

Adoption #3

1 Brother Neville. . . Good morning, class. We're very happy to be back again to greet you again in that all-sufficient Name of the Lord Jesus. Trusting that you've had a great week of His praises and blessings. . .

Just coming in this morning, I met a little boy there and he gave me a little plaque of the guardian Angel watching over two little children. I didn't know that that was the Daulton—little Daulton boy.

3 And here a few weeks ago, or a few—about two weeks ago, there was a father, Christian father, asked for his teenage daughter that was not yet a Christian. While he was standing in the prayer line, and the Holy Spirit said to, "I—I give you your child." And here she is this morning, saved and baptized in the Name of the Lord Jesus, setting on the platform, just as the Holy Spirit said. And the other children are all setting around. I know the Daulton family's happy.

4 See the little lady there that they'd had prayer for the baby last Sunday, thought was going to die. I see it's still with us this morning, and we're so happy for that, sister. They thought it had muscular dystrophy, and it didn't have it. So we are very thankful.

5 See all of our good friends. I remember this man here coming to me in a special interview at—at Chautauqua one time, I believe it was. I had breakfast with you and your wife and children, I believe it, or you and your wife, or children, yes, too. Middletown, that—where we all. . . I forget that name, so I just call it Chautauqua. Yes, sir. Many of my good friends. . .

Brother Charlie Cox and Sister Nellie over here, who's been a second home to me, and nothing but it could be my own children. I go down there; it's where I spend most my time of relaxing's down there. He's the best squirrel hunter in Kentucky when I'm in Indiana. And so in the. . . And Charlie, I'm telling you I'm just longing, feeling awful much like I ought to catch a few of them crappies or striped bass before I start up in there. I just really feel like I could stand it lots.

7 Brother Parnell—Arnette, from South Carolina, and Brother . . . Well, just so many different ones here from different places, that come in this morning to visit with us.

You know, we don't have any regular membership here. We just have fellowship one with the other, while the Blood of Jesus Christ God's Son cleanses us from all unrighteousness.

9 Now, we are having a wonderful study, just glorious. And we are, at least I'm know I'm enjoying it, and I know all you are enjoying it too. I get started sometimes through the day to speak about it or read about it; I get about two verses; and I get started through the Scriptures, and the first thing you know, I've done been from Genesis to Revelations, still going.

And, you know, I'd like to take a time where we could—where we could get on the Book of—of Hebrews, and take just like . . . Well, when squirrel season comes in, like Septem—about Oct—August you know, and go on through until time to go overseas, just each night on the Book of Hebrews, or the Book of Exodus. How God, Exodus, bringing out His people out of Egypt, an exodus, very beautiful type of us now getting ready for our exodus. It's, oh, it's such a beautiful thing. The whole Scripture just ties together, and it's one big story.

11 Now, this morning we're—we're still in the book of . . . We was going to take the first three chapters of—of the Book of Ephesians, Paul's letter to the Ephesians at Ephesus, trying, positionally placing the church. And just before we approach it, could we just spare another moment or two for prayer, just before we do.

12 O Lord our God, we are coming into Thy Presence now, as unworthy as we are, yet we know that there is a Blood Sacrifice there waiting, cleansing us from all uncleanness, and presenting us before the Father, blameless, faultless. Not nothing that we could ever do to merit this, but because that Jesus has done this for us, we bow humbly to His Presence and His Name, asking that You'll send the Holy Spirit this morning in our midst. And as not being a theologian or knowing how to set Scripture in order, but just enthused and grateful to the feeling of the Holy Spirit as It moves through my being, may It bless all of us together as we read Thy

written Word, that It might become to us Life Eternal. Grant it, Father. We ask it in Jesus' Name and for Jesus' sake. Amen.

13 Now, I might say in here first, that if any time that I might say something that would be disagreeable, not setting just right, maybe absolutely wrong to your teachings, or something that you could not agree with, I'm trusting the Holy Spirit, that He'll make it so seasoned and so sweet until there'll no—be no offense at all (See?), that it'll—it'll be through love and fellowship, that that's what it's . . . It's meant that way.

And this all begin with a sermon last Sunday, I believe it was, last Sunday morning, as "The Rejected King." Has anybody got the tape yet? I think they've got them, and you can have them if you wish them, "The Rejected King."

15 Now, just a few days and we will be beginning at—up at the—the Middletown, Ohio. We want all that has their—their vacations stationed for that time to be sure to meet with us there, 'cause we're expecting a great time of fellowship at Middletown, Ohio. Doctor Sullivan is the chairman, I think, of the committee. And there'll be five nights of it; I'll be preaching as the—the—the guest speaker at the International Convention of the Interdenominational Church. And then—then after that, will be our own meeting from then on. We have got it staged till the twelfth, but under the understanding that we may go on through even another week after that, just depends on how the Holy Spirit leads. We all want to be led by the Spirit; just what the Spirit says do, then do it quickly.

16 And let's remember, while we're obeying the Spirit, one great lesson that we want to learn is never be hastily (See?), take your time, have faith. If we have asked God anything, remember, God answers prayer. He does it in His time, the way it's best, makes it work just right for us. And if that isn't so, then what are we doing here this morning? What—what are we claiming Christianity for? God . . . If this isn't the Word of God, then It isn't true, then we are found among people most miserable.

I'm so glad to join hearts with many here that know that This is the infallible Word of God. Then It . . . It is every Word the Truth, every Word of It, every phase of It. And with the

grace of God, as I've been privileged to view the land to which someday we shall travel . . .

18 Yesterday . . . People don't know what depressing times comes with this type of ministry. I got real depressed, and I said to the wife, "I wished I could just go on."

She said, "Why do you say that, Bill?"

I said, "I . . . Oh, here I have troubles and things."

And then seemed like the Holy Spirit said, "Are you trying to bypass them? Are you, are you trying to dodge them?" See?

"No," I said, "just let me stand right up in the face of all of it and face it out (See?), just . . ." See?

It's so much better. Honestly, truly, I say this by eyewitness, that just after this life is over, we enter a land that's beyond anything that anyone could think. And if there be any strangers here, I trust that you do not . . . I pray to God that you do not consider me a fanatic. I—I want, if anything, is to be honest and to tell the truth. And what good would it do me to tell something that was wrong, when there's so—there's so much that's here that's truth? We all . . . Why we have to tell anything wrong about it? See? It's—it's just truth.

22 And no wonder, I believe Paul was caught up into the third heaven and he saw things that it wasn't expedient for him to speak of. And one day he said, "Eye has not seen, ear has not heard, or has it either entered the heart of men, what God has for them in store that love Him."

Oh, it's just living . . . We're living in a dump pile down here (That's all.), just a rubbish heap full of—of smoldering smoke from filth of . . . Even if we are not contaminated with it ourselves, we are living in it, where the smoke is coming from smoking embers of sin. One of the most sickening things I can think of, is an old city dump a-burning. Was you ever near one? That horrible, contaminated smell of smoke coming up through all kinds of filth, and—and you get a breath of it, and it just turns you around.

24 I remember having to go down to New Albany, down on the—below Eighteenth Street, there where the old dump used to be, and I'd have to collect down in there and read meters. And I just dreaded the day when (That was route eighteen.)—when I had to take that down in there, because it was to smell that horrible smell. Yet, laying out on there was

bodies of rats and dogs and everything, you know, that was smoldering, and that old smoke coming up through it.

Now, yet, that is what this life is compared to, at its best: just a smoldering, sin just smells from everywhere, as it was, spiritually speaking. But oh, where the wind is blowing free, and everything is lovely, and peace, and joy, and Eternal Life, just across the river. . . But we're in a battle, so let's not just lay down and say, "Let's hurry up and get over there"; let's bring every one with us that we can bring. Let's. . .

26 And now, the purpose of these lessons is to anchor those that have already come across the land. The purpose of this study in this Book of Ephesians is to positionally place the church where it absolutely stands in Christ. It is a type of the Old Testament and the Book of Joshua, where Joshua 'lotted (Last Sunday we had it.)—where Joshua lotted the land to each man. And he done it by inspiration.

How Moses was—brought the people out of Egypt, the garlic, leek, out, and gave them a place to where God had promised four hundred years later—or four hundred years before, that He would bring them into a place, a goodly land flow with milk and honey. And Moses led the children of Israel right up to the land, but did not take them over.

And Jesus, to the spiritual, to the people that will. . . We been promised a Holy Spirit since the beginning; Jesus led us up to the promise. But the Holy Spirit came as Joshua to take over and lead, and direct, and to possess the land, or possess the church. We find out, basically, then that in our. . .

29 Now, here's where, maybe, people might think that I am rude and trying to disregard brethren. I am not. God be my Judge I am not. See? I'm only trying to point out something that is a truth. See? We have chosen leaders of men, instead of leading—leaders—leadings of the Holy Spirit. We have wanted men to allot out our part and to lead us, denominations like Methodist, Baptist, Presbyterian, Lutheran, Church of Christ, Pentecostal, and different denominations, to set an organization as an example, and we follow that. But we are. . .

Nowhere in the Bible are we to do such as that. There isn't one text of Scripture in all of God's Bible, where He ever organized a church, or where He ever spoke of an organization: not one place in the Bible, but always contrary

to it. He doesn't want us to be fashioned like the things of the world. He wants us peculiar, set aside.

I don't mean now to be "silly," as we call it. I mean to be a called-out people, oh, a blessed holy nation, living lives that's above reproach, acting, behaving ourselves just like He would, working in us, for we are His workmanship, created in Christ Jesus unto good works.

32 Now, Wednesday night, many of you wasn't here Wednesday night, but we got into the . . . I believe it's the 3rd verse, or the . . . No, it's the 5th verse, unto the adoption, or placing of the people, how that God trying to place His people. And when God places one, then, oh, all the whole church wants to be like that one, have the same kind of things, do the same thing. We are cut out different; we're made different; we are natured different; and we are positionally placed different, each one for a different work; maybe one for just a little kind of a work, another for a large work.

I believe it was David or one of the prophets; I forget now, said, "I would rather be a doormat at the house of the Lord, than to be—to dwell in the tents with the—the wicked."

34 Now, we're going to stop just a second on the adoption, the 5th verse, trying to get down as far as we possibly can on it. But now, remember the theme; it is altogether on placing. How many understands that? Let's hear you say it with one word. Placing [Congregation says, "Placing'!—Ed.] the Body ["the Body"—Ed.] of Jesus Christ ["of Jesus Christ"—Ed.] positionally ["positionally"—Ed.] in Christ ["in Christ"—Ed.] where the Holy Spirit ["where the Holy Spirit"—Ed.] is leading us ["is leading us"—Ed.]. There you are; now we got it. See? Positionally placing us, the Book of Ephesus is to do that.

35 And watch this master teacher, Paul. The first thing he does is knock out all the idea of falling away. Knock out all the idea of ever being a Christian today, and tomorrow, "I'm gone, and the next day God condemned me and the next day I'm back again." That's nonsense. Now, this is . . . This Book is not addressed to evangelistic teaching, evangelists' sermons. We don't. . . I don't touch this on the fields. I bring this to the church; for Paul addressed it to the saints, those that are called, and preserved, and are filled, and are set aside, and are in the Holy Spirit, already in Canaan's land. He's trying to tell them, the first thing, get it out of your mind that you're going

to get lost, and you're going to do this, and you're scared of this. Don't be scared of nothing, for he's trying to tell you where you're at, who you are, how you're standing.

36 Now, you might do things wrong, and every time you do anything wrong you are going to get paid for it. Yes, sir, you'll reap what you sow. But that has not one thing to do with your salvation. When you're borned of the Spirit of God, you got Eternal Life and can no more die than God can die. You're a part of God; you're a son of God.

I was borned a Branham. You might make me some other name, some other name, but won't make me one less; I'm still Branham. I was born Branham, always will be Branham. I'll . . . I may be so disfigured someday, drawed with arthritis, have a wreck and all tore up till I look an animal, but I'll still be Branham. Why? Branham blood's inside.

38 That's what you are. And as long as God has made you. . . Now, remember, I'm not talking to those outside of Christ. I'm talking to those that are in Christ. How do you get in Christ? "By one Spirit. . . (Capital S-p-i-r. . . which means) By one Holy Spirit we are all baptized into one Body. How are we, how do we get in? By water baptism? How disagreeable I am with you Baptists and you Church of Christ. Not by water baptism, by no means. I Corinthians 12, said, "By one Spirit (Holy Spirit) are we brought into that Body," and are just as safe as that Body's safe. God is—promised it.

39 How could God judge Him again, when He went to Calvary? Going up Golgotha, He was beaten, bruised; He could not heal; He could not even speak a word, hardly. 'Cause why? He had the sins of the world on Him, not because that He was a sinner, but He was made sin for me and for you. All the sins of the world from Adam until His coming, rest upon His shoulder. And God was not punishing His Son. He was punishing sin. See how horrible it was? He was making a propitiation. He was making a way of escape for all those that God, by His foreknowledge, knowed would come. We're going to get into that in a few minutes.

40 Now, then, when you were. . . By one Spirit we are baptized into that Body, one Body which is Christ, and we are safe forever.

Now, there's where it seems to strangely strike, especially the—the—the Arminian believers, that they are—have to do

something that to merit theirself, or some meritorial something. How can it be by two things at the same time? It's either by grace or by works, one. It can't be by the same thing, it's by two different things, it's got to be by the one. It...I...My...

42 I just can't see nothing else but the grace of God. That—that's my makeup. I always did believe in grace. I'm just grace all over; that's all. It isn't I—I... Even in my life when I was a boy, I couldn't see nothing, just grace, grace. They say, "I'll—I'll... You scratch my back and I'll scratch yours." Well, it's an awful expression. But I don't care whether you scratch mine or not; if yours needs scratching, I'll scratch you anyhow. See? Grace... Yes, sir. See, grace works by love. If you need it... Regardless if you never done nothing for me, I—I don't have one thing to do with you, if you need it I'll do it anyhow: Grace Because that you need it...

43 I needed saving. There was nothing could save me. There's nothing I could do about myself; I could no more save myself than nothing. But I needed saving, because I believed in a God. And God sent His Son, made in the likeness of sinful flesh, to suffer in my place. And I was saved, by grace alone was I saved; not one thing could I do, or you do, to save yourself. And those who He foreknew before the foundation of the world...

44 We been into it last Wednesday, we pictured God in His Elah, Elohim, and showed that He was self-existence. But inside of Him was Fatherhood, inside of Him was different merits, such as a Saviour, such as a Healer. That was all in God, and God was self-existence. But being that He was a Saviour, He was a Father. He didn't have an Angel; He didn't have nothing. There wasn't nothing but Himself. He was self-existence. Nothing else existed but God.

But being that He was God, then there must be something to worship Him, because He loved worship. And His Own Being created creatures to worship Him.

Now, temporarily, let's hit it again. Temporarily now, we won't go through the whole thing, but you'll get it on the tape. But then because that He was God, He made Angels, and Angels worshipped Him. Angels still worship Him. While the Angels that stand in the Presence of God have six sets of wings, six wings. They carry two over their face, two over

their feet, and fly with two in His Presence, crying day and night, "Holy, holy, holy, Lord God Almighty." That's what the Scripture says. They worshipped Him, now that created something to worship Him.

46 Then inside of Him was an attribute of Saviour. How could one of those creatures, when there was no sin or no thoughts of sin, how could one of them be lost? It couldn't be. So there had to be something made that could be lost, so that He could be a Saviour. Inside of Him was a Healer. Do you believe He's a Saviour? You believe He's a Healer? Well, what if there wasn't nothing to save or heal? See, there had to be something made that way.

So . . . Now, He never made it that way, but He put man on free moral agency, "If you take this you live, if you take that you die." And every man that comes into the world is still set with the same thing. God, by His foreknowledge, knew who would and who would not. If God being . . .

48 The question was asked yesterday by a theologian, to me, that's been attending the meetings or hearing the tape; said, "One question." He said, "Then is God omnipresent?" Then he said, "He can be everywhere?"

I said, "He is not omnipresent in the way that the word speaks omnipresent. He cannot be a Being and then be an omnipresent. If He's omnipresent, why would you pray for the Holy Spirit? If He's omnipresent, He fills every crack, corner, crevice, every cell, fiber, everything else there is." I said, "Why did He hunt for Moses if He's omnipresent at the end? Why did He run up and down the garden of Eden, crying, 'Adam, Adam, where art thou?' if He's omnipresent?"

He's omnipresent because He's omniscient. He knows everything because He's infinite, being infinite makes Him omnipresent. Being omnipresent then . . . Being infinite, then He sets in the heavens, He abides in a place because He is a Being.

51 But being infinite, then He knows all things, knowing every time a gnat bats its eye; knowed every bumblebee, where he goes into the comb to get his honey. He knows every sparrow that sets in the tree. He knows every thought that's in your mind, because He is infinite and omniscient. That is, He not only is He infinite, He's omniscient; He knows everything.

But He is a Being. God is a Being, and out of this Being begin to bring forth these.

52 And sin...I said the other night, "Sin is not a creation." There's nothing created but perfection. God created all things good. Sin is not a creation. Said, "Well, that's the very creation of sin." You've heard that. But that's an error, Sin...There's only one Creator; that's God. God could not create sin, because He's holy and there's nothing in Him to make it. Sin is perversion, not creation, but it's perversion. An adultery is the righteous act perverted. A lie is the truth told wrong. Any sin, any sin is righteousness perverted.

53 Therefore now, God sets. He's already manifested Himself, He's God. He's already manifested Himself as a Saviour: man was lost and He saved us. He's already manifested Himself as a Healer. Don't make any difference what people say He is; and He is, anyhow, just the same. He's a Healer; He's a Saviour; He's God; He's eternal. And He has a purpose and a... His purpose was in the beginning, to make creatures that would love Him and worship Him.

And He made creatures, and creatures fell. And then God, by His infinity, looked down through the stream of time and saw every man that would be saved. Every man, He knew it by fore—by foreknowledge. Therefore if He, by foreknowledge, knew who would be saved and who would not be saved, He could predestinate. The word's not such a bad word after all, is it? He could predestinate, because He knew who would and who would not. Therefore, in order to catch those who would, He had to make a—a propitiation for their sins.

Oh, if we can, we want to get to it, just—just a few verses below. He predestinated us to Eternal Life, knowing that those who would lay aside everything, and no matter how indifferent it would look towards the children of the world, it wouldn't mean one thing to them, because they were children of God.

55 And He called them, and He sent Jesus, that His Blood might be an atonement, Blood atonement, to make a propitiation, or a acceptions, or a cleansing, a cleansing process to constantly, not just one time at one revival, but ever living, making intercessions, that the Christian is kept clean day and night. There is the Blood of Jesus Christ that makes a—an acceptation on the cross there, up in the Presence of God,

that cleanses us constantly, day and night, from all sin. And we are safely tucked in. Tucked in how? By the Holy Spirit into the Body of the Lord Jesus and safe. “He that heareth My Words and believeth on Him that sent Me, has Everlasting Life and shall never come into the judgment, but has passed from death unto Life.” No more judgment, the Christian never goes to the judgment. Christ went for him. My Attorney stood in my place. He pleaded my case, that I was ignorant. He told the Father that I wasn’t worthy, that I was ignorant. But He loved me and He took my place, and pleaded my case; and today I’m free. Yes, sir. And He shed His Blood to offer there for our sins.

56 Remember last Wednesday night, no Christian . . . Christians sin, but a sinner cannot sin. A sinner doesn’t sin, because he’s a sinner. He’s just a sinner to begin with and that’s all. Here, take the—the back of this book; it’s black, how much of that is black? It’s all black. There’s just no white to it; it’s black. You say, “This much here.” No, it ain’t; it’s the whole thing’s black. It’s all black. That’s the way a sinner is. He’s just condemned to start with. Well, you say, “What about if he commits adultery? What if he ravishes some woman? What if he—what if he—he gambles? What if he shoots somebody?” That’s none of our business. That’s none of our business; we got laws down here to take care of that. We’re not reformers; we’re preachers of the Gospel. We don’t condemn him for what he done; we don’t condemn him for committing adultery. We condemn him because he’s a sinner. If he was a Christian, he wouldn’t do it. That’s right. If he’s been changed, he won’t do that. But because he is a sinner, that’s what makes him do that.

57 There’s where it knocks the—the props out from under legalists. Yes, sir. Brother, let me tell you, “It’s not by works, but by grace are we saved, and that by faith.” Yes, sir. Now, I won’t condemn legalist brethren; they’re my brothers. They’ll be there just the same as any of the rest of them will be there, ’cause God foreordained His church to be there. But just the thing, you—you keep the people so tore up; they don’t know what. “Today, well, maybe if I—I . . .” Just let them know; as long as they got the hunger of the world, they’re not there to begin with.

58 I don’t live true to my wife because I think she’d divorce me. I live true to my wife because I love her. It’s a

legal position that we have taken, that we love one another. First, before it could be there, it had to be a love. I love her. Although I believe if I done something wrong, she'd forgive me; still I wouldn't do it anyhow. I love her.

That's the way it is with Christ. If I—if I live. . . I'm fifty; if I live to be ninety or a hundred, have another fifty years to preach, and I never preach a time, go down and set on the river, I'm saved anyhow. God saved me by His grace, unmerited of anything I ever could do, did do, or anything else. I preach because I love Him, and I love His people. And I. . . That's the reason I know I've passed from death unto Life, because that I love them, and I go after them. No matter what kind of condition they're in; I go after them anyhow. Go get them anyhow, pull them anyhow. If ministers disagree and others disagree, and denominations disagree, that don't stop me. There's something. . . It didn't stop Him. He come right in the midst of unbelief, and it didn't stop Him; He moved right on anyhow. That's what we do: go out and get them, catch them anyhow. No matter, reach, grab, hold on with all your might. You don't know who they are. Save them. That's because of love. Not because that I have to, but because I love, because you love.

60 Say, "I ought to go make that right with that woman, but I'll you right now, I guess 'cause I go to church I ought to go make it right." No, you're the one ought to get right first. See, see? If you ain't got the love of God in your heart, something or another makes you know that you're wrong, then you go—then you go make it right with God. Then you'll make it right with your neighbor.

Jesus taught the same thing. He said, "If you come to an altar, and there's a—remember there's an ought against a neighbor or the brother, go make it right with him first."

62 Now. . . Now in the ages that has to come. We had Wednesday night, "the manifestations." We catch it again this morning, in "the manifestations of the sons of God," In other word, God is waiting. And then at the end time when we all stand before Him. . . Angels wasn't lost. They won't know how to enjoy the blessings as we do; they never was lost. But I know what I come from; I know the rock where I was hewed from, a sinner. You know where you was hewed from. Now, when we're found, then we can stand before God. Oh, what a day that will be.

63 Then adoption, placing. . . Now, God's goodness ought to work. And now if I can get this to you, then we'll start right on now the 5th verse, I want to read It.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to His Own good pleasure of his will,

It's God's pleasure to do His will: adopting, placing. Now, what's He doing? Placing His church. First, He's called His church, Methodist, Presbyterian, Lutheran, Baptists, calling them. Then what did He do? Sent forth the Holy Spirit and give them the baptism of the Holy Spirit.

65 I want you Pentecostal people to get this out of your heart. Pentecost is not a denomination. Pentecost is an experience. It's the Holy Ghost. It's not a organization. You couldn't organize the Holy Ghost. He won't stand for it. Now, you've got an organization that you call that, but the Holy Ghost moves right out and makes you set right where you're at, and just keeps on going. See, see? Pentecost is not an organization. Pentecost is an experience.

66 And then God gave His children new birth by the baptism of the Holy Spirit. They came right near It when they cleansed theirselves up through Nazarene, Pilgrim Holiness. Then come into the experience of Pentecost, of the baptism of the Holy Ghost, the restoration of the gifts. They went forth speaking with tongues and interpret tongues, and given gifts of healings and miracles; and signs and wonders begin to accompany them. Now, they're children; they're God's children. They're positionally in Christ; they become children by birth. And the new birth and the conversion Itself is the Holy Ghost.

You're not even converted till you get the Holy Ghost. That's what the Scripture said. Jesus told Peter. Ask anyone; read your Scripture. He was justified by believing on the Lord Jesus, become a follower, an apostle. Jesus gave him the keys to the Kingdom. And John 17:17, He sanctified and give them power, sent them out, cast out devils and things, sanctified them. "Sanctify them, Father, through Thy Truth. Thy Word is the Truth. I sanctify Myself because of them."

68 That's one of the sweetest words that I ever heard. "Father, I sanctify Myself for their sake." Do you know He had a right to have a home? He was a human. You know

right—He had a right to have a wife? He was a man. He had a right to all these things, but He said, “Father, I sanctify Myself for their sake. I sanctify Myself.”

69 I was talking to a little preacher yesterday: going to preach for him in a few nights up here on the highway. And I asked him about a certain thing, he said, “Yes, Brother Branham, but the most of my people doesn’t believe in that.”

I said, “Most all of them are legalists?”

“Yes.” Brother doesn’t believe that. But he said, “For their sake. . .” Oh, I wanted to hug his neck. “For their sake (See?), I sanctify myself for their sake.”

71 Oh, Jesus was training twelve men, that through those twelve men was to take the Gospel to the world. And He said, “For their sake I sanctify Myself.” Make yourself for your neighbor’s sake, for somebody else’s sake. “Don’t use your liberty for a cloak,” said Paul, “but sanctify yourself.” Behave yourself in the neighborhood, like a real Christian ought to. Let your communications be. . . If you meet your enemy, sanctify yourself for his sake, not knowing what you might do.

72 Now, placing the son. First thing after the son was in, he become a son, but then we find out his behavior is what set him to adoption, whether he behaved right or not.

And it’s the—the Pentecostal. . . Now, just let me show you that Pentecost is not a denomination. How many Baptists in here that was Baptist, that received the Holy Ghost, let’s see your hand. See? How many Methodists that’s in here that received the Holy Ghost, raise up your hand. How many Nazarenes in here received the Holy Ghost, raise up your hand. Presbyterian, receive the Holy Ghost (See?), Lutheran, other denominations that did not belong in the Pentecost at all, just belong to some denomination, receive the Holy Ghost, let’s see your hand. See? So then Pentecost is not a denomination; it’s an experience.

74 Now, God took you into the Body of Christ. Now, what does He do? After you have proved yourself, sanctified yourself with your good behavior, obedient to the Holy Spirit, no matter what the world said.

75 I—I’m going to rub this really hard (See?), because I don’t mean it to be rude. I—I. . . Please don’t—don’t—don’t really. See? Don’t really think that I’m—I’m mean. I—I don’t want to be. What worries me is to take people and preach to

them this God-sent Truth, and they'll turn right back around and just keep on doing the same thing, and say they got the Holy Ghost. That just nearly ruins you. See? What's the matter? They come right back to the same thing, just like the children of Israel, they wanted a king so this king could rule over them and make them act like the Amorites and the Amalekites and the Philistines.

76 Do you know, ladies, that it's wrong to wear slacks? Do you know that? Do you know it's wrong to cut the locks of your hair off? Do you know it's wrong, mister, for you to continue to smoke and act the way you do? Do you know It's wrong for you not to be the husband of your house, your wife get a little temper spell and kick you out the door, and you say, "Yes, bless your heart, honey, I'll come right back"? Do you know you . . . How can you be a tender at the house of God when you can't even control your own house? That's exactly right. Do you know, sister, that your husband is not only your husband, but he is your ruler? God said so. Because that the husband was not deceived, the woman was deceived. And you preachers will continue to make women pastors and preachers in your churches, knowing that the Word of God condemns it.

77 You'll continually use that name "Father, Son, and the Holy Ghost" to baptize, when there's not one speck of Scripture for it in the Bible. I want a archbishop or somebody else to show me where anybody in the Bible was ever baptized in the name of "Father, Son, Holy Ghost." I want somebody to show me anybody that was ever baptized any way besides the Name of Jesus. But John's wasn't baptized. . . They were baptized believing that He was coming, but they didn't know who He was. But as soon as they recognized that, they had to come to be rebaptized again in the Name of Jesus Christ. I want somebody to . . . I—I've asked the Assemblies of God, the other preachers, the Baptist, Presbyterian, and everything, they won't—they won't talk about it. I want to see the Scripture.

And then I'm a fanatic huh? then I'm crazy, out of my mind, I'm a madman, just because I'm trying to tell you the Truth? Now, that's—that's honest, brothers. If a man is sold out for God, you sold out lock, stock, and barrel. You—you—you—you're—you're set aside; you're—you're a different creature.

79 Many are called, few are chosen. Yes, many people are called, you get a calling in your heart, “Yes, I believe God loves me. I believe He does it.”

But, brother, that, you’re going to be as far lost as the rest of them, because they’ll come there that day, even saying, “Lord, I’ve cast out devils in Your Name. I’ve done everything else in Your Name. I’ve had healing services. I’ve preached the Gospel. I’ve cast out devils.”

And Jesus say, “Get away from here, I don’t even know you, hypocrites. It’s he that doeth the will of My Father.” Why can’t people see it? Now, I know that rubs us. And I don’t—I don’t mean it to hurt. I don’t mean it to be that way. But, brother, I—I. . .

82 Looks to me like we’re at—we’re at the end time, and God is adopting, setting positionally in church, in the Body of Christ, His. . . Now, there’s not going to be too many He put in there. I’m going to tell you that to begin with. Well, you say, “Oh, well, is there going to be such a great number?” But He’s had six thousand years to pull them out of too. Remember, the resurrection comes, and we’re caught up with them. Just a few of them. . . See? You search out your salvation quickly. Look yourself over and see what’s gone wrong. See? See just—just what’s the matter. I know that’s—that’s hard, but, brother, it’s the truth. It’s God’s truth. Adoption. . .

83 We should be so on fire for God; we should be going day and night. Nothing should be able to stop us, and we should be so sweet, and so pleasant, and so kind, so Christ-like in our lives. It takes every day’s life. Jesus said, “Consider the lily of the field, how it grows, toil and spin; yet I say unto you that Solomon in all of his glory is not arrayed like one.” Solomon had robes that was arrayed with glorious silk and needle work and things, but that—that didn’t—that wasn’t what He was talking about. In order for a lily to grow, it has to toil both day and night. What do you want to come up back here on the little end of the line for? If the righteous be scarcely saved, where will the sinner (That’s the unbeliever.) and the ungodly, the man that hears the Word and refuses to walk in It? Now, what are we going to do? See? Now, that. . .

84 They—this is my—this is our church. We got maybe four or five strangers among us. But this is the church. I’m teaching you. This goes on tapes. I want people that listen to

tapes to remember, this is to my church. Out amongst the people out yonder, I try to be gentlemen enough to tell them to—to kind of stay along where could baby along in their little bitty skimmed milk ideas. But when it comes to really laying the truth down, let's lay it down.

85 Adoption, placing positionally. . . Where they at? Show me where they're at? God calling His children aside by manifestation, they don't have to say one word about it; you see something's happened. Positionally placing His son, getting him into order just exactly with the same things. And he—he's just as in much authority; his word's just as good as an Archangel: better. The son was adopted, put on a high place, set out there, changed his robes, changed his colors. The father had a ceremony, said, "This is my son; from henceforth he's governor. He's the ruler. He's over all my heritage. All that I got belongs to him." That's right.

86 Then we could go back to the same, Elah, Elah, Elohim, Elohim (See?), where He's self-existent. And then come back through Jehovah Who made something; He gave man dominion over the earth. What are we waiting for? The manifestations. The earth is groaning. Let's get down to it and read it. All right

*. . . predestinated. . . to the adoption of children
by. . . himself, according to His good pleasure of his
will,*

*To the praise—to the praise of the glory of his
grace, . . .*

What is His grace? Back before, when He wasn't a Father. His grace, His love, made Himself a child, that we might be predestinated unto the adoption of children, to the praise of His grace. See?

*. . . wherein he has made us acceptable by
the—the . . . (the Person) . . . beloved, which is Christ.*

Made us accepted how? By Him. How we get into Him? By one Spirit, all baptized into Him. Listen.

*In whom we have redemption, we have redemption
through (the) his blood, the forgiveness of. . . (s-i-n-
s. . .)*

88 How can you preach predestination of God, foreordaining and setting, unless there's a sin atonement

somewhere? Why is it each day you make a mistake, each day you do wrong? But if you're borned again, man or woman, as soon as you make the mistake, God knows you're sorry for it. You can stand in the Presence of—of President Roosevelt or anybody else and say, "I'm wrong; God forgive me for this thing." Why? And there's where the Blood atonement. . .

You notice that s-i-n-s. A sinner is a sinner; he does not commit sins. But the church commits sin, does wrong, gets a wrong thought, wrong impression, makes scruples, wobbles like a little child walking, trying to learn how to walk. He just don't know how to walk good yet, 'cause he's a little boy. But we have a hand that reaches down if we—gets us and steadies us, and say, "Make this step this a-way, son." He doesn't pick us up and spank us because we made a mistake; He doesn't beat us to death because we're trying to walk. He loves us like we love our children.

90 A real, real daddy wouldn't whip his child when he's trying to walk, if he falls down on the floor. Reach right down with a big strong hand and pick him up, take both hands ahold of him, say, "This is the way you do it, son. Walk like this."

That's the way God does His church: reaches down and gets him in His arm, picks him up, and say, "Walk like this, son. Here, don't—don't—don't say it like that; talk it like this. Now, I don't care what the church says, what this says, what that says, you say it like this. . . ? . . ." Like this, this is It. "My Word preaches it, you stay right with It, walk with It. Stay right with It. Don't care what everybody else says, stay right with It. Walk like This. This is the way you make your steps."

92 Our sins; an atonement, love for our sins, or we'd never have a chance. How we could just anchor on them Words.

. . . according to the riches of his grace;

*Wherein he—he has abounded. . . (What is "abound"?)
Oh, my). . . Wherein He has abounded, . . . (great heaps
of it). . . he has abounded towards us in all wisdom
and prudence; . . .*

"Prudence, all the wisdom He has abounded towards us with all wisdom, not worldly. The wisdom of the world is foolish to Him, and the wisdom of God is foolish to the world. Just like day and night, one can't agree with the other one. But when the sun begins to rise and daytime comes, night

scatters from place to place. And when the Light of the Gospel begins to come in, all the things of the world just begins to fade out and what does it do? He abounds the Sunlight upon His children, walking in the Spirit, led of the Spirit of God, abounding in His grace with all prudence, and wisdom, understanding, and shrewdness to know how to walk. You see it's wrong; then be careful what you do, how you . . . If it's wrong, be careful even how you approach it. Prudence . . . Be real close, real sure that you know how to approach it: wise as a serpent, harmless as a dove. That's what Jesus said.

95 Oh, these are nuggets, friends. We could just stay on day after day. Aren't they wonderful? Prudence, wisdom, He's abounded towards us: poured out, not give us a spoonful, but took a big scoop shovel and just kept throwing it like that: abounded towards us, wisdom with prudence of His grace. Oh, amazing grace! how sweet the sound. Now . . .

Wherein he has abounded towards us in all wisdom . . . prudence;

Having made known to us the mystery of his will, . . .

Who's He talking to? Denominations? Please, my brethren, don't think I'm downing your denomination; I'm not. I'm trying to tell you it was a wrong thing to start with. Jesus said, "Go, preach the Gospel." We went and made denominations. That's the reason we haven't got it. We're walking after the wisdom of men. If Calvin could rise . . .

97 Why, I stood not long ago by the grave of great man, a great reformer. And I thought what a great man he was. He was. Well, it . . . I won't . . . It was John Wesley. And I thought, if John Wesley could rise from this grave today and see the condition of his church, he'd be ashamed of his name. John Wesley was a godly man, a firebrand snatched, as he called it. John Wesley was a holy man who believed in God and walked step by step after Him. But after John died, they said, "We'll make a church to John so we'll have a church, and we'll call it the Methodist church because of his method of sanctification being the second work of grace."

Then they made a church, and today them church men deny everything that John Wesley stood for. John Wesley preached Divine healing. John Wesley believed in the baptism of the Spirit. John Wesley believed in all the restoration of the

gifts. John Wesley, Martin Luther, many of those great men spoke in tongues and interpreted. And today you would speak in tongues in a Methodist church or a Lutheran church, they'd kick you out the door. What's the matter? Right in the time where we ought to be placing sons, what is the matter? They have adopted something else, because they don't know the mystery of God. And they'll never know It through a seminary.

99 Let me just read something to you. Is it all right? All right. Let us turn over now; I got something wrote down here. Let's find out how Paul . . . Now, here—here's the teacher of this message. Let's go to Acts 9:5, just a minute. [Blank spot on tape—Ed.] Let me know when I'm out . . . ? . . .

And Saul, yet breathing out threatenings . . . (Oh, that little hook-nosed, high-tempered, mean Jew,) . . . slaughtering against the disciples of the Lord, went to the high priest,

And desired of him letters to Damascus to the synagogue, that if he found any . . .

"I'll go look them up. If I can just find them, boy, what I'll do to them (See?) if I can just find them." But he was predestinated.

101 How do you know that old bootlegger down here is not predestinated to life? How do you know that old streetwalker that you won't even speak to, how do you know that a little handshake and invite her to church wouldn't make a saint of God out of her yonder in the glory with . . . How do you know she's not? That's what we don't know. But that's our duty. Like a fisherman throwed a net into the sea and pulled out, he brought frogs, fish, lizards, water spiders, and everything else; but some of them was fish. He didn't know; he just cast the net. That's what we do. Watch Paul.

. . . desiring letters to Damascus to the synagogues, that if he found any in this way, whether they were men or women, he might bind them and bring them to Jerusalem. (Brother, he was really rough.)

And as he journeyed, he came near Damascus: and suddenly there shined around him . . .

There came a priest up the road, Doctor F. F. Jones, and said to him, "You need a—a seminary experience now, son, and I believe God could use you"? Wouldn't that be a horrible looking Scripture to read it like that? Now, that's just as much

sense . . . I ain't saying that for a joke. That speaks, that's just as much sense as what we get out of it today. "You know, your mother was a good woman; I believe you'd make a good preacher."

101 Watch what happened.

And—and as he journeyed, he came near Damascus: and suddenly there shined around him about, a light . . . (Whew, starts off supernatural) . . . a light from heaven.

And he fell to the earth, and he heard a voice saying . . . Saul, Saul, why persecutest thou Me?

And he said, Who art thou, Lord? And the Lord said unto him, I am Jesus whom thou persecutest: and it's hard for thee to kick against the pricks.

And he trembled and was astonished and said, Lord, what will thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou should do.

103 *And the men journeyed with him, and went on . . .*

And they found a man, Ananias, down there saw a vision, all supernatural. And old Saul, that old mean guy . . . This Ananias saw a vision, he looked in his house. He was a prophet, in his house praying, and he saw a vision. He . . . The Lord spoke to him and said, "There's a man coming down the road over yonder; he's just as blind as a bat, and his name is Saul; he's Saul of Tarsus."

He said, "Lord, I've heard great things. Don't send me; I'm a little man. Don't send me after him."

He said, "But, behold, on his road down, I showed him a vision. I appeared to him in the Pillar of Fire. I struck him just as blind as he can be. And I had to blind him and tear him up before I could make anything out of him. See, I had to tear all of his theology. You know, he was—he was—he was a great fellow in one of those churches up there. He had all kinds of degrees; he didn't have to polish up on anything. But He said, "What I had to do is take it all out of him."

106 That was the thing. It wasn't get more into him, but take it out of him. I think that's what's the matter with a lot of

our clergymen today, that take out of them where God can put in them the Holy Spirit. Take out . . . There he said he . . .

And he said, "Lord, but this—this—this man's a terrible man."

He said, "But, behold, he prayeth. Now, you'll go down through a certain street and you'll come to a fountain. You pass that fountain on the left, and you go down. There'll be a white house, go up, knock on the door. He's just laying there in the hall; that's as far as they ever got him. Lay your hands upon him; take him down to the river of Damascus; and baptize him in the Name of Jesus. 'Cause I tell you what I'm going to do, he's going to have to suffer many things for Me, for he is My messenger to the Gentiles." Amen.

109 "Well now, wait a minute, Lord! Now, what school should I advise?" I'll tell you what let's do, let's read Galatians and find out, just the next—next chapter right back. Let's find Galatians 1 and begin at the 10th verse, and let's find out what school Paul went to, what seminary, and whose hands was laid on him, and oh, all that took place. Galatians the 1st chapter, to save time, let's begin about his conversion, the 10th verse.

For do I now persuade men, or God? or do I seek to please men? for if I seek yet to please men, I be not the servant of Christ.

Oh, my, my, my. May I just say a little something be—a—before this here: Galatians 1, get the 8th chapter. How many knows that Paul was the one that made them people be baptized over again in Jesus' Name: Acts 19? Sure did. Let's take just a little above here, the 8th—8th verse.

Though we, or an angel from heaven, preach any other Gospel to you than that which we have preached unto you, let him be accursed. . . ? . . .

Where'd you get this Gospel, Paul? The 9th verse.

We said before, so say I now again, If any man preach any other Gospel to you than that which you have heard. . . received, let him be accursed.

If he's an archangel, if he's a bishop, if he's a general overseer, if he's Doctor So-and-so, whoever he is, if he doesn't preach the water baptism in the Name of Jesus Christ, the baptism of the Holy Ghost, doesn't preach the restoration of the gifts, the coming of Christ, all these things, let him be

accused. If he tries to take any of this Word here and say it was for another day and place it over on some new fandangled idea that we learned off of some seminary, let him be accused.

113 Let's read on, see how Paul got it, see how—what I'm trying to say to—to you this morning.

For do I now persuade men, or God? or do I seek to please men? for if I just pleased men, then I not be the servant of Christ.

How can I expect anything, how can a man that loves God, and a preacher, especially, expect to do anything but be hated by men? Men will hate you. Well, they said. . . Jesus said, "If they call Me, the Master of the house. . . I'm the Master, the greatest of all of you. I'm the One can perform more miracles and do more with the Holy Spirit than all of you, 'cause I got the whole Fullness in Me. And if they called Me Beelzebub, how much more are they going to call you?" But said, "Don't take no thought what you'll be saying, for it'll not be you that speaks; it'll be the Father that dwells in you, do the speaking at that time. Just stay right with the Word." And He. . . When He got through writing the Book, He said, "Any man that'll take one Word out of this Book or add one word to It, the same will be taken out of the Book of Life, for him." God help us to stay right with It.

115 Now, the next verse, let me read now, read quickly now.

But I certify. . . (That's take you to judgment.) . . . I certify you, brethren, that the Gospel which was preached of me is not after man. . . ("Now, I'm neither Methodist, Baptist, Presbyterian, or Pentecostal.) . . . it was not after man.

Neither. . . For I neither received it of man, neither was I taught it, . . .

"I never received it from man, no seminary, no doctor, no divinity, no school of education. I never received it that way. I never taught it that way. I never found it that way. it never come to me that way." How did it come then, Paul?

. . . taught it, but by the revelation of Jesus Christ.

“When Christ revealed Himself to me, that He was the Son of God, when that Pillar of Fire fell upon me that day, I said, ‘Who are You, Lord?’ He said, ‘I’m Jesus.’”

118 Now, look. I’m going to show you what—what happened to him. Now, right now if a fellow had experience, they’d want to give him ten years to learn Greek, and ten more years to learn something else, and by that time he’s gone. Look . . .

. . . neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

For ye have heard of my conversations in times past in the Jewish religion, . . .

“I was a big doctor, boy. I had it.” He was taught under Gamaliel, the highest teacher that they had in the land. How many knows that Gamaliel was one of the great—greatest teachers? Yes, sir. “My Jewish religion, boy, I had it down; I knowed all how to say the Apostles’ Creed and all those things. You see? I knowed how to say all the morning prayers and to bless the people.” See?

. . . how that beyond measure then I persecuted the church of God, and wasted it: (How that I tried to stop that bunch of holy-rollers. See, see?)

And I profited in the Jewish religion . . .

“I was a great man. Boy, I really . . . I profited; I showed them I could smash them down, ’cause I killed Stephen and a whole lot of other things I done. See how I done.” How that beyond measure he persecuted.

121. . . I profited in the Jewish religion above many my equals in my own nation, being more exceedingly zealous of the tradition of their fathers.

Now, remember, not the Word of God, “the tradition of the fathers,” tradition of the church, in other words. “I guess I was a Methodist to the core; I was a Baptist to the core; I was a Pentecostal to the core.” Oh, you are? I want to be God to the core. Yes, that’s it. See? See? All right.

. . . traditions of my fathers.

But when it pleased God, . . . (Oh, oh, Paul, here you come.) . . . who separated me from my mother’s womb . . . (Who even brought me to this world), . . . and called me by his grace, to reveal his Son in me, . . .

How is that? “The Holy Spirit in me. . . It pleased God to take me, Who separated from my womb, and give me the Son (which is the Holy Ghost in the form of the Spirit) in me, to reveal Himself in me.” Oh, my. Whew. I—I—I believe I want to shout just a little.

123 Look, let me tell you, brother. When it pleased God. . . Oh, hallelujah. When it pleased God. . . A drunkard father, a mother. . . God bless you, mom, I’m not saying nothing against you. But a mother that knowed no more about God than a rabbit knowed of snowshoes. And a father that laid drunk on the streets. And with not even shoes to go to school, and long hair down my neck, and everybody hated me because I was a Kentuckian over here in Indiana. And how, oh, how it was just a stinking sight. But it pleased God. Amen. It pleased God, Who separated me from the womb of my mother, that He might reveal His Son in me, by making a minister of the Word, that would stay right straight with It, that would show visions and signs and wonders and miracles. And, oh, my. . .

124 See what He was talking about? It pleased God to do that. How? Listen close. “To re. . .” Take the 16th verse now.

To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with the church:

“I never went to any bishop and asked him what I ought to do. I never went to any flesh and blood, any organizations, or anything else. I never had anything to do with them. I never conferred with flesh and blood. Neither went I up to Jerusalem to all the great holy priests, and the holy fathers, and all those, and said, ‘Now, you know, I had a vision; what must I do about it? I saw the blessed Lord Jesus in a vision.’ They’d said, ‘Get out of here, you. . . What’s. . . You holy-roller. Well, what’s happened to you?’ No, I had all their degrees to start with.” Had. . .

126 And Paul said over here; I can show you in the Scripture, that he said he had to forget everything that he ever learned, and count it as nothing, that he might know Christ. Oh.

Neither went I up to Jerusalem to them which were apostles before me; but I went to Arabia, and turned again unto Damascus.

And after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

And as we read on, we find out that he and the apostle Peter never seen one another in life, never knowed one another, never seen one another, but when they come together they were preaching the same Gospel. God's got a school. Yeah.

128 Here was Peter, stood up on the day of Pentecost, said, "Repent, every one of you, be baptized in the Name of Jesus Christ, for the remission of your sins, you shall receive the gift of the Holy Ghost."

Philip said, "Oh, how glorious this is. I got to do something too. Down to . . . I got a call down to Samaria. Went down there and got to testify in the street. First thing, a sick person come up, laid hands on him, and begin jumping and leaping, said, 'Glory to God, here we are.' Started to having a big meeting." He said, "You all need the Holy Ghost." He said, "What you got to do, you've got to be baptized in Jesus' Name." So he took them, every one, out there and baptized them all in Jesus' Name. Said, "Come on, Peter, lay your hands on them now." And they got the Holy Ghost. Peter, up at the house of Cornelius, the same way.

130 Paul had never even seen him or heard nothing about him. But he passed through the upper coasts of Ephesus, and he finds certain disciples. He found a Baptist preacher; he was: Apollos, a converted lawyer, smart, brilliant, taking the Old Testament and proving by it that Jesus was the Son of God. Yes, sir. He was a smart man. And they were shouting, they were having joy. The Bible said so. Read the 18th and 19th chapter of Acts and see if that's not right. They were having joy; they were dancing in the Spirit, running all around, you know. Paul said, "But have you received the Holy Ghost since you believed?"

131 And to you Baptist brethren that tries to poke that down the people's throat, and said the original Greek said, "Did you receive the Holy Ghost since, or when you believed?" I challenge you to bring me the Greek. I've got the original Greek in my own possession. I have also the Aramaic, and the Hebrew also. Each one of them says, "Have you received the Holy Ghost since you believed?"

By faith are you saved; that's your faith in God. The Blood keeps you clean from sin, because it makes a sacrifice. The Blood doesn't save you; the Blood keeps you clean. How do you say—saved? By faith are you saved, and that by God's foreknowledge, calling you. You are saved, and the Blood makes an atonement, constantly keeping you clean. And then by one Spirit you're baptized into the Holy Ghost, into the fellowship of the believers, and into the fellowship of the Holy Spirit, to be led by the Spirit, doing signs, wonders.

133 Wait, coming on, waiting for something, just a little bit we get it, hope we do anyhow. I told you to call me at this time, wasn't it? Just happened to be I looked at it. Just—just—just a word or two more, just—just—just a little bit more.

134 How long is this salvation lasting, how long? What kind of salvation is it? From church to church? From . . . Let's turn to Hebrews 9:11, just a minute, just—just to look just see how long, just for a few minutes. Turn over to the Book of Hebrews and let's just find out just how long this salvation is lasting. See what kind of a salvation it is. Let's read now Hebrews 9:11.

But Christ becoming a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, . . . (Now, this is the same teacher, Paul. See?) . . . not of the building, of this building;

Neither by the blood of goats or calves, but by his own blood he has entered in once . . . (How many times? Once) . . . unto the holy place, having obtained . . . (salvation for a week, salvation to the next revival? What kind?) . . . eternal redemption for us.

135 What's the word "eternal" mean? In Christ, after I have believed . . . No man can call Jesus "Christ," only by the Holy Ghost. Therefore there's three classes of people: unbelievers, make-believers, and believers. But them ones who have believed unto Eternal Life, has entered into the courts.

Take the old tabernacle, what was the first thing they did? Entered into the courts, the Gentile. The next was the brazen altar where they washed the sacrifice at the golden laver. The next was the killing of the sacrifice, and the sprinkling of the

blood upon the altar. Then once a year Aaron anointed (Oh, with what?) with the Rose of Sharon perfume, with precious oil that had perfume in it, they poured it on his head; it went plumb down to the hems of his skirt. Watch how this man had to go in behind them curtain, once a year, packing before him the blood for the mercy seat. And he took his rod in one year and forgot it. When they went back after it, it'd done budded out and blossomed. An old stick that he'd packed maybe for forty years in the wilderness, laid in that holy place . . . Watch, when they took out a blood of the covenant, the blood, he was anointed. And he had garments on that had little jingle bells in them, a pomegranate and a bell. And that man had to walk in such a way, that every time when he moved his leg, and moved like this, and made his step, they played "Holy, holy, holy, unto the Lord. Holy, holy, holy, unto the Lord. Holy, holy, holy, unto the Lord." Oh, my.

137 What am I talking about? Hear It, Branham Tabernacle. You've had your chance. When a man once is anointed with the Holy Ghost, to be adopted into the family of God, to be positionally placed by the Father, and set into a service out here, into his purpose of life, or what God has called him for, his walk must be holy, holy, holy unto the Lord. Holy, holy, holy . . ."

"Oh, you must turn aside to this and be . . ." Holy, holy, holy unto the Lord. "Oh, you must believe all that the elder said, this."

But holy, holy, holy unto the Lord. Let His Word be first; let It be everything that there is, and settled in your heart. Your walk must be in the Word. "Holy, holy, holy unto the Lord."

"Oh, if you'll just come over here, I'll tell you what we do; we'll organize, put you in our organization; you'll be a great man."

"Holy, holy, holy unto the Lord. Holy, holy, holy unto the Lord," moving on. Don't make any difference what anybody says.

"Withcall these tapes. Do this, do this, do that, do that, the other."

"Holy, holy, holy unto the Lord." You've got your eyes set towards Calvary, and there's nothing going to stop you. The very walk of your life; you're walking down the King's

Highway, anointed with the precious anointing Oil, moving into the holiest of holies. Whew. Amen. All right.

143 Paul said he didn't get this from man. Now, what does he say, back to Galatians, our lesson. "Having made known to us the mystery of His will." What is His will? "Made known the mysteries of His will. . ." You that's taking down, the 9th verse. I'm going to hurry right quick and get this out, 'cause we're running late.

Oh, every Word is such a...?...Oh, each Word is a nugget. You can just take It and just keep polishing It. You can dig. I can. . . You can take one of them Words out of there, take it over to Genesis and polish it, take it over to Exodus and polish it again, you can take it over to Leviticus and polish it again, and, time you get over to Revelations, it's every bit Jesus. Amen. You can just polish it as much as you want to; it'll be Jesus when you hit—when you hit Revelations. For He said, "I am He that Was, Which Is, and Shall Come. I am the Root and Offspring of David, the Morning Star. I'm Alpha, Omega." That's A and Z in the Greek alphabet. "I am from A to Z. I AM. I'm All-in-all." That's right. "I'm He that was alive and was dead, and is alive forevermore. I have the keys of death and hell." Oh, my. Every nugget you pick up here and start polishing it, it'll polish right into Jesus.

145 Now, just a little later and then we'll—we'll—we'll—we'll, we'll stop. Yeah. What are we waiting for, then? What's you here in the meeting for? What's the purpose of it? What's the world groaning for? What's the atomic bomb hanging yonder for, what's the molecules and the atoms? And, oh, what's it all about?

Turn to Romans the 8th, just a minute. What's it waiting for? What's all this a-waiting for? What's the time? Romans the 8th chapter, and let's begin and read about the, oh, I'd say the eight. Let's start along about the nine—or the 19th verse, and just—just read right here for making it, making it real sweet. That's right. I know where you're getting to there. All right. Romans the 8th chapter, I believe I'm right now. Yes, sir. The 8th chapter, and let's begin here about the 18th verse. Let's just begin at the 14th verse.

For as many as are led by the Spirit of God, they are . . . sons of God. (That's right.)

For ye have not received the spirit of bondage again to fear; . . .

147 “Oh, wonder if I can just hold out. Oooh, if I can just hold out now.” Hold out nothing. It isn’t whether I held out; it’s whether He held out. I’m in Him now. See?

Well, you say, “Well, if I’m in Him. . . .” Now, you—you Presbyterians say, “Aw, we always believed that.” But your life proves that you’re not, unless you walk the kind of life that He walked, you believe the same Gospel He preached.

You say, “Oh. . . .” Baptists say, “Sure, I believe in eternal security.” And go out here and smoke cigars, and run to dances, and women cut their hair, paint their faces, and act like I-don’t-know-what? Your fruits proves that you don’t believe It.

When I say, “Do you believe in Divine healing?”

“Oh, our Doctor Jones said it was so; that was in the days back.”

Why you hypocrite, what’s the matter with you? You poor deluded child, you’re so far off the Gospel till it’s a pity. You’ve been sidetracked on some muddy road on some burning dump. Don’t you see here what He said? That every spirit that confesses that Jesus is not come in the flesh right now, is of the wrong spirit. The Bible said Jesus Christ is the same yesterday, today, and forever. What He said then, He is now; He’s for always that way. Just listen.

151 For ye haven’t received the spirit of bondage again to fear; but ye have received the Spirit of a . . . [Congregation says “adoption”—Ed.]

Now, after you’re adopted, all right, after you’re adopted, you’re placed; then you understand, after the ceremony’s said and you’ve been put into the Body correctly. You’re a son, sure, a daughter; when you’re borned again you’re. . . . That—that’s your birth. But now you’re positionally placed.

We’ve not received the spirit of fear. . . ; but we have received the Spirit—we have received the Spirit of adoption, whereby we cry, Abba, Father. (Which means, “my God.” All right.)

The Spirit itself bears witness with our spirit, that we’re—we’re children of God:

How does it do it? You say, “Glory to God. Hallelujah. It don’t bother me; I’m a child of God,” and go out and do the things you do? The Spirit of God will do the works of God.

Jesus said, “He that believeth on Me, the works that I do shall he do also.” See, see?

154 If—if—if—if this vine comes forth and it produced a bunch of grapes, and the next one comes forth and produced a bunch of pumpkins, there’s something wrong. See? It’s a drafted church, it’s a drafted vine, it’s a grafted person. And if a person by some denomination, belongs to a denomination and call themselves a Christian, and don’t have the Holy Ghost and have the power of God, and—and all these things . . .

155 Now, if you go out here and act like a bunch of these that . . .? . . . just ’cause you spoke in tongues. I seen devils speak with tongues. Yes, sir. I’ve seen them dance in the Spirit and shout and froth at the mouth, and everything else, and all that. I’ve seen that. I’m a . . .? . . . I ain’t talking about that. I’m talking about the Spirit of God.

The Spirit itself bears witness with our spirit, that we are . . . children of God:

And if then children, heirs; heirs of God, . . . joint-heirs with Christ; if so . . . that we suffer with him, that we may . . . also glorified together.

For I reckon that the suffering . . . (Just listen to this. Oh, if this isn’t beautiful.) For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us. (In us.)

For the earnest expectations of the creature . . . (You got here, got a little—got a little word there, a little marginal reading, “creation” is right, in Greek.) . . . expectations of the creation, the creation is waiting for the manifestations of the sons of God.

158 What’s everything waiting on? What’s the whole creation waiting for? The manifestations of the sons of God. It’s waiting for the church to become into its position. Who was the son of God, when Adam, where was His domain? The earth. He—he had domain on earth. Is that right? He wasn’t Elah, Elah, Elohim then; He was Jehovah. See? That is, “I am God, and I’ve made some lesser ones under Me. And I’ve give

them a dominion. And in their domain, the dominion under them is the earth." Man had dominion over the earth. And all the whole creation is waiting for the sons of God to be manifested. Oh.

We're watching for the coming of that glad
millennium day,
When our blessed Lord shall come and catch
His waiting Bride away;
Oh, the earth is groaning, crying for that day
of sweet release
When our Saviour shall come back to earth
again.

159 Is that right? Waiting, God trying to place His church in position to manifest Himself, getting one that He can work through like this, say, "There's My Spirit flowing freely. There It is. That, that, I—I—I can work here." Get another one over here and place him, "I can place him." Adoption, placing, manifesting, take him out here and put a ceremony on him, visit him with an Angel, tell him something. Now, if he's told the truth. . . Now, if he's just making up something, it won't work. No, no, that—that won't work, we've had a lot of that. But I mean—but I mean manifestations of sons of God, when God manifests Himself and He sends him out. And then he goes forth, and what he says is truth. What he does is the truth. What he does, he manifests Christ. How you judge him? By the way he stays with the Word, right with the Word. See, that's how you know all men, is by the way he stays with the Word. "If they speak not according to the Word, there's no Life in them," says the Bible. See? Leave them away.

160 Now, let's read, then we—well have to stop, 'cause our time's getting away. All right, in the 10th verse, or 9th verse, rather.

Having made known to us the mystery of his will . . . (to adopt us), . . . according to his good pleasure which he has purposed in himself:

He purposed this Himself before the foundation of the world. How many understands it? See?

That in the dispensation . . . (Oh, my, here we come again. See? Oh, let—let's just pass it. See?) . . . dispensation of the fulness of time . . .

163 You believe in dispensations? Bible said so, “In the dispensation of the fulness of time . . .” What is the fulness of time? There’s been a dispensation of, well, there was a dispensation of the Mosaic law. There was a dispensation of—of—of John the Baptist. There was a dispensation of Christ. There’s a dispensation of church organization. There’s dispensation of the outpouring of the Holy Spirit. Now’s the dispensation of adoption, what the world’s waiting, groaning. “And when the fulness of time comes, when the dispensation of the fulness of time . . .” What is that fulness of time? When the dead rises, when sickness ceases, when—when all the earth ceases to groan. “The fulness of the dispensation of time . . .” Watch this.

When in the dispensation of the fulness of times he might gather together in one all things in Christ, . . .

Aren’t you glad? How is He going to do it? Gather together all things in Who? [Congregation says, “Christ”—Ed.] How do you get in Christ? [“By one Spirit”—Ed.] By one Spirit we’re all baptized into [“One Body”—Ed.] one Body. And that Body is Who’s Body? [“Christ’s”—Ed.] Already judged, He took our judgment. Then what are we? “When I see the [“Blood”—Ed.] Blood, I’ll pass over you.” Every time He looks at the Body, there It is setting there, bloody. I’m in there by how? The Holy Ghost. He passes over. Oh, my.

And when the fulness of the dispensation of time, that he might gather together . . . all things in Christ, both which are in heaven . . .

165 Now, if you want to talk about a Name, we’ll just start on it right now for a while. All the family in heaven is named what? [Congregation says “Jesus Christ.”—Ed.] All the family in earth is named what? [“Jesus Christ”—Ed.]

There’s some fine women in here, fine . . . ? . . . real lady, ladies. There’s one Mrs. Branham, Mrs. William Branham; she’s my wife. She goes home with me. See, the rest of you goes with your husband.

There’s one great living church of the living God; she bears His Name; She’s filled with His Spirit. That’s right. I don’t say . . .

168 I don’t condemn the good works, I don’t condemn their hospitals and good things they do. I think that’s wonderful, and God’s blessings to poor, suffering humanity. I don’t

condemn all these other things they're doing: fine, that's just right. And their great organizations and millions of dollars, I'd sure had rather see that than bootleg joints on the corner any time. I certainly honor them as ministers standing in the pulpit.

But when it comes to the gathering together at the end of the dispensation, it'll be waiting for the manifestations of the sons of God in that dispensation, that He might gather all together, all that has been brought into Christ. What is Christ? How many—how do we get into Him? I Corinthians 12, “By one Spirit we are all baptized into one Body, which is the Body of Christ, and made partakers of every gift and every good thing that He's got.” Is that right? And the whole earth is groaning, crying, waiting for the manifestations that when Christ and His church will unite together.

That . . . dispensation of the fulness of time . . . gather together in one . . . in all Christ, both which are in heaven, and in earth; and even in him: . . . earth; even in him:

In whom . . . we have obtained an inheritance, . . .

170 Oh, Brother Neville, forgive me for taking this time. I just . . . That word “inheritance.” Oh, God. I know you . . . It's my kinsman Brother. I don't . . . I hope I'm not crazy. I—I—just . . . I don't think I am. But, oh, my. A what? “An inheritance.” We have obtained an inheritance. Somebody has to leave you something. God, before the foundation of the world, left you something: A name written on the Book, that when the Lamb would be slain you'd be recognized with It. Oh, let's save that for tonight. Let's just read on just a little bit. My, my. How we ever going to get to the 3rd verse tonight? So . . . ? . . . We ain't even got four or five verses out of this. Now, we're fixing to close though. I'll just have to read it and let it go.

171 In whom also we have obtained an inheritance, being . . .

What? How do we get this heri—inheritance? How did we get it? Because we walked upright? How do we get this inheritance? Because we were predestinated. Whew. My Arminian brothers, I know that's awfully hard. I don't aim to hurt, but it just does me so good to know that it . . . You—you—you got it; you got it, brother, all right. You

just don't see it. You got it just the same. See? You're all right (See?); you're all right. See? But you—you can. . . Oh, but it's so good to look at it. Just like what Brother Neville said about the arcade that time, "Get you a stepladder and go around and see what you got." Yes, sir. That's what; this is what. God's Holy Spirit is our Stepladder to tell us what we got. See?

172 See, an inheritance. Oh, my. Being. . . What kind of an inheritance?

. . . being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

When He was. . . Before He was a Papa, before He was God, before He was a Saviour, before He was a Healer, before all of this, He predestinated, put the Lamb's Name on the Book, looked down through by His foreknowledge and seen your name, put it on there too. What is it? And after while we come in the world, born of sinful parents; we walk around on the world, you know. First thing you know, like that little hook-nosed Jew, Paul, you know, and—and he was carrying out, and the first thing, Something said, "Here, here, here, here, here."

You say, "Oh, Abba, Father." Here we begin to come. See? Predestinated us to our inheritance in Him, which was predestinated to us; we—we inherited it before the foundation of the world. See? Oh. For His Own purpose to work out His Own good will (That's exactly.) to be a God and Saviour.

175 In whom ye also trusted, after that you heard the word of the truth, . . .

And Who is the Truth? Jesus is the Truth, the Truth of the Gospel. Now, what Gospel? There's only one Gospel. Galatians 1 said, "Though an Angel preach any other Gospel, let him be accursed." This is the Gospel, the Gospel of your salvation, not another; there is not another—not—not another Name given under heaven whereby you must be saved." But in the Name of what? [Congregation says, "The Lord Jesus Christ"—Ed.] Oh, me.

. . . in whom. . . after that you believed, you were sealed. . .

Oh, "After you believed.." How can we just run over that, brethren? Let's just leave it for tonight, what do you say? Oh, my. I—I just can't go any—any farther than that. Let's leave it

for tonight. I just can't leave that word "sealed," how you get in that. See?

177 Inheritance by predestination. I inherited something. What inheritance? There had to be somebody leave me an inheritance. Why, you say, "Jesus left you an inheritance." Beg your pardon? Jesus never left me an inheritance; Jesus never left you an inheritance; He only came down and paid for your inheritance, brought you to your inheritance. But your name was put on the Lamb's Book of Life before the foundation of the world. God give you your inheritance. Your inheritance was first. Jesus only come. . . A lot. . . Here's the way they try to make it, "God said, 'Well, there's a lot of people lost; I don't want them. . . be saved, so I'll send Jesus down and perhaps maybe He'll. . . somebody feel sorry, and know what I've done and—and get saved.'" Oh, mercy. I wouldn't run my office like that, even as poor as I do run it sometimes then. I wouldn't do it like that. How about God?

178 God, by His foreknowledge, seen exactly who would be saved and who wouldn't be saved. He sent Jesus to save those that He had already chosen. Didn't Paul say five verses behind this, that He chose us in Him before there even was a world? That's our inheritance. God chose us, and let Jesus come and pay the price. The what? His shedding of His Blood, that no sin would be accounted to us. Nothing you do. But if you. . .

"He that sins wilfully after receiving the knowledge of the Truth, there's no more sacrifice."

Now, and there's where you'll rise up again, say, "How about that, Brother Branham?"

But just remember (See?), "who have received the knowledge of the Truth." They never received the Truth; they just received the knowledge of It. See? It's impossible for those who are once enlightened and made partakers of Holy Ghost, tasted the power of the good Word. Like them borderline believers back there. So many's wrote me letters on that.

182 Those borderline believers walked right up there, Joshua and Caleb went right over there. Why? Now, we're going to call that the Holy Ghost, the land out there. Here they are back here. It's up here, say this is the Holy Ghost, and they're back out there. You see? There's where the promise is, is there. Well, they say, "Send out ten spies, one out of each tribe, so that all of us tribes can know what our inheritance is,

where we'll be placed over there, where we'll be placed, so I'm going to send out some spies."

They all got over there, "Oh, my. Well, we'll be called holy-rollers! . . . ? . . . No, no, no, I—I we couldn't do that." See?

Joshua and Caleb said, "I'll see what it looks like." So they come over here and looked over on the . . . ? . . . My, they reached up there and cut off a big cluster of was their grapes and come back down. Said, "Boy, she's fine," said, "Oh, just fine. Here it is; just taste some of them, they're really good."

"Oh, that's good, but, oh, look at those big . . . Oh, we couldn't do it. Stand against all them big denominations, all those big things? Oh, it's too bad; we can't do it. No, sir . . . ? . . . No, sir." And they begin to say, "Oh, let's go back to the fleshpots of Egypt. We might as well have stayed down there. We can't do it; this road's too straight. We . . . Oh, we can't do this; we can't do that."

186 Old Caleb said, "Stand still, all of you."

Joshua said, "Shut up, every one of you. Let me say something."

"Oh, alas, alas, alas, we can't do it. Oh, we couldn't. . . Well, if I had to quit my card party, Brother Branham. If I have to let my hair grow out like some old woman, I just don't know what I'd do. If I have to take my little shorts off, I—I—I'd have to quit, you know. And if I'd to give up my cigars, if I have to do this . . ." You poor deliberate example . . . Yes. "Just can't do it."

Joshua said, "Oh, it's good. Hallelujah. We can take it." What was it? They were looking at the big cities that were walled up. And Joshua and Caleb was looking at a promise God made. Stay with the Word no matter who you are. Stay with the Word.

189 For Peter said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for remission of sins, for the promise is unto you (what promised land), and to your children, and to them that's far off, even as many as the Lord our God shall call."

Don't let this hurt, closing, please don't. See? There you Pilgrim Holiness and Nazarenes, you come right into sanctification, walked right up here to the spot to where you even could see the grapes, and then turned and went back. See

what's happened? That's what's the matter; you never walked over into the land. Show me one Nazarene or Pilgrim Holiness, or any of them on the grounds today, having great healing campaigns and signs and wonders done. Show me one. You've settled down with Egypt, went back to the garlic pots. You stopped at Kadesh-barnea. That's right.

191 Watch, let me give you a spot in Hebrews the 6th chapter. "For it is impossible for those which were once enlightened (You know better. If you don't, you know it now. See?), and was made partakers, and tasted the heavenly gifts. . . ."

Tasted. . . See? People go to church, and set around there, and say, "You know, they—they could be right. That—that—that could be right. Could be, just the same, but I tell you, boy, it takes a lot of faith to do that."

"Taste the heavenly gifts, and has counted the Blood of the covenant an unholy thing, which you was sanctified. . . ."

Like a preacher, his mother sends him away. He says, "I got a calling to be a servant of the Lord."

"All right. The first thing I have to do is wash over a board, honey; I'm going to send you away to some school." The worst thing she ever done. That's right. They'll take all out of him that God trying to put in him.

196 Then. . . Now, watch. "For if we sin wilfully, wilfully sin after we have received the knowledge of the truth (the knowledge: see it in the Scripture and know that the Bible says He's the same yesterday, today, and forever.). See that it—it's the knowledge of the Truth. . . . To see it, we turn away, and count the Blood of the covenant. . . ."

A man say, "Oh, yes, I believe in—in God." All right, you make the first step.

"Sure, I believe in sanctification." All right, you're on the borderline, right up here ready to receive the Holy Ghost. But you look over and say, "Aw, I—I don't know about that. If I'd have to act like, you know. . . . Huh—uh. I don't know. You know what they call them people? Uh-huh, I don't know whether I could do that or not. No, I believe I'll just go on and join. . . .? . . ." See?

And you know what happens? He said, "It's impossible for them to ever enter in." They have sinned away their day of

grace. The Bible said so. I know that's rough, but the Bible said, "Have tasted the heavenly gifts, and counted the Blood of the covenant wherewith. . ."

200 They say, "I believe in sanctification, a good, clean, holy life."

Sure, but you, when you seen the baptism of the Holy Ghost, and the baptism and all these other things in the Bible, and you have done what? You've counted the Blood of the covenant wherewith you were sanctified, an unholy thing. What in the world brought you up there, man? What caught you, and what kept you from being a lowdown sinner? What took sin out of your life, and smoking, and drinking, and women and things out of your life, that shouldn't been there? What did that? The Blood of the covenant. Then you come up close enough to taste the grapes in the other land, and ashamed of the Gospel, afraid of your denomination? God have mercy. Yes, sir, "Counted the Blood of the covenant an unholy thing, and done despite to the works of grace. It's impossible for him to ever enter into the land."

202 What happened? I ask you. Now, I'm a typologist, and any man that knows the Bible is a typologist. Did one of those men ever hit that promised land? Not one of them. Who done it? Who went over there? Those who went first, come back, and said, "We can take it. We can have the Holy Ghost 'cause God said so."

"Peter said on the day of Pentecost, if I'd repent and be baptized in the Name of Jesus Christ, I should receive the Holy Ghost, the promise is to me. I'm willing to do it. Mine, the promise is mine." You get it? Now, the promise is mine. I receive it; it's mine. Sure it is. They was the only ones.

"Oh," you say, "but, Brother Branham, in the resurrection. . ." They won't be there. "Oh, they won't?" No, sir. Jesus said.

204 They said, "And You're making Yourself as great as Moses, and You said You was—You saw Abraham." And he said, "And—and—and Abraham's been dead. Why, you're not—you're not over fifty years old, and you said you saw Abraham?"

He said, "Before Abraham was, I AM." Oh, my. The "I AM," ever-present, eternal God, not yesterday, not tomorrow,

“I AM” (See?), the ever-present God, the Elohim, “I AM.” Then they took up; they was going to kill Him then.

He said, “Well, our fathers eat manna in the wilderness. For forty years God rained bread right down out of heaven and fed them. They went to church and they were good church members for forty years. My old mama died right in the church,” and everything like that. “My fathers eat manna in the wilderness for forty years.”

And Jesus said, “And they’re every one dead.” “Dead” means the “eternal separation,” “They’re every one dead. But I say unto you, that I’m the Bread of Life that come from God out of heaven. A man eats this Bread of the Spirit, he’s got Eternal Life, and he can’t perish. And I’ll raise him up in the last day.” Oh, brother, isn’t He wonderful?

Isn’t He wonderful, wonderful, wonderful?

Isn’t Jesus our Lord wonderful?

Eyes have seen, ears have heard, what’s
recorded in God’s Word;

Isn’t Jesus our Lord wonderful?

208 Is that right? We see His discerning Spirit going through our midst. We see Him performing miracles and signs and wonders. We hear It written right out of the Word here, and see It confirmed right out there. Oh, my.

Eyes have seen, ears have heard,

What’s recorded in God’s Word;

Isn’t Jesus my Lord wonderful?

209 In another two minutes, or three, there’ll be a water baptismal service rendered here. And now, those who are going to be baptized, let the women go over here, and the men over on this side. And now, the men to my left, over here on this side. And the women over here. There’ll be sisters in there with clothes ready. And if any man or any woman here this morning, that’s convinced that you believe in the Word of God, and you believe that God keeps His promise, that if a man will thoroughly repent of all his sin. . . Now, the Blood hasn’t done a thing yet. No, it’s just your faith in God. And God’s calling, just [Brother Branham illustrates, “whoosh, whoosh, whoosh”—Ed.] calling you That’s what’s doing it now. [“whoosh, whoosh”—Ed.] “I’ve never been baptized.” [“whoosh, whoosh”—Ed.] “Well, well, if I can just start and do

different.” [“whoosh”—Ed.] That’s—that’s the thing: start, then—then you be different after you make your start. See? You got to turn around, get started. See? You say, “Well, I—I—I never seen it just like that.”

210 Well, brother dear, I want you to show me one Scripture where any man . . . I’ve offered this for thirty-one years of ministry around the world before bishops and so forth, where one person, one person was ever baptized any other way than but in the Name of Jesus Christ. And everyone that wasn’t baptized in Jesus’ Name, had to come and be baptized over again in the Name.

God only had one Name, and His Name is Jesus. That was His Son; He took the Name of His Son. God . . . Now, Jesus, the body was a man. We know that. That was the Son of God that was overshadowed. Now, we do not believe in—in a oneness type, the people that says God’s like your finger. We believe there’s three attribute—attributes of God, three attributes of God, God manifested in. But there’s one God. See? That’s right. We do not believe . . . We believe in the—in a . . .

Let me make it like this, we believe that God lived in three offices. He had an office on earth one time.

212 Now, you women go to this side, and you men go to this side, that’s getting ready. And they’re getting ready for baptismal service now.

213 And now, God had three offices. One of them was called the Fatherhood, or the Father dispensation; the other one was called the Sonship; and the other one was called Holy Ghost. Now, today, what—what dispensation is Father working in today? [Congregation says “Holy Ghost”—Ed.] Holy Ghost. What was He in the days that went by? Jesus. What was He in the days before that? [“Father”—Ed.] But there was just one God. Is that right? He’s Father, Son, and Holy Ghost, those three, those three offices of one God: One God.

But now, Father is not a name, is that right? I want to ask you. Now, I give you Matthew 28:19, where Jesus said, “Go ye therefore, teach all nations, baptize them in the Name (N-a-m-e)—Name of the Father . . .”

215 I want us to see how well you know your Scripture. Tell me when I get off the line. And He said unto the them, “Go ye into all the world, preach the Gospel to every creature.

He that believeth and is baptized shall be saved. He that believeth not shall be damned. These signs shall follow them that believe; In My Name they shall cast out devils (Is that all true?), speak with new tongues, take up serpents." Now, I'm going to quote to you in Matthew . . .

Now, and listen. I ask any historian. Now, this is on tape; this goes to all the world. I ask any historian to come to me and bring me any text of Scripture, any text of—or not Scripture, any text of Scripture or any history, any verse of history that ever showed that any Protestant, that anybody ever baptized in the name of "Father, Son, Holy Ghost" until the Catholic church ordained it in the Nicene Council. Now, that's on tape; it goes across the world, thirty-seven different languages they're translated in. I'll pay your way across the ocean. That's right. "Father Son, and Holy Ghost" is a false, bogus Catholic dogma, and not a Christian baptism. That's right. Luther brought it from the Catholic church with catechism; Wesley adopted and come on. But this is the day of the manifestation of the sons of God, when the mysteries that been hid since the foundation of the world is to be made known. This is the hour. Sure.

217 Remember, there was never a person in the Bible ever baptized in the name of "Father, Son, Holy Ghost." For three hundred years after the death of the last apostle, there was no one ever baptized in name of Father, Son, Holy Ghost. They had. . . I've read both "Pre-Nicene Fathers," "The Nicene Council," and from there they've organized what they called the "Christian universal church" and made an organization out of it, and forced all people to it, which was the Catholic church. The very word "catholic" means "universal," a universal Christian church, worldwide, one church to cover the world in it's Christianity. They forced people to it. In there they adopted, they've taken down Venus and put up Mary. They've taken down Paul—or Jupiter, and put up Paul. It's still pagan. That's right. The Catholic church come out of there, and after five hundred years. . .

218 They got a play going on in Louisville now, "Ben Hur." They had the "Ten Commandments" not long ago. I wish they'd ever take one of, if they could, of the fifteen hundred years of dark ages. I wish they'd put that on: (see?) Fifteen hundred years of pagan persecution, when they forced everybody and killed them, murdered them, strung them up.

Put an ox on one and an ox on the other hand, and make them either kiss the crucifix or start one this way or that way. I've put my hand, right in Switzerland, behind the posts where they stood there and cut their tongues out and called them witches and everything else. That's exactly right. Right.

219 And that same spirit exists today. It's just the law that holds it down. Wait till it gets its freedom. The Bible said so. Just wait till it shows its colors, it gets a chance to. You might vote it in pretty soon, for all I know. See? It will; it'll come. There's no way of keeping it out. It's got to come. That's right. It's got to come; it's coming. So when it does, you just watch. But, brother, you want to know this one thing; I know Who I have believed. Amen. Marching right on. See? That's it.

220 There's a time when the—when the writer, when I told the writer of the Lamsa—Lamsa—Lamsa Bible, when he looked and seen that ancient sign of God, just exactly that exactly, three little dots in it, I said, "What's those?"

He said, "That's God in three attributes."

I said, "Such as Father, Son, and Holy Ghost?"

He looked at me; he said, "Do you believe that?"

And I said, "Yes, sir."

He said, "I seen that discernment the other night; I thought you was a prophet of the Lord." Said, "God bless your heart." Put his arm around me, said, "Now, I know it is." He said, "These American people don't even know what . . ." Said, "They don't even know nothing." Said, "They're trying to take an ea—eastern Book and make a western Book out of It. They don't even know their Bible. He said, "There's no other Name given under heaven, no other Name, for everybody was ever baptized other than in the Name of Jesus Christ. There's no such a thing as three persons in one God." And if that isn't Brother Lamsa, Doctor Lamsa, the translator of the Lamsa Bible, which is a bosom friend to Eisenhower and all the great diplomats of the world, and everything else, threw his arms around me, said, "Someday they'll shoot you for that." But said, "Remember, all those people die for a cause."

222 I'd like to be like when old Peter was setting in the prison. There was a little old boy in there; and he was all nervous. And he said, "Oh, what's the matter?"

Said, "You know you're going to be executed?"

Peter said, "Yep."

He said, "Well, you're fixing to die today."

He said, "Yep."

He said, "Well, they're—they're. . . Aren't you afraid?"

He said, "Nope."

He said, "You must be one of them they call the Christians."

He said, "Yep."

Said, "What happened?"

And he told him, he set down and told him the story. And as it went on, come down, he said, "And I could've been free this morning. I could've went and joined some of their denominations and just lived on. See? I could've been free. But I started out the gate of the city, and I seen One coming, walking in. I knowed Who He was. I said, 'Lord, where You going?' He said, 'I'm going back to be crucified again.'" Said, "I come right on back." Just then they said, 'Whose name is Simon Peter?'" Said, "Here I am!"