's Book of Martyrs where the people that wrote about that this man went out and challenged those devil worshippers. And there was a tree there. The Bible—or as the old saying is, "As the tree leans, so shall it fall," you know. You don't go cut a tree that's leaning like that on a side of a hill. You don't go notch it and try to make it fall off-hill. It just won't go that way, would it? You that have cut trees, it's just going to go the way that it's leaning. See? If it's standing up straight, you might get to notch it and make it fall the way you want it to but it don't make now difference if it's leaning. It's going downhill unless you pull it with some force.
- ⁶⁹ And this man challenged them on what they were doing and he said, "To show that God is here, tie me to the bottom side of the tree and cut it down." Now, you think God could've put an end to all of the dying through the Dark Ages that we've heard about? He could've been right there and put the end to it, but He allowed it to happen. When they cut that tree down, the man was tied on the leaning side of the tree, in other words, on the bottom side of it. And you know what happened? The tree, contrary to nature, fell uphill and killed the people that had tied him to the tree.
- ⁷⁰ A God that could save Joshua walked straight through that water and, "I'll open it up for you. And you'll go over there and destroy them people that's in around Jordan there and Jericho, and just walk right in and slaughter a whole nation—" That same God allowed things to happen. So is He here in the end time; so is He here in our day allowing it to happen.
- ⁷¹ Then we think we're supposed to be supernatural things walking around, "Boy, the Bride—if you were the Bride," a man said here a while back, "the Lord ain't backing you up none." I said, "I think He is." Some personal things I could say there that I think He is. To see Him save my children, that's backing me up. To see Him save your children, that's backing up the Word. That's all I need. I don't need nothing else. That settles it. Let them say what they want to say.

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- ⁷² God has allowed this thing to just keep going down. I don't know how low He'll allow it to go before He brings the Church, pulls her out of it. I don't know. It's none of my business; none of my worries. The thing about it is, is to get in what we're talking about it here.
- ⁷³ But listen. When the seals—we were talking about when they was breaking there and showing us the other day—they reveal the ages and how they'd come down; how that those ages had come down through there and they've been seven church ages. The seals reveal that. And on Page 10 of the Feast of the Trumpets—write that down and read it when you get home; Page 10 of the Feast of the Trumpets. I forgot to bring it but Bro. Branham said there was a Word for those ages to live and make alive, in other words. I might not have the exact wording but read it. He said there was a word for those ages to be made alive.
- ⁷⁴ He said the seals opened to revealed that. The seals opened to reveal that they was alive Word. The seals, the church ages, had been spoken. They were in the Bible but we saw them as the alive Word that was living here among us, just as the Old Testament was the alive Word; just as the New Testament was the alive Word. We saw it no longer as a prophecy but, up to where that we're living right now, the Word has been made alive. That's what I said this morning.
- ⁷⁵ I asked to the ministers—I believe it was the other night—I said, “What if God had to take you and preach you to Israel?” And as they all set in there, they didn't understand what I was saying and I didn't approach it no more. I didn't say no more about it because I saw it throwed the wrong way. They was all saying, “Oh, Lord,” you know, “How our lives are and we're alive.” I wasn't talking about that. I'd take you, Bro. Dardy, preach you to Israel over there and they can—if God would take their eyes and open them, they can see God.
- ⁷⁶ I wasn't talking about your faults, and failures, and your troubles, and heartaches and your life that you was living. In fact, I'm talking about the revelation that you've got in your heart about God.
- ⁷⁷ Well, then, I can take any of you to Israel. Any born again Christian in here tonight, I can take you to Israel and it don't matter what your life is. I'm not talking about how you've done wrong and you used to drink; you used to smoke; you used to run around; you used to do this; you used to do that; and you mentioned preaching your life to Israel and that's where their mind go. I'm not even talking about that. My mind was above that. My mind was in the heavenlies. I told them that I have to think in the heavenlies when I was talking.
- ⁷⁸ I can take you and preach you to Israel and they can see God in you. That's the only way they'll ever see God; is preaching you, your life to them. Those two witnesses will take the life the Bride of Christ had in her, the Word she had—the revelation she had of the Word, and then they'll go right to Israel and preach

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about what has happened here in this day. That's the only way Israel can ever see God.

⁷⁹ They can't read this Bible now and see God. How could they read it then and see God? That's why the people are not catching what God is. They're not seeing God. They're seeing the letters on these pages. They're not seeing what I'm trying to say. I'm trying to say that the letter of these pages is made alive in the hearts of the people. But this Bible was just a—there's a history book.

⁸⁰ This Bible is a history book. You can read about the histories of the people but let me ask you this way: You can find a lot of men's names written in this Bible. There's a pharaoh; there's a Judas; there's a Cain; there's all kinds of men in there that done dirty murderous things. Are they part of this Bible? They're part of the letter that's here but they're not part of God, are they?

⁸¹ Then there's a difference in the letter that we read and the revelation that's in our heart. The letter we read brings a revelation to our heart. Sure, this Bible is God in letter form. That's what we'll get to, in just a second, to see it. Surely that's what it is. It is the seed (singular) Christ that has always been down through the Bible and come through. But yet it's got to be alive in the hearts of the people.

⁸² And then—now, think with me and see if what I said is right. I said, "I can take your life and preach you to Israel and they can see God." You believe I can prove that with the Scriptures? You believe I can prove that from the Scriptures, of what it's actually saying? That I can take you and show you to Israel? If I was one of those two witnesses, I can preach you to Israel and show God through your life. I'm talking about a Christian now, a person that's born again. I can take your life and show God to Israel from your life.

⁸³ You want me to show it to you in the Scriptures? Look back just to what the Scripture we read the other week. Now, that's why I want you to listen to the minister's meeting. I said there's more things said there than there was here because I caught a lot more time. Let's read the Scripture we read the other week on II Corinthians 3. Let's just read that Scripture on II Corinthians 3 where we read, the other day, that we are—that you are our written epistle and just see what that scripture's actually saying. Verse 2. Look at it now and follow along in your Scriptures or read it when you get home. Think about it.

Ye are our epistle...

⁸⁴ Now, who's talking? The apostle Paul's talking now. Now, he's talking to the people and he says, "You people are my written epistle or epistle written." Now, think about what he's saying. He's not saying that you're just a letter of the Word that I'm reading because the Bible says the letter killeth but the Spirit giveth life. See, now watch what he said.

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Ye are our epistle written in our hearts...

- ⁸⁵ He's simply saying, "You are my epistle that's written in my heart," or "You are alive—what's in my heart, alive." You understand? You see what the Scripture's saying? You are alive; what's in my heart that's alive. Now, watch the rest of it.

...known and read of all men:

- ⁸⁶ Now, wait until I get to that part of it there.

Forasmuch as ye are manifestly declared to be the epistle of Christ...

- ⁸⁷ Not of Paul. He says, "You're what's in my heart made manifest." And others can read you and know I'm involved but, said, you're what? Whose epistle are you? Declared to be the epistle of Christ—watch:

...ministered by us, written not with ink...

- ⁸⁸ Now, you ought to have it. Who wouldn't know writing there?

...but with the Spirit of the living God; not in tables of stone...

- ⁸⁹ Our words written, pages, words, see? Scrolls or any kind of writing.

...but in fleshy tables of the heart.

- ⁹⁰ Now, let's personalize that and you'll see how that I could preach you to Israel. Let me paraphrase that Scripture from 1983, this night. You—I'm talking about you, now, that's out there. You, that come to this church and claim this church is your place, your home church. I'm not talking about the world or anybody else now. I'm talking to you and you'll see how serious it is now. You are my epistle known and read of all men.

- ⁹¹ In other words, you are what I preach. Living in your life is what I preach. That's what's Paul's saying, ain't he?. Is that what he's saying? He'd say, "Ye are our epistle written in our hearts." In other words, "You are exactly what's in my heart, not with ink," see? You're not written that way; "not in tables of stone," you're not written that way; but what? But in the fleshy tables of the heart. What now? By the Spirit of the living God.

- ⁹² In other words, what Paul was saying was people can look at my congregation—say, he was talking to a congregation this big tonight. He's saying people—these outsiders can look at you and see what I'm preaching. You are the alive Word that I've preached to you and you, now, are out there in the world and you show

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the world what I'm preaching.

⁹³ Now, personalize it; 1983, tonight. And you'll see then, one of these days, when I get to the seventh seal and read where Bro. Branham said, "You'll see why I've done what I've done and said what I've done all these years at the Tabernacle." One of these days, you will see here at Lula, Georgia why I've said what I've said and done what I've done all these years. You'll see it because you, Bro. Dardy, when you go out there to that world, Ruth, Sis. Berge, Bro. Berge, Joyce, Danny, Terrence, Lisa, children, Peggy, Bro. Colley, and anybody else that hears these tapes that believes what I'm talking about: you tell the world what I preach, known of all these people around here.

⁹⁴ And now, I say you: You are what I preach. And what the people see in your life each day, as they live with you at work and all the other things, then you're telling them what I preach. You are my epistle. Take that home and think on it and see if it don't fit because what I'm only showing—see, now, let's just look at something. Because let's just look at what we was—the Scripture we read and you'll see it. You'll see why I made it that personal.

⁹⁵ We saw the Old Testament as the alive Word. Moses could say to those people, "You are the alive Word that I have in my heart." He tried to get them to see that it was in his heart. He tried to get them to see that it was in their heart. Paul could say, "You're the written epistle. You're the new testament." All of the writing of the New Testament showed God living in the people. Now, we saw through the seals opening that the church ages, as they came down, was the alive Word. And Luther could say, "You are my written epistle as you live in your life each day upon this earth. You proclaim what I believe in my heart."

⁹⁶ That's why I'm glad—listen. I'm not boastful. I'm not in this, maybe, way that people think I am but I'm glad to be associated with a group of people that they just don't come up in Lula and just trying to pack anything down our throats. They don't go up to Bro. Colley just try to pack in anything down his throat. He'll say, "Wait a minute. What do you mean?" See?

⁹⁷ All right. Then, as we saw it come down through the Bible of their Old Testament, New Testament, and down through the ages, we were watching it unfold itself through the breaking of the seals, watching that mystery unfold itself. See, then, one seal will tie the entire Bible together. Every Scripture in the Bible will fit one seal. They don't take seven; it's just one because there's only one seal and that's the Holy Spirit.

⁹⁸ But, now, let's just watch something else now. Watch the scripture we read tonight. Let's just read it again now. Galatians 3. Let's just read it and see what we're looking at. Watch the Scripture now. Watch it come alive as what we've been talking about.

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That the blessing of Abraham might come on the Gentiles through Jesus Christ;

⁹⁹ Verse 14, now.

And that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant...

¹⁰⁰ In other words, made with a man. God made it with Abraham.

...yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many...

¹⁰¹ See? A lot of people in the Bible that's not part of the Word, is that right? Pharaohs, Jacob—I mean, excuse me; Judas, Cain, Dathan, Korah, Jannes, Jambres, Caiaphas, highpriest; that's just part of the history. That's just showing you the historical point so you can see where the real truth was at. But he says,

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

¹⁰² Now, we followed the Old Testament, the New Testament, and the church ages through the opening of the seals. Now, watch through the opening of the seals. What I'm talking about is the seed (singular) because all the way through the Old Testament and them living their lives, what were they living? What were they? I'm talking about the real true, now—there's names there that are just names like Pharaoh and everyone. I'm talking about the real genuine believer in the Bible; the Abraham, the Moses, the David, the Jacob; the Joshua; the Isaiah, the Jeremiahs, all of the great writers of the Bible.

¹⁰³ They were that seed (singular). They were the faith seed of Abraham. I'll read it right out of the books a minute but I'm just preaching on where you'll see it and then we'll read it and you'll see that's what the prophet told us. The believers in the Bible is the faith seed of Abraham. It was not the natural genealogy of Abraham. It was not Isaac that received what's there by promise. That was the natural genealogy of promise but the spiritual gene, the Word, the Bible, the believers in this Bible is the Word that's in this Bible. Joshua is the Word that was in this Bible. He's alive. He's the Word of that day made alive. He is that seed (singular) Christ there.

¹⁰⁴ The great Noah and the flood—even in that, in what he typed and all that, still, he was part of that seed. Enoch and the rapture, he was part of that seed; so much that God took him that he was not; that he walked with God and God just took him off the earth. He was so great in that and believed who he was. But those

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- believers in the Bible—Joshua had to believe he was part of that seed, didn't he? He was that seed (singular) the Word. Was David part of the Word? We know he was. He's here in it. Was Joshua part of the Word?
- ¹⁰⁵ Pharaoh wasn't part of it because that's just the historical side of it. That's just showing the kings that are back there that are the false ones and the things, you know, that come down that killed the Israelites and all. That's just showing something that goes on during the time. If you was writing today, you'd just write out the United States government existed during the time of 1983 and here was a little church at Lula, Georgia. But you'll have to write that out there to let the people know where you was talking about. That's why it's the historical side.
- ¹⁰⁶ But David's not historical. He might be historical because he's written in this Book and done lived out his life. You'll call it history that way but David was part of that seed. He was that seed that was throughout the Old Testament. Jesus Christ was that seed. No wonder He could speak to Moses from the burning bush. No wonder the Bible called him the Angel of the Covenant that led the children of Israel down through the wilderness. No wonder Jesus could stand there and they said, "We have Abraham as our father."
- ¹⁰⁷ In other words, "We're the seed of Abraham." Jesus said, "If you'd have knowed Abraham, you'd have knowed Me." He said, "Before Abraham was," watch Him, "I am." "Before Abraham was," He said, "I am." That's funny language, ain't it, For me to say, "Bro. Dardy, before your daddy existed, I am"? That wouldn't even be playing language, would it? What am I saying to you? I'm saying before your daddy existed, I existed. And Jesus said, "Before Abraham was, I am."
- ¹⁰⁸ But listen. When He spoke to Moses from the burning bush, what did He say? Moses said, "Who do I tell the children of Israel that's coming down to deliver the people?" He said, "Tell them I am." The same Lord Jesus was there speaking from that burning bush. That seed, Christ, not another seed, not the natural genealogies of man but the gene of faith that each one of those men had in God.
- ¹⁰⁹ Abraham is called the Father of Faith. The Bible says Eve's the mother of all living but it don't say Adam's the daddy of all living because he wasn't because there was a Cain come in there, wouldn't he? But you know what the Bible says about—the Bible says, "Abraham, who is the father of us all." The Bible said Abraham's the father of us all. Abraham's not the father of all this natural world out here, is he? But he's the father of all the children of God because it was his faith that there stood a man that God would make a promise to and say, "Abraham, I've already made my promise and here it is to you." And Abraham say, "I believe You."

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- ¹¹⁰ And God said, “Right there it is. You believe me with all the impossibles.” You remember He told him when he was 75 years old, said, “You’ll have a child by Sarah.”? Sure, there was a lot of doubt in the way and a lot of problems and heartaches and all but Abraham didn’t doubt, the Bible said. He staggered not at the promise of God through unbelief. And you know what he’d done by being that? He became the father of the faith. What was that though? Was that the man, Abraham, that become the father of faith or what was it? No, it was the seed that was in his heart.
- ¹¹¹ As I said the other day, what caused Moses to stand there that could’ve been the next Pharaoh to take over and had the armies of Egypt at his hand but yet, the Bible said, he’s seen the reproach of Christ? He’s seen that there was something there in those people. That was his people and that God was with those people. And he saw the reproach, the Scripture says, of Christ and counted greater riches in all Egypt and forsook Egypt and went down and joined himself to a bunch of mud daubers. Why? Because he saw Christ, the Scripture says.
- ¹¹² Now, we see here that it’s not the seed of the natural genealogies but what seed was it? “But as of one and to thy seed,” which is Christ. Christ means the anointed One. It’s a person anointed with the Holy Spirit. Look at David standing there. He said, “Thy Word have I hid in my heart.” That’s what David said about—he said, “Thy Word, O Lord, have I hid in my hear that I might not sin against Thee.”
- ¹¹³ Abraham, when got down there, he lied, didn’t he, give his wife away. When that king came out there and said, “That little woman there.” See, Abraham—Sarah was Abraham’s sister; natural sister, different father, the same mother or how ever it goes in there but just half sister. I’ll put it that way. It was his sister. And he said to Pharaoh—because back then, see, they married because there’s whole lot stronger genes and things, see. And you can’t do it now. You’d have [indiscernible] children. But Abraham married his own sister. Set there—Sarah she was—when she was walking down through there, he said—that king said, “I want her for my wife.”
- ¹¹⁴ And Abraham got scared. He said, “Go on over there, Sarah, and become that man’s wife.” Now, that looked like Abraham doubted God, don’t it? But you know what’s written in the book of Hebrews about Abraham? Said, “He staggered not at the promise of God through unbelief but was strong, giving praise to God that God could do what he believed He could do.” See, that’s the seed I’m talking about.

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- ¹¹⁵ Now, it's the same thing I'm talking about—been talking about two, three services coming up to this Scripture. Not even know it myself until I began to preach on it and see it. But seeing the Old Testament as the alive Word; seeing the New Testament as the alive Word; seeing the seven church ages as the alive Word; now, what do we see it as? The one seed (singular). All of those people in the Old Testament was the seed of Abraham by faith.
- ¹¹⁶ To prove that it was, when the rich man died—I mean when Lazarus died and the rich man died, where does the Bible say Lazarus went to? You remember the story Jesus told? You remember the parable? The rich man died, lift up his eyes in hell. He looked over where he'd see Lazarus at in the bosom of Abraham. You know what the bosom of Abraham is, don't you? I mean right here's your bosom. I mean that's the part of it. It's down inside of you. It's you.
- ¹¹⁷ Now, how could Abraham been standing there, and here stood Isaac, and here stood Jacob, and here stood—all the Old Testament was standing in Abraham. Now, that ain't even sensible, is it? Abraham didn't have a great big bosom sticking out there about 40 miles wide that all them people could exist then. It's the faith of Abraham, wasn't it? Abraham's faith that he had, being that seed, singular, prepared the place that in the Old Testament was called paradise.
- ¹¹⁸ And when Jesus died, He went down and preached to the souls in prison and came back up and when He did, He came back up and knocked on the doors of paradise. Listen to the tape back there that Bro. Branham preached on the Mighty Conqueror and look at the scriptures he used in there because when He went down and came back and stomped at that door, knocked on it, that was the bosom of Abraham that he was knocking on the door. That was the faith seed of Abraham that was there. And you know what the prophet said? When Jeremiah came out, he saw him as he preached then.
- ¹¹⁹ Abraham said, "Come here, Sarah." Said, "You remember the Man we fed the calf to? There He is." Ezekiel come up, looked over and said what? Said, "I see Him as a wheel in the middle of the wheel." Each one of the prophets that was there in the bosom of Abraham saw Jesus as they had preached Him. He was there in the Old Testament, wasn't He? The alive seed of God, the Word of God, at the hearts of the people.
- ¹²⁰ In the New Testament you find Jesus standing there. This seed (singular) and he said, "Come to me all ye that labor and heavy-laden and I'll give you rest. Take my yoke upon you for it's easy." What? Just come on in. Receive the Word. The seed planted and the Spirit giveth life but on the day of Pentecost you see what? Staggering out of the upper room 120 little old people that was the seed of Abraham by faith, walking down through there, preaching and 3000 saved the

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first message that Peter preached. The seed of Abraham which was Christ. The Christ.

¹²¹ Now, I want to just read you something and then we'll close. I won't read all these down through here because it's—you read it when you get home if you want these. It's the faith of Abraham which is Page 11 of What the Holy Ghost is Given For. And read Page 9 of The Seed is Not Heir with the Shuck where he talks about it's the faith that Abraham had. Read Page 256 and 257 of the Hebrew book and watch how he talks about the seed of that seed. See, not many seeds but they were one seed in many members made manifest.

¹²² All right. What I want to read to you is just this. 151 through—I won't read all of it but it's through 152 or 150 through 152 of the church age book. I just want you to see it. But what he's talking about—now, watch the scriptures the prophet gives.

And listen, now, to this...

¹²³ Just like you'd listen to me as I'd be preaching because this is what the prophet says about it.

See, how this works?

¹²⁴ He's talking about the thoughts of God now.

God always had His thoughts for Adam. Adam, as His thought, is yet unexpressed.

¹²⁵ In other words, hadn't come into being, see? He gives Psalms 139. If you want to read it in your Bible and follow along. Psalms 139:15-16. Now, I'll just show something. "We'll give you a little idea of this," Bro. Branham said. And I'll read you the scripture out of what he's got here if you want to follow along and read in your Bible.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

¹²⁶ He's talking about making man, now.

My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

¹²⁷ Now, he's talking about the creation of man and watch what he says about it.

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Thine eyes did see my substance, yet being unperfect;

129 Hadn't come in yet. See, Psalms 139:15-16. Listen, now.

...and in thy book

130 In other words, the Bible. See?

...and in thy book all my members were written,

131 David, Abraham, but now, watch the next wording.

...which in continuance were fashioned, when as yet there was none of them.

132 The Bible was written before the foundation of the world but look what he's saying.

...and in thy book...

133 In the Bible.

...where all my members were written, which in continuance were fashioned,

134 Adam, Seth, Enoch, Noah, Moses, Abraham, David, Isaac, Jacob; what? In continuance. You know what continuance is, don't you? One after another. God was going to put in His Bible about this seed (singular) and what of this day? He said, "In continuance was my members fashioned." Adam, Abel, Seth, coming down—the seed, the members of God, "my substance," the Word. As the Bible was written, the Word became alive through those men's lives that God had in His mind before the world ever began and in continuance did those members come.

135 And then when it come down, it come in to the New Testament—Peter, Paul, James, John, Matthew, Mark, Luke, Phillip and what? Then started the church ages. What? Ephesus, Smyrna, what on this side? Paul, Iranaeus, Martin, Columba, Luther, Wesley, and this our day. Is that what He's saying? "In continuance did my seed come," one after the other. The seed, Christ, one seed—you and I are the faith seed of Abraham tonight or we're lost. We're lost if we're not the faith seed of Abraham.

136 And the faith seed of Abraham, do you know what that is? That's a human being that can believe God. That's a human being that God has endowed him with the

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ability to believe God when the rest of the world can't believe. There's people out there in the world, right now tonight, that can't believe. They just can't believe God. But you and I, the Lord's blessed us with something. Watch Him now.

My substance was not hid from thee, when I was made in secret...

¹³⁷ See, God—nobody knows anything about God. It's only what God reveals to us. There's secret things about God that we won't catch in this world. Just being a God would be sense enough to let us know that we can't understand Him but we can understand what He wants us to.

¹³⁸ Then, when He put it in the Book, what did He put it then?

...and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect;

¹³⁹ In other words, not being written.

...and in thy book

¹⁴⁰ The Bible.

...all my members were written, which in continuance were fashioned, when as yet there was none of them.

¹⁴¹ That, as I said, was not written about Adam—listen, now—but it gives you the idea and knowledge that the thought was there in His mind and that thought was eternal and had to be expressed. So when Adam was formed of the dust of the earth and his spiritual being created by God, then Adam became God's thought expressed; part of the seed, see?

¹⁴² And those eternal thoughts were now manifested down through the centuries; Old Testament, New Testament; ages and all—watch Him, now. We find a Moses, a Jeremiah, a John the Baptist and each one of those were God's eternal thoughts expressed in its season. Then we come to Jesus, the Logos. He was the perfect and complete thought expressed and He became known as the Word. That is what He is and forever will be. Now, it says that He hath chosen us in Him—Jesus, in other words—before the foundation of the world. That means we were right there with Him in His mind and thoughts of God before the foundation of the world. That gives an eternal quality to the elect. You can't get away from that.

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¹⁴³ Then he starts talking about—he said, “Let me inject something right here to you.” Your natural birth is based upon election. Now, you tell me how come you turned out that, say, you’re momma was black-headed and your daddy was brown-headed, and you’re blonde-headed. Now, you tell me what worked that out. You tell me why a black-headed person—two black-headed people—can have a red-headed child.

¹⁴⁴ And then they check the lineage back somewhere and they found out that great-great-grandma or grandpa, somewhere back in there, was red-headed and they look just like him. And we call that hereditary—isn’t that what call it, “hereditary”? You think God don’t know all about this thing? You mean to tell me, Danny, that you married Joyce out of just chance one day? Now, don’t tell me that. God knew all about it before the world ever begun. He knew you’d be right here tonight. If He didn’t know that, He ain’t God. There is no such thing as God if you don’t know that.

¹⁴⁵ You mean, Lisa, do you think that you married Terrence just out of choice from where that you happen to pick up a name out a telephone book and went on to marry somebody? And then you wound up setting in a little old building here like this that you could have been in a great cathedral somewhere with a husband that made plenty of money and gave you all the things you want to do and let you lay and sleep? She ain’t lazy; you just like sleeping a bit more. I don’t blame her. I do too.

¹⁴⁶ But you see the point? Your natural birth is an election. Then you read on what the prophet says about it; that how certain germs attaches itself to certain eggs to where that you could come in to this world; how that in the breeding of cattle that you see there in the test tube little wiggling calves running around, just all in there, just millions of them running around and it’s not the first one that gets to the egg. It can be one way over at the back come all the way up and drop in to that egg. And there starts the little baby calf. The natural birth—our natural birth out here is a whole lot more of a mystery than the virgin birth of Jesus Christ. God just created one egg and one germ and just put it in the womb of Mary and that was it. But you think how *you* have to come to get here.

¹⁴⁷ My daddy was over 60 years old, my mother going to the change of life. The possibility of me getting here was almost zero. The natural birth—and Bro. Branham said it was necessary that those men standing there in John 6:49, said:

Your fathers did eat manna in the wilderness, and are dead.

¹⁴⁸ That’s the Scripture he used in that he’s talking about those men that come to Jesus and they said, “Our fathers ate manna in the wilderness. We’re the seed of Abraham.” He said, “Before Abraham was, I AM.” “We believe Moses. We’re

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Moses' disciples.” Jesus said one time—He said, “If you believed Moses, you'd believe Me because Moses spoke of me.” Every person in the Bible spoke of Jesus. And then you tell me how that you happen to come along here—that, one of these days, that you happen to fall in to a little old place like this to where you could come along and believe that a prophet of God had come in the last days and brought a message to a group of people and they can stand in the ridicule and the hatred and the mockery that goes with all of it to believe that they was—that God did love His people enough to send the Word. And you think it was just by accident?

¹⁴⁹ God knew before the world ever begun. That makes you part of the Word. That's what I'm talking about that makes you part of the seed. You can believe but the others can't. It ought to make you rejoice in your heart to see it; that you could believe and they can't. We have pity for them that can't believe but we can believe and they can't.

¹⁵⁰ But now, listen.

But to go on, these elect were not only the eternal thoughts of God which were to be expressed in flesh in their due season but these same elect were called by another name.

¹⁵¹ Now, listen. Romans 4:16.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed;

¹⁵² Singular. It doesn't say “seeds” there either. It says singular.

...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.

¹⁵³ I heard that scripture I was quoting one time. Abraham's the father of us all. All what? All the faith seed; not all natural man.

¹⁵⁴ Romans 9:7-13.

Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; For the children being not yet born, neither having done any good or evil...

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- ¹⁵⁵ Now, with two babies just fixing to be born from a mother that's got twins—going to have twins and before they're ever born, watch what God says about them.

...that the purpose of God according to election might stand, not of works, but of him that calleth;(see, of God, the seed) It was said unto her, The elder shall serve the younger.

- ¹⁵⁶ That's contrary to natural law in the Bible. The elder was to be the one that was—the younger ones had to serve the elder, you know, like the oldest son. But here it says, "The elder shall serve the younger."

As it is written, Jacob have I loved, but Esau have I hated.

- ¹⁵⁷ You mean God would write about two children before they're ever born? Two little babies, now, that's gooing and all and, you know, laying there in momma's arms, that it could be written about them before they were ever born that God would love one and hate the other? One of them was seed but the other one wasn't. One of them was God's Word. The other one was a natural baby. How did God know that? By His foreknowledge. He knew what everything would be.

- ¹⁵⁸ Now, watch. Galatians 3:16.

Now to Abraham...

- ¹⁵⁹ That's the scripture we just read.

...and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

- ¹⁶⁰ Galatians 3:29.

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

- ¹⁶¹ According to Romans 4:16, we find that God has given a sure promise to all of Abraham's seed. And Paul put himself and all believers under that designation because he says, "Abraham who's the father of us all." Then he goes on to not only narrow down his definition but, rather, to finalize it for in Galatians 3, he identified the seed (singular) with Jesus and counted the seed children as children of promise and promise as having to do with election or the choosing of God. And that is exactly what we have been saying. These who are the royal seed are the elect of God or the predestinated foreknown of God and were in the mind of God in His thoughts.

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¹⁶² Listen. In plain language, the true Bride of Christ was in the mind of God eternally. Back there where He wrote the Word before the world ever—the foundation of the world, He knew you'd be right here tonight and He could write His Word. And He could write there and say, "This one will receive the Word and come in. This one would be naturally married to this one and come to this—be the son of this man and woman; and they maybe won't believe but yet they'll come right down and here she'll be married to this man or he'll be married to this woman and they'll come right down and come right in and receive the Word. That's what He said in plain language. That's exactly what God said back there in plain language in the writing of His Word, wasn't it? "In continuous was my members fashioned."

¹⁶³ Listen.

Though not expressed until each came forth...

¹⁶⁴ See, not expressed; not made alive.

...in the designated decree season, as each member came forward, it became expressed and took His place in the body. Thus, the Bride is the literal spoken Word seed.

¹⁶⁵ Joyce, would you come?

¹⁶⁶ Now, just think about it. The seed (singular) that same thought brings us to the same place that we've been trying to come to by looking at the seals as the Old Testament being the Word alive; as the New Testament being the Word alive; as the church ages being the alive Word. Then we're not an addition to the Bible, are we? We are the Word that was spoken in Revelation 2 and 3 of the seven church ages made alive. We are the people that the ends of the earth have come upon and we are the seed of Abraham by faith. Can you believe it? We are the children of God and that makes us—now, Terrence, back there, he's my son. He's my seed. He's a reproduction of me because it was my seed. See?

¹⁶⁷ All right. Then we are sons and daughters of the living God because we're the seed of God. The Word is planted in our hearts and we believe it and the Holy Spirit comes and makes it alive. Then we're the children of God; sons and daughters of the living God. Then where are we tonight? Standing here, believing the Word.

¹⁶⁸ Let's stand together.

¹⁶⁹ Father, we've spoken about Thee. Now, may You come and speak back. Bless each one of us in that speaking. In Jesus' name.

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- ¹⁷⁰ Let's just sing a song. If anyone has a need, the altar's open.
- ¹⁷¹ Joyce, let's try Number 25 and just sing that. It's hard, sometimes, for me to lead a song of any kind. I'd like to sing Number 24, What a Day That Will Be, but I doubt I could ever find it. It ain't Joyce's playing; it's my leading. No problem with that. I just can't lead the song.
- ¹⁷² [Bro. Dale sings Near the Cross with the congregation.]
- ¹⁷³ There's where the seed was made possible, wasn't it? There's where all them Old Testament saints looked to Calvary. There's where all, now, look back to Calvary. That's where the Faith Seed of Abraham was, hanging on a cross, and then gave His life that you and I might live. That's what the new birth is; that we might live but that Christ might live in us is what He wants. The Seed. Believe the Word. Just believe the Word.
- ¹⁷⁴ Can you believe that there is a God? Can you children believe that there is a God and that one true and living God still lives today? Then thank God for being able to believe that. The Bible says, "They that hunger and thirst after righteousness shall be filled." You have a longing in your heart sometimes? You ever been to a place that you have a longing in your heart? That you wanted to find something? You weren't satisfied?
- ¹⁷⁵ Something was tugging at you. You didn't know what it was, see? And about that time, somebody says, "Hey, do you know Jesus?" That's what it is. Just believe that. It's not—I've never asked anyone to do anything to say they were a Christian but just believe the Word. Just believe what God says about you. The Bible said, "Believe in the Lord Jesus Christ and thou shalt be saved." You say, "Yeah, but, Bro. Dale, I've done that. I have to do this..." No. You don't have to do nothing. "I have to quit this. I have to quit that." No. I tried that. I told you about a year before. I tried that when I was Baptist. You can't get yourself saved that way. Just forget that and just say, "Lord Jesus, I'm a sinner and I want to be saved."
- ¹⁷⁶ That's all you can say. You can't say nothing else. Nothing good you can bring. You can't come up and say, "Well, I didn't do this so I believe, Lord, You'll save me." No. What about Paul killing people? Ain't none of you ever done that. Paul killing people; God saved him. David had a man killed to get his wife away from him. God saved him. Abraham lied and gave his wife away. How many of you women would stand for that; that your husband would just give you away? You know, Sarah never said a word about that. There's not a record in the Bible that Sarah ever said a word to Abraham about that. She just went on and done what Abraham said. The Bible says she called him, "Lord."

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- ¹⁷⁷ That's the seed of Abraham; loving somebody enough to forgive him. I'm sure Abraham told her, said, "I'm sorry, Sarah. You know I was fighting for my life." Sarah probably said, "Yeah, I know." But she loved him and that's the same love even that—see, that's just a Phileo. There's got to be an Agape for Jesus Christ.
- ¹⁷⁸ But I'll love Him tonight if He wants to catch me into heaven. If He never speaks to me again, if he never healed me and I die of some affliction, I'll still love Him. Can you love Him that way? If you can love Him that way, then there's love in your heart. Can you love your brothers and sisters that hate you? Can you? Can you call her name in prayer, said, "Lord, help her. I love her"? Then you know you've got love in your heart. If you can't do that, then the altar's open; if you need something else.
- ¹⁷⁹ The Bible says, "If I can't love my brother who I have seen, how can I love God that I have not seen?" Then we can love one another, can't we? You just remember to pray for me and I'll pray for you. Just pray one for another that the Lord would guide us. You pray for us this week while we're up at Bro. Woodby's because we'll need your prayers going and coming travelling on the highways and things.
- ¹⁸⁰ The last time I went up there, there was seven inches snow on the ground on parks and places going up through there. I hope there ain't nothing this time but you never know. If we had known the other day we'd have had about seven, eight inches of snow on the ground, if anybody told me we'd have this in the year, I'd say, No, I don't think so. But about that time, it just breaks loose. But, see, you just pray for me because Satan would like to keep me from going but those people up there are praying, saying, "Come." Bro. Woodby called me this afternoon. I said, "Bro. Woodby, I don't want to come." Bro. Hantus and his family is going to be up there next weekend, stay a few days with them.
- ¹⁸¹ And I told them there's too much on your wife to come in like that, you know, and us be there Wednesday and Thursday. He said, "Come Wednesday, Thursday and Friday and stay and just preach right on through until Saturday." I said, Nuh-uh. But now I am going to preach on Wednesday night and Thursday night, Lord willing, so you pray for us here. Pray the Lord be with us and guide us.
- ¹⁸² Anything to be said before we dismiss? If none...
- ¹⁸³ Father, thank You for Your Word, Your understanding. Guide each one of our hearts and our lives in You. Bless us as we dismiss from one another. Bless the people. Take care of them on the highways. Supply their necessary needs. Those that could not be here tonight, we pray that You would be with them. Comfort them, guide them. Those that are sick, Lord, specially Violet, we ask You that

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You reach down and touch her. Remove the hindrance from her that would cause her not to walk forth healed and made whole. We commit it all unto Thee, believing Thy Word that Jesus Chris is the same yesterday, today, and forever. Thank You for the promises. In Jesus' name.

¹⁸⁴ You're dismissed.

¹⁸⁵ [Bro. Dale sings Take the Name of Jesus with You with the congregation.]

[End of audio]