
SPIRITUAL ADOPTION



Thank you, Brother Neville. Good morning, friends. So happy to be here this morning, and to have this introduction from the pastor. That was very fine. Oh, you know, speaking of the horses, you know, putting the bridle on them, they knew the work was coming. Well, it's, I'm just glad the Lord makes us a work horse, so we can work, yet. So, we're never, never too tired to do something for the Lord, if it falls our lot to do it. Although, being very tired today. I just had an awful time of it, in the last few days.

² Going to California, I had to go by chair-car. And, I tell you, talk about bumpty-bumpty! All the way out there, fifty-three hours to get there, and got there at two o'clock in the morning. At five, I had to get up and go and preach a radio service. Then, the Christian Business Men, I had to preach again for their international gathering. And then that afternoon, I preached at some big Baptist tabernacle, and then the . . . that night. And then just kept on, speaking every few hours, till we finally ended up Monday night at the Angelus Temple. And then caught a train at eleven, and was sixty-four hours getting home. So you can imagine, getting in, day before yesterday, and just . . .

³ And, yesterday, my wife registered fifty-some odd calls, to come pray for the people. Yesterday morning, alone, see, fifty-some odd calls. Course, all them wasn't local. They were—they were national calls, but just, "Would, could you come to Florida? Could you come over *here*? This is Louisville." They . . . How you going to pick, out of them fifty-three now, just for one morning? So, you can imagine.

⁴ So, yesterday afternoon, I come to see, among some of our dear beloved friends, just what a devil sickness is. A young man that I used to know years ago, was a very picture of health, athletical-looking young man. And he is now about my age, and he would pass for ninety. And he is laying, dying at Henryville. A friend of my good brother here, Brother Neville, was Kermit Spurgeon; his father, a Gospel preacher, and a school teacher, and a mighty fine man.

⁵ I walked into the home after Brother Neville had told me the boy was dying, and we had the grand privilege of leading him to the Lord Jesus, yesterday, for the salvation of his soul. And his wife and I have agreed together and prayed sincerely for him, after a cancer has eaten him up; from two hundred and something pounds, down to, I doubt him weighing sixty. So, we're believing and holding on, that God will heal him. That, we don't know what will take place. But, one thing we know, that he has passed from death unto Life. And I imagine what his

poor old blind daddy thought when that message come to him, after all the years of praying for him, and after all. "Bring up a child in the way it should go," see. And I know he had the right example before him.

⁶ Moving from there, down into New Albany, to a Mrs. Slaughter that lived out here, and doctors had give her till six o'clock, to live. So, it was very, very pathetic, in the waiting on. And different place.

⁷ A young fellow used to live next door to me there, he just walking around, normal boy, working for the Bell Telephone Company, about twenty-something years old. Got. . . A father of three or four little children. His little girl fell the other day and broke her arm. He begin to get a numb feeling in his hand; it paralyzed him. They don't even know what's wrong with him. He's laying out there, and there he is.

⁸ Just one thing after the other, and sickness on every hand. I'm so glad there's a way out. I'm so glad that we don't have to stay here forever, too, aren't you? What would we do if I had to live in this pesthouse forever? I'm so glad that there's an open door. And that's all that the earth is, is just a pesthouse. It's. . . Just as soon as you think we're running all right, then here comes something else along, and, yet, here comes something else. But, I'm so glad that there's a way out; so happy that the Lord Jesus has come and made a way for us, a way of escape.

⁹ So, this morning, my dear beloved Sister Cox was telling me that someone was coming, as we asked the local people to come to be prayed for, and maybe couldn't stay but just a few minutes. And then maybe I'd pray for them before I had the service, and, then, if they had to get back.

¹⁰ And I thought, then, for the rest of them that wanted to stay, I'd make my message kind of short, this morning, being hoarse, and—and having to go right immediately now to another meeting. And so I. . . And Chicago meeting begins next Saturday.

¹¹ And, then, I think that the hour has arrived that this part of the country ought to receive a great visitation, on the coming of our noble brother, Billy Graham, to Louisville, this coming week. He begins the same time, Louisville, I begin in Chicago. So, I'll be back, though, I—I want to meet him, personally, while he's here. And some friends is going to introduce me to him. And I've been right in the same city, overseas, and many different places, but just, so, we didn't get to meet each other.

¹² And I—I sincerely ask this church, and this group of people gathered here this morning, to take this meeting upon their heart, there in Louisville.

13 I want to say this, just in the way. Did you know that eighty-seven percent of all alcoholic beverages comes from Louisville, Kentucky, that's—that's drank in the United States? Eighty-seven. Do you know, about ninety percent of all the tobacco and stuff comes out of Louisville, Kentucky? Did you know that's the seat of Satan. It certainly is. It certainly is.

14 One of the hardest places there is in the world, is this locality around here, to break for the Lord Jesus Christ. How many has went down in tears, trying to break this country, these Falls Cities, to the Lord Jesus! Look, Erickson, all those who walked out, even weeping, of how they tried and tried and tried. John Sproul even cracked up, at the Glory Barn there, trying his best to break the thing for the Lord Jesus. How others have stood on the platform, through these Falls Cities, and tried, and couldn't break it for the Lord Jesus.

15 Now, I think Billy Graham is one of the best known men there is in the world today, in religious, to my opinion. Course, we have bishops and archbishops. But, to my opinion, he's a Gospel preacher, a man of God. And so—and so I think that he. . . As Christian warriors, together, let's put ourselves and hearts together, and pray for that meeting, like never before. And ask that God will, somehow or other, give us souls, and break down the seat of Satan, that they close every distillery and burn up the tobacco factories, and fill up the churches and have a real old-fashion pouring out of the Holy Spirit. The Lord bless!

16 Now, I have a something just a little different, a little unusual for the beginning. My brother has got a little one here that they want dedicated to the Lord. And I think we'll do that just before praying for the sick, if God willing. And if Sister Gertie will come to the piano. And all those who have little babies. . .

17 Now, in the Bible, we're taught here that. . . Now, a lot—lot, many people, call baptizing them, sprinkle some water on them, calls it an "infant" baptism. Well, now, that's all right. Yeah. Don't hurt the baby, and I'm—I'm sure it'll be all right. And, others, they have other ways that they do it. And, but, we always like, just as close as we can, to stay with the Bible way of doing it. And, the Bible way of doing it, no place in the Bible where they ever did, with babies. Was. . .

Well, now, when the Old Testament, they circumcised.

18 I wonder if a couple of elders will move the sister just a little bit down to one side here, if you will, till we have the dedication; the sister that's on the stretcher here. And, so, you don't mind, sister dear? It's just a moment. And we. . .

19 And so then, in the Old Testament, they—they circumcised the baby. And in the. . . They circumcised the baby.

20 And in the New Testament, the only way they did it, they brought the little ones to the Lord Jesus, and He lifted them up in His hands, and blessed them. And said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom."

21 Now if there's any other mother here, that's got their little baby, that they like to dedicate to the Lord, we'll be glad to do it at this time. And now may we . . . attentively.

22 Now, what is the little fellow's name? [The brother says, "Robert Lynn."—Ed.] A little boy, Robert Lynn. Now, that's mighty fine. Now, this is . . . I believe you—you adopted the baby . . . ? . . .

23 This shows a—a mother's heart to a child. And thinking of this, them not having any children, yet wanted to raise one, they adopted this little one. Do you realize that we are all adopted children? God so loved us, that He adopted us by His Son, Christ Jesus. And we are all adopted children. And, remember, as this father and mother thinks of this little one who had no home to go to, they gave it a home, to raise it and to nurture it. We had no home to go to, and God gave us one.

24 It's adopted child. It's name is Robert Lynn Branham; a very pretty, little baby.

Now shall we bow our head.

25 Our precious Heavenly Father, as in the days gone by, how many fathers and mothers lifted their little ones into Thy hands! And Thou has said, "Suffer the little ones to come to Me, and forbid them not, for of such is the Kingdom of Heaven." And this little one without a home, has been given to a home, and You have placed into their heart the love for this baby.

26 And, Father, we pray that You will bless this mother and father, as they raise the child. And may it be raised in a home of prayer, and be taught to go to church, and to live for the Lord Jesus. Bless it, dear Heavenly Father.

27 And, now, if You were here on earth, in a corporal body as we stand this morning, they would give the baby into Your arm. But Thou hast gone to Heaven and ordained us to carry on the ministry until You return. And, Father, as my own blood brother places the baby into my hands, I give it to You in Christ's Name. Bless this child and may it live and be healthy and strong, and grow up to be a servant of Yours. Bless the father and mother, in the home. We give it to Thee, in the Name of the Lord Jesus Christ. Amen.

28 Bless you, Agnes, make a real mother; and you, Jesse, a real daddy to this baby. And may God bless you in your efforts. And God be with you.

29 How do you do! What's the baby's name? [The sister says, "Robert Darrel."—Ed.] Another Robert. Well, that's fine. A Robert Darrel.

30 And what's your name? [The sister says, "Robertson."—Ed.] You're a junior. ["Yes."] And your last name? ["McCloud."] McCloud. [Blank spot on tape.]

Bringing in the sheaves, bringing in the sheaves,
Oh, we shall come rejoicing, bringing in the sheaves.

Sowing in the morning, sowing in the night time,
Sowing in the noontide and the dewy eve;
By and by the harvest, then the time of reaping,
We shall come rejoicing, bringing in the sheaves.

31 Well, that is fine. Bringing in the sheaves, that's what the fathers and mothers do: bring them to the Lord Jesus.

32 The sister laying upon the stretcher, looks to be the worst of all, as far as we can see. She is in a stretcher. And we would . . . If there's anyone . . . She wants to wait just a few minutes, to hear the Message, before being prayed for. And I think that's very, very fine. If there's someone here who cannot wait, and wants to leave, and if you want to be prayed for now, we'll be glad to do it, if you'd just raise up your hand. If not, we'll have the healing service immediately after the . . . a short message; just try to time out with the Sunday school class. All right. Then we will read the Scripture and have the Message and, quickly, and then take our time in the prayer line.

33 And now, before we start, I want you, all that's well this morning, to be remembering those who are sick, because we must pray one for the other.

34 And I was so happy when I got to California the other day, and going into those tabernacles where they were trying to push out. And at Clifton's they were standing for over a city block, out there on the street, just wanting to testify. And saying, "Brother Branham, I once had cancer. You prayed for me. I—I was blind. I was *this*."

35 And like going down the street, and such a feeling! I thought, "God, what will it be when we cross over and come to the other side? There they are, gathered by the tens of thousands, standing there." And what a marvelous thing it will be at that time! So, then, our little tiring efforts won't mean so much. Now we go till we just, seem like, we can't go any farther, and just almost exhaust and pitch over.

36 And then Satan comes along, say, "What's the use of it? What are you doing it for?" My!

37 But then you think of such things as that, it changes it, altogether. That makes . . . It makes the things different.

38 Now, before we approach the Word, shall we pray again just a moment.

39 Our Heavenly Father, it's with grateful hearts that we come to Thee. Indeed, Lord, Thou knowest every make-up of a man. And how frail and fragile he is, and how without strength he is. And such an excuse as a—a servant of Yours, a man is, but, Lord, Thou by Thy grace has called us to be Your servant. And we are conscious, this morning, of our unworthiness, and we ask that You'll accept us, Father, today, and will anoint with the Holy Spirit, and speak to us the comforting Words that Thou hast spoken in Thy Holy Word here. And we pray that the Holy Spirit will take every Word right to the heart, just where it needs to be, and there may it anchor and grow forth into great joy, trees of salvation. Grant it, Father.

40 Heal the sick and the needy. We know they're sitting here. And many has come from many miles, and laid in the hotels and things, waiting for the opportunity to be prayed for. We're so happy for this grand privilege, Lord, to know that Thou art here to heal the sick.

41 God, one of the sickest that we know of, is the sin-sick man and woman. I pray, Heavenly Father, that this day, that Thou will, in a special way, anoint, today, and save the lost. Every lost man and woman, may they sweetly come to the Throne of grace and be saved, for we ask it in Christ's Name. Amen.

42 Now may the Lord add His blessings to the reading of His Word, as we go into It. I've always been a great believer in the Word. For, here, and a few nights ago, I was speaking somewhere on the—the prophets that went up to prophesy. But, Micaiah. . . after four hundred prophets gave one solid wall. Yet, Jehoshaphat said, "Isn't there just one more?" One more, after four hundred had done give the Word? But, Micaiah stayed with the Word of God. He knowed there was something wrong.

43 And as long as we hear anything outside the Word of God, we know there's something wrong. It doesn't sound just right. Jesus said, "My sheep know My Voice, and a stranger they'll not follow."

44 And thank you, for the praying out there, for the Angelus Temple revival. The first evening there. . . It only holds fifty-five hundred; five thousand, five hundred. They let six thousand in, and the fire marshal closed the doors, at an hour and a half 'fore I got there, at the Angelus Temple. And how our dear Lord Jesus saved the lost and healed the sick! It was wonderful. And the next day. . .

45 And our little Sister Hicks, that used to be a Sunday school teacher here, I met her and her children and husband. And I met Brother Ben Bryant and all those who went from this tabernacle, out there, to the

west, to—to fellowship out there. What a wonderful reunion it was, to get to see them all again!

⁴⁶ In the 17th chapter of Saint Matthew, just by a way of reading, this morning. I want to read just a portion here for a text. And may the Lord give us the context in the Word.

...after six days Jesus taken Peter, James, and John his brother, and bringeth them up into a high mountain apart,

And was transfigured before them: and his face did shine as the sun, and his raiment as white as the light.

And, behold, there appeared unto him Moses and Elias talking with him.

Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: will . . . let us build . . . if thou will, let us make thee three tabernacles; one for thee, . . . one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

⁴⁷ May the Lord add His blessings to the reading of His Word.

⁴⁸ Sometimes God meets in different counsels of man. God has always loved to counsel with man. And many times, in the Old Testament, how we could go back to find how God met with man. And regardless of their numbers, God meets with man. He met one time with five hundred. And He met, again, with seventy. He met, again, with the twelve. He met once with three. And then He met, again, just with one. And regardless of the number of the counsel, God always loves to meet with man.

⁴⁹ So, even though the church this morning may not be as large in congregation or in size, as many great cathedrals today, but God will be pleased to meet with us. For, He said, “Wherever two or three are gathered in My Name, I’ll be in their midst. Two or three will gather in My Name, I’ll be in the midst of that two or three.”

⁵⁰ And the picture that we could place here today, by the Holy Spirit, we could take hours to dig into that text, yes, I’d say for weeks. And It’s been dug into, for years, and, yet, the half has never yet been uncovered from this marvelous text, and perhaps never will.

⁵¹ Because, the Word of God is not like the word of a man. A word of a man has a certain meaning, or the expression and the time it was given, but God’s Word has an Eternal meaning down through the ages as It flows on. Every generation can pick up the same Word, because It’s an inspired, Eternal, everlasting, nonfading declaration from God. No

matter if It . . . If the apostles read It in their age, It meant something for them; if Wesley read It in his age, and Luther in his age, and Calvin in his age. Yet, today, It's just as brilliant and bright, and got just as much of effect as It did for them on the very day It was spoken, because It's God's Word.

⁵² Our words, just say, "John, you come over to my house, I'll be glad to see you." That's our word, and it just means, "John, come over to our house."

⁵³ But when God speaks, it's Eternal. It breathed from the very breath of the immortal, everlasting Creator Himself. So, therefore, there's no way to ever find the full meaning of any expression of God. It's for every age, and every generation.

⁵⁴ Now, in this case, in the . . . what we have before us this morning, was God speaking to three individuals.

⁵⁵ Now, *three*, first, is God's selected number of "perfection." God chose three, and three is God's number of perfection. *Seven* is His number of "worship." *Fifty* is His number of "jubilee." *Forty* is His number of "temptation." And three is His number that He chose to go up, this day.

⁵⁶ Now, three is the number of perfection, that is, that God is perfected; the one, true, Eternal God is perfected in the three dispensations of His Godhead manifestation: Father, Son, Holy Spirit. Doesn't mean that there is three different individual gods. But, there is one God represented in the three. God is not three. God is one. But, three manifestations of His Godhead, meaning, three dispensations of time on earth perfects the one, true and living God.

⁵⁷ He appeared to Abraham in the burning bush, and led the children of Israel, in the Name of God, the Father, which was a Light that hung over the tabernacle, that led them in their journey. God, the Father. And then the Father, in order to bring reconciliation between God and man . . .

⁵⁸ As I was speaking here some time ago, I believe, the last time I was at the tabernacle, on the dove and the lamb. How that God, alone, . . . No one else could do it. God had to come to earth and do the job Himself. And when He represented His Son in the form of a lamb, the meekest of all the creatures, and He represented Himself in a form of a dove, the meekest of all the birds that fly the heaven. And the reason He did this, is to show us that only meekness shall dwell with meekness, humility shall dwell with humility. It has to coincide.

⁵⁹ A carpenter, or a cabinet maker, who knows what it means to dovetail, we call it, to make the grooves, or the tongue-and-groove. To make the board complete, is to put tongue-and-groove. And when they

come together, they so fit in tight together. With water on them, they would swell until even air couldn't press its way through.

⁶⁰ And when the believer and God . . . God is so perfected, that, through the cutting and shaping up of the believer, when they come together. Peter said, "Repent, then, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit." See? Makes them so complete!

⁶¹ Then when God came down in the form of a dove, and lit upon the Lamb and abode in the Lamb, and never did leave the Lamb, for they were one. That was one of the greatest advents that the world has ever had. Let's just look at that for just a moments, off my text, but how that heavens and earth embraced each other. How that God and man become reconciled together! How that even the creatures that fly the heavens, and the beasts that roam the fields, became one, when man and God was reconciled together, by the Man, the Lord Jesus Christ. What a marvelous thing!

⁶² In order to stay with God, stay gentle. God is gentle. In order to stay with God, stay with love. God is love. Stay meek. Stay . . . Not never be self-sufficient. Always rely upon Him. Never use your own mind; take His thoughts. Let His thoughts be your thoughts. And take Them into your carnal mind, and repeat Them over. And say, "O God, take all my doubt away, and let my thoughts be Your thoughts." And you sick people, do that as we're speaking. Just take away, cast away the thought of sickness. Take God's healing thoughts, let Them become your thought.

⁶³ "Think upon these things," the Bible said, "if there be any praise, if there be any virtue."

⁶⁴ The three, God speaking to them. Now, three is a confirmation. He taken with Him, Peter, faith; James, hope; John, charity. "Faith, hope, and charity, these three." If you can have faith and hope and love, you're near the Kingdom of Heaven, then; the three great things. God taken those as a confirmation, because, "In the mouth of two or three witnesses, let every word be established."

⁶⁵ Then, again, it represented the placing of a son. In the Old Testament, when a son was born into a family, he was given a tutor to raise him and to take care of him. The father was a very busy man, over his kingdom. And each little kingdom was called a house.

⁶⁶ That's the way, in the King James translation, John 14, said, "In My Father's house is many mansions." Now, it sounds not exactly right to we western people who take a mansion and a house to be different. But in the days of the writing of the Bible, the mansion was in the house, for the house meant the kingdom.

67 And this father had many tenants on his farm, everywhere, dozens of them. And when a son was born, he had a selected, educated, humble person, a selected person that was one of his bosom, part of his kingdom, a tutor. Only that type would the father put over his son.

68 And how the Father today has put the right kind of a Tutor over His sons, you and I. A selected, none other than the very heart and soul of the Lord Jesus, to raise up in the admiration of God.

69 How that this tutor must be selected! He must be a brilliant man, a selected man, a lover of the father, that will teach the child only the right principles.

70 And how the Holy Spirit, today, when He has come, all other things seems to be so secondarily when the Holy Spirit has come. The people can say, "Days of miracles is passed," but let a man that's born-again of the Holy Spirit, once, come before that. For, He only teaches that what's real. He only speaks of the Father.

71 I'd rather have a man that didn't know his ABC's, to teach my child, that had the Holy Spirit, than all the professors in the world who didn't have the Holy Spirit. For, He speaks of the Father. See? And the Holy Spirit speaks of the Father. And then It'll teach the child, "Not to be tossed about with every wind of doctrine," but to accept and believe the principles that the Father has laid down.

72 That's the reason Divine healing becomes so simple, to the real believer, because he's been taught, of the Holy Spirit, to believe all things. How could we ever doubt the Word of the Creator?

73 How did the world ever come into existence? Where did God get the material to make it with? Did you ever stop to think of that? He just spoke it. And, after all, the very creation that's here now is nothing more than the Word of God made manifest. Think of it. The trees that grows, is the Word of God. The mountains that reach the sky, and causes us, if we wish to see beauty, look up the mountain. And the farther you go up the mountain, the more pure and clean it becomes.

74 Standing yonder in the glacier fields of northern British Columbia! As you look here, at the swamp; a little higher, the water runs cleaner, it gets bluer and purer, the trees fade out. All nature seems to say, "Look up." And way over the top of the great glaciated ice that's so brilliant till even it shines like the sun, you're looking up. If you want to see wholesome and real things, and pure things, always look up. The mountain points it. David said, "I'll look unto the hills from whence cometh my help. My help cometh from the Lord."

75 The tutor always pointed the child to the father, and having to believe the father. And, then, the tutor was a trainer.

76 This morning, as I was looking at my dear little companion, and I seen my little son, when he throwed his little tantrum at the table, with his little dish with his eggs and things, that mother had worked so faithfully to fix for his breakfast. And she was trying to teach him to eat with his spoon. And he wanted to take the wrong hand.

77 Well, to me, I said, "Let him have that hand." But the mother knowed different. She knew, if she let him keep on that way, he would be either ambidexter or he would be left-handed, and that's not normal. So, as a real trainer, she made him change hand, though he didn't like it. But, the mother knowed what was best.

78 And many time, our trainer, the Holy Spirit; we try to do it the wrong way. But, sometimes it hurts us. Sometimes we may lay on a bed of affliction. Sometimes the doctor may say that all hopes is gone. But, it's the Holy Spirit teaching us to use the right hand. He knows what's best. He knows how the Father wants it done. He is the trainer. And I thought . . .

79 Little Joseph, he wouldn't use the hand, so the mother reaches up and gets her frailing stick, about so long, and she tapped it on the side. He looked over to me. But, yet, I loved him with all my heart, would die freely for him, but I knew the mother knowed best. I said, "She is training the child."

80 We can't look for sympathy, and be sympathized with, too much. We must listen to the child-training of our Father. He knows what's best. Sometimes we say, when the Gospel is being preached, "Oh, I'll just go to my church, they don't. . . Yeah, I'll just believe It *this* way." See? But, remember, the Holy Spirit knows best. It knows how to train you. Sometimes it taps the stick, corrects you. [Brother Branham knocked on the pulpit—Ed.] You must remember, God made Him the—the child-trainer for the Church. And He loves the Father, and He'll always point to the Father.

81 And, now, when the child was training up, that didn't mean the child. . . The child is certainly a child of the father. But if it was a disobedient child, the trainer will always have trouble with it. Always, it was in and out, up and down. Well, then, this message had to be brought to the father, when the father required. "How is my child progressing?"

82 Then it would have to say, "It's not doing so well." Well, then, of course, that grieved the heart of the father.

83 And it does today, when the Holy Spirit has to bring our record before God. When we become children of God, we ought to walk worthy of the vocation. We ought to walk worthy of everything that

God has laid down for us to do. For the Holy Spirit is training us, child-training. Was you ever . . .

⁸⁴ When I was a boy, my daddy was a different from what some of the modern fathers are today. My daddy believed in giving whippings, and he really give them. We remembered them. And I, yet, today, of forty-seven years, I remember them. But it done me good. It trained me. If I could go to the grave today and raise him up, the first thing I'd do would shake his hands and hug him for what he done.

⁸⁵ If I feel that way about my earthly father, what will it be that day when we stand in His Presence? When, we see the things happen to us for our good, that He had to cut us a little bit here, and child-train us, and take off the things of the world, and let us walk as humble children before Him. May seem hard at the beginning, but God knows what He's doing. Sure. He knows what He's doing.

⁸⁶ And He, then, as the Holy Spirit begins to bring Word, then, if the child has not been obedient when it becomes of maturity, the age of maturity, then, the child is always a son, certainly, but it loses something.

⁸⁷ And here is the point that I want to drive home. May the Holy Spirit take it to every heart of you believers. Just because you are a believer, certainly you have everlasting Life; God said so. But would you want to just get in, as Job said, "By the skin of your teeth"? Would you just want to come before the Father, and the talent that He has give every one of you, as being negligent, you just didn't use it, or you let something else stand in your way? You let little petty things that meant nothing to you, after all, little fusses, and stews, and arguments, and church differences, take the meekness and gentleness from your life. Would you want to stand before the Father like that? I don't believe you would. I don't believe that you would do it. Neither would I.

⁸⁸ How I want Him to say, "It was well done." Not by the skin of my teeth; but, "It was well done, My good and faithful servant. Enter into the joys of the Lord, for you did well with what you have to do."

⁸⁹ Maybe you're a housewife. If you are, God made you a teacher of your children. Do a good job out of it. Regardless of what you have to do, do it well.

⁹⁰ Notice, then, if the child did prove to be a real worthy of the things that the father had over his kingdom, and had been a real faithful child, then the tutor brought message to the father, "Oh, your son . . ."

⁹¹ Oh, now, that's the message I want Him to bring for you and I. "Oh, Your son, his whole thoughts is upon You. All he is trying to do is to please You. He is so interested in Your affair, till it's hard to hold him down."

⁹² I'd rather be just a little over-zealous about the Father's Kingdom than to have no zeal at all, for It. I'd rather over-work. And as a Church of Christ preacher told me, some time ago, "Mr. Branham, I'd rather—I'd rather wear out than rust out." And that is a lot of truth. I'd rather wear out, "and die in the harness," as Brother Neville said, than to refuse to have the harness on. You can't do nothing any worse than to neglect to try. Let us do all we can with what you have to do with. And the Holy Spirit, our Tutor, will bring it to the Father.

⁹³ And now, notice, if the child become a gallant child, then it was told to the father. And at . . . Oh, I just love the Word! At an appointed time, set by the father alone, the child was . . . his glory and honor was manifested before the public. The father taken his own child, under a celebration, and took him into the public places. After his . . . Being his own son, born in his own house, yet, the son was placed positionally in the family, to inherit all things the father had. You see it?

⁹⁴ Now, if we'll be well-behaved, some glorious day we'll fall heir to all the things. God, in His appointed day, that He'll judge all men by Christ Jesus. The time will come when God will give out the rewards for those who were faithful, and the rejection of those who fail to be faithful.

⁹⁵ Just before the going away of the Lord Jesus . . . God being in Him; the Dove leading the Lamb. "He came not to do His own, but to do the will of the Father that sent Him." He was led by the Spirit, to take Peter, James and John, to this exceeding high mountain. I love it!

⁹⁶ And, another point, if you'll excuse me for taking so much time, but I wish to place before this audience this morning, that this had another meaning to it. After leaving the mountain and coming down, the question was asked, "Who does men say I the Son of man am? Who? What does people say about Me? As I am with you, and I have been made manifest to you, now what does men say about Me the Son of man?"

⁹⁷ Watch it. What a beautiful picture of today! After you have received Christ, after you have been filled with the Spirit, what does men say about you then? What does men say, that when they see your emotions so stirred until you can't hold your peace, the tears of joy will flow down your cheeks, when you can't keep your hands down when they're singing the songs of Zion; when you can't hold your peace, when you see sin and you must speak peacefully and quietly to them? What does men say about it? What does men say, that when you're laying, dying, miserable, wretched, in a dying condition, and you ask some child of God to join with you in prayer for your healing; and you confess your faults and lay the thing before the Father, say, "Father,

forgive me, and now I accept Christ as my healer,” and you’re made well?

“What does men say who I the Son of man am?”

⁹⁸ I’m looking on an audience of people, and some of you I know; miserably, years ago, dying with cancer, the last stage. Some of you in all kinds of shapes, figures, blind. And God, by His grace, healed you. And as you give your gallant testimony in the face of people . . .

“What does men say that I the Son of man . . . ?”

⁹⁹ What did they say about it? How the picture is even changed from that day, though as black as it was! Some say, “It’s fanaticism.” Some called Him, “Beelzebub.” Some says, “It’s mental telepathy.” Some says, “It’s excitement.” Some says, “It’s fanaticism.” Some says, “It’s emotional.”

¹⁰⁰ “But what do you say about it? What sayeth you about this thing?”

¹⁰¹ Impetuous Peter usually speaks out of turn, but this time he didn’t. He said, “Thou art the Christ, the Son of the living God. I don’t care what the rest of them say. That’s what I know. Thou art the Christ, the Son of the living God.”

¹⁰² Listen. We could spend much time there. But let’s go on. Jesus said, “Blessed . . .” Though men may curse, though men may make fun. Men may say you’re a holy-roller. Men may call you any name under the sun. But He said, “Blessed art thou, Simon Bar-jonas. Your father . . .”

¹⁰³ Here it is now. Are you ready? “For flesh and blood has not revealed this to you. You never learned this through some dogmatic seminary. Neither did you learn it from some declaration of some man’s theology. Flesh and blood has not revealed this to you, but My Father which is in Heaven has revealed this to you.” See where it comes from? Through the Tutor, the Holy Spirit, has revealed it by the revelation.

¹⁰⁴ “And I say unto thee, thou art Peter, little rock. I am the great Rock. I’m the Cornerstone, but you are the little rock that’s placed upon Me. The Builders chose you. You never chose yourself. The Builders chose you. The Angels of God, one night, working in the quarry, called you out, and you submitted yourself to Me. And I cut you in My own fashion. I made you the way that I wanted you to be. I done the sawing; you just stood still. And I’ve placed you now as a little stone, to fit in with some other stone, to lead that stone; and *this* stone leads *that* stone, *that* stone. And the cement of love is bringing you together, making the Foundation, which I am, to be fitted together with every stone that professes My Name and receives this revelation.”

¹⁰⁵ “And upon this rock, the revelation of God, that’ll stand still and be cut, (the stone, by the revelation), I’ll build My Church, and all the

gates of hell shall not prevail against It.” Showing that, surely, all the gates of hell would be against it, but shall never prevail.

¹⁰⁶ And may I take this moment to say this, my friend, that, the entire Church of the living God is built solemnly upon the spiritual revelation of the Lord Jesus Christ. No matter how educated you are, how smart you may be, how well you may think you know the Bible, Satan knows It just a lot better than you do. But only through the revelation, God through the Holy Spirit, your Tutor, revealed to you, that He saves you by His grace.

¹⁰⁷ If He will reveal to you this morning, by the revelation, that this is the end of your suffering, this is the end of your sickness, all devils out of torment will never shake that foundation, though every doctor say it’s wrong. “For upon this rock I’ll build My Church, and the gates of hell cannot prevail against It.”

¹⁰⁸ Though it would be against it, yet it cannot prevail. “For when the enemy comes in like a flood, the Spirit of God will raise a standard against it,” every time. You see it? You get it? Now, Jesus, being revealed to the disciples.

¹⁰⁹ Look in the garden of Eden, when Cain brought an offering in worship, the same as Abel did. He worshipped. He paid to the church. He sacrificed. He done every religious deed, brighter, better, more fitted, than what Abel did. He built a better altar. He made it prettier. He put glamour to his worship. You see that strain still working amongst the sons of Adam? He put glamour to it, with the fruits of the field, and the big lily. And he, not only that, but he worshipped. “There is a way that seemeth right unto a man.” But, what he did, he worshipped through knowledge. He worshipped not by revelation.

¹¹⁰ And it’s possible. Get it now. Listen. You can worship through knowledge. You can go to church, by knowledge that you should do it. But going to church, that way, is worshipping in vain. But when there’s something happens down in your heart, that makes you love God, in such a way you can’t stay from the church, that’s the revelation, God revealing.

¹¹¹ They had no Bible then. They didn’t even have paper or slate to work with. They had no schools of education. So, Abel, by revelation, it was revealed to him by God, that, “It was not beauty, neither was it the fruits of the field, or apples, that had drove them from the garden of Eden, but it was blood.” And it was revealed to him, and he went and got a lamb. By revelation, he foresaw the Coming of the Just Lamb. And it was revealed to him, so he got a lamb. And by a revelation, offered it to God, and was accepted. The whole Church is built upon spiritual revelation. How beautiful!

112 Now, coming to the close. They was on the mountain. And after Jesus had been an obedient Child; the flesh, the Lamb, had been led by the Holy Spirit, God moving in Him. "I come not to do My will, but the will of Him that sent Me. And the One that sent Me, the Father that sent Me, is with Me. And as the Father has sent Me, and went with Me, so send I you." Not only did He send, but He went with Him.

113 And God don't just educate a man and send him out with a declaration of some seminary experience. But, if he's equipped, God goes with him. "I'll be with you, even in you, to the end of the age."

114 Notice, beautifully, oh, how the Word does so go together! How the Holy Spirit cements It into the heart of the people, by revelation and love of the Lord Jesus. Watch closely.

115 There, after obedience, "in the mouth of two or three witnesses," the best witnesses that stood on the earth. Love . . . Peter, James, and John; hope, faith, charity. Under the witnesses of hope, under the witnesses of faith, under the witness of love; God placed His Son, positionally, in the public, of all three greatest manifestations (hope, faith and love) that the world will ever know.

116 And, there, as the father in old days took his son out and put a robe on him, and had a ceremony, and after that the son's name was just as good as the father's. The son had heir of all things.

117 And God taken Christ on Mount Transfiguration, in the witness of hope, faith, and love, and overshadowed Him with a Cloud. And the Bible said, "His raiment shined like the sun. And a Voice from Heaven saying, "This is My beloved Son."

118 Now, Peter got all excited, as usual, he was a man very zealous. And I wish we all were zealous; many times you can speak good things in your zealous works. But Peter got all enthused when he really saw what happened. God was going to let him have a testimony just in a little while, after they went down. But when he saw, standing . . . There were three here: hope, faith, and love. And there were three standing yonder on the mountain: Peter, James, and John, *here*. Moses, Elijah, and Christ, standing *there*, in a confirmation of these three here. Now, they looked, there stood Moses, first, next stood Elijah, the prophet.

119 And some people ask us, "Will we know each other when we get there?" When Elijah and Moses had been gone many hundreds of years . . . Not only will we know each other, we'll know them who we've never seen. Peter, James and John, had never seen Moses, and yet recognized them in a twinkling of an eye, when they were standing under the Shadow of the Almighty. What will it be when we stand There? I'll know Sankey when I see him. I'll know his voice, though I never heard him. I'll know Wesley. I'll know Moody, Calvin, Knox.

We'll know them all when we get there. We'll take on a different aspect than what we are now. We'll be in a temporary . . . or—or, in a glorified state. Peter, James, and John was. So, in that prefigure, if they could recognize men, without one flaw, that they had never seen or saw a picture of, that had been gone for hundreds of years; but, in a prefigure, could, in a moment's time recognize them, without doubt; what will it be when we are glorified, standing in His Presence? Will we know one another? Certainly. We'll know everybody. A little bit of infinite-cy will set upon us, as God is infinite.

Notice, I must close. As they looked, and Peter . . .

¹²⁰ As a real good seminary student would say, "You know, I believe all churches is right. If you're orthodox in your belief, it doesn't matter, so we'll just have the Mohammedans and the Buddhas, and we'll have them all together."

¹²¹ Peter said, "It's good for us to be here, and let us now build three tabernacles. We'll build a seminary here for Moses. We'll build a seminary for Elijah. And all that want to worship under the law, and so forth, let them worship." And now we notice. They looked, and Peter and them, watching Moses. Moses represented the law.

¹²² God gave the children of Israel the law because that they wanted the law. God didn't want them to have it. That's man's choice. In Exodus 19, they said, "You give us something to do, to merit our salvation. We'll keep a law, if You'll give it to us," in other words. But, it never was God's plan.

¹²³ It's better just to quit planning, yourself, and just use His plan. I find that much easier, to take His plan.

¹²⁴ There stood Moses, the law. Peter said, "Well, some of us keep the law." Now, there is no flesh justified by the law.

¹²⁵ So, next, after God's law stood there; the next, stood, was Elijah. That's how they come, in numerical order. The next, stood, was Elijah, which come after Moses. And Elijah represented God's justice, the prophets. And Elijah represented His justice, insomuch that Elijah pulled fire out of heaven and killed the fifty. And he was representing God's justice.

So, Peter wanted God's law and God's justice.

¹²⁶ No man can be saved by the law. And if you fail, to transgress the law, there's only one thing left, and that's death. That's God's justice. God—God demands that. His righteous law must be . . . have justice.

¹²⁷ So, then, while Peter speaking, wanting to build his tabernacle, and asked God if he could do it, then they looked back and saw Jesus only.

128 The law had failed. Let us, this morning, cast our eyes away from self-righteousness, or something that we have done. I do not plead for law. I cannot be judged by the law, because I'm lawless. No man kept the law. They could not keep the law.

129 And neither can you save yourself. Neither can you heal yourself. And if the law, by your own man-made will, you wanted to project that to the plan, then there's only one thing required by the law, if you fail, that's justice. And, justice, is to be condemned and die forever. It requires a total annihilation. Because, he that breaks one point of the law is guilty of all the law. So, you must die, but God. . . as we look at God's law, and we look at God's justice.

130 Let's cast our eyes the other way. Look over *here*. There stood Jesus, represent God's love. Not law, not justice, but in Him was met the fulfillment of both law and justice. "This is My beloved Son." No more self-made stuff. Listen to your tutor. That's the reason Peter could say, "Thou art the Christ, the Son of the living God." Law and justice was met in Christ, and it's God's love to the human race. God's love! "God so loved the world!"

131 Merciful God, this morning, as I plead for this audience, we don't plead for law, we don't ask for any law. We do not want to be judged by their own merit. I do not want Your justice, Lord. No, not for Your judgment to be come upon me; never, Lord. But, I plead for Your mercy.

132 He said, "Hear ye Him." Why should I hear Him? He is the only one that has salvation. Mary, Joseph, and all the other saints were great people, but only Him. "Hear ye Him." He is the only intercessor. He is the only mediator between God and man, is Christ Jesus.

133 Why do I hear Him? The law could not give me peace; He can. Justice could bring me nothing, only condemnation. He gives me peace and reconciliation. The law could condemn me, because, if I get sick, the law requires that I have both, the laws of nature and the justice of God, is executed upon me, so I must pay the penalty. But I turn my affections and my eyes, this morning, from both law and justice, and look at the love of God who reconciled me back to Him, through grace, and not through law and through justice. But, through reconciliation, He paid the price to bring man and God together, to make them one.

134 Yonder in Switzerland, not long ago. . . As I close on this remark. Many of you children in school, I suppose you still have it, of an old story that should never die. Although, it's fading today, in our country, but never will it fade in Switzerland where it happened. You remember in your school, in your reader, of Arnold von Winkelried, the great hero of Switzerland? You can mention his name, today, up in the Swiss Alps,

and their faces will color up and the tears will run down their cheeks. Many years ago . . .

135 The Swiss are a peace-loving people. They are Germans who, way back in the early centuries, went down into the mountains where there's no ore nor nothing. But they bought . . . They have the intelligence of the Germans. The Germans thinks he is a master race, is true, but he's trying to invent a gun or a bomb that will conquer the whole world with his intelligence. But the Swiss is a peace-loving man. He goes down and makes him a . . . gets him some material, and makes his neighbor a watch, and lives peacefully.

136 Then, up in the high Swiss mountains, many years ago, when they set up their—their kingdom, or I would say their government, they was not a military nation. They were a peace-loving nation.

137 And one day, when the invaders had come to their land and was stomping out everything that they had; nothing, nothing, no matter what they built. They rolled stones down the mountains, and it never bothered them. And they had the Swiss army backed up into a field at the bottom of the mountain.

138 And it's so beautiful in Switzerland, how I've watched them, how they farm; and on the low lands; and the next is the cattle, and then farther up the mountain is the sheep, and all the way at the top is where they raise their goats.

139 And how they have the yodel that these American Hollywood so-called yodelers make a mock out of, never compares with it. How they blowed their horn when troubled, that, and every neighbor run together to help when there was some need. And now we use it as a jazz band, rock-and-roll. Oh, it's such a . . . How the pollution!

140 Listen, friends. I'll make the remark of my manager: "If God doesn't soon send judgment to this adulterous generation of people, He'll have to raise up Sodom and Gomorrah, and apologize for burning them up." That's right. Certainly. He is just, and there can be nothing else done but God has to do it. And while mercy holds Its arms open, flee to It.

141 And there, up in the mountain, where this little army was armed with such as they could find, of shields, and sticks, and saw blades, and what more they had, and pitch forks. Backed up, the great alien army come with just like a solid brick wall. They were every man trained, and great spears, and they marched on, close, backing this little Swiss army against the mountain. They were hopeless. Everything that they had tried was all black and dark, and nothing could save them.

142 After a while, from the midst of them, came a scream of one, Arnold von Winkelried. And he stepped out, and he said, "Brethren,

today I die for Switzerland and for its freedom.” He said, “We love our homeland and what our fathers has fought for, and what our fathers intended for us to have. And, today, our great economy is at stake. And today I freely give my life for Switzerland.” He said, “Yonder, behind the mountain, is my lovely home, and my sweet loving wife, and my little children, expecting me to return. But,” said, “I’ll never see them again on this earth.” He said, “Today, I’ll die for Switzerland.” He . . .

They said, “What will you do, Arnold von Winkelried?”

¹⁴³ He said, “Follow me. I’ll break the ranks of the army. I’ll break their garrison. And then you take whatever you’ve got, and fight as you best you can. As man of war, fight with what you have, the best you can.”

¹⁴⁴ And he threw up his arms, and he looked around to where the very heaviest of the spears was a coming, as he inched up. And he threw up his arms and screamed, “Make way for liberty!” And he ran towards those approaching brick wall. “Make way for liberty!” he screamed. And he run to the very thickest of the spears, and threw his arms around the spears, and gathered them into his breast and died. And the Swiss men, as they followed him, with what they had. It throwed such an excitement, till it broke their rank. Every man was out of place; they didn’t know what to do. And the Swiss run in and won a victory, and Switzerland has never had a war since. It’ll long be remembered in Switzerland, as long as there is a Switzerland, Arnold von Winkelried will be remembered.

¹⁴⁵ But, that’s a wonderful heroic, you see, never has it been compared, but it’s a minor thing, just a minor thing, to one day when the sons of Adam . . .

¹⁴⁶ When the law had failed, and when the justice of the prophets had failed; where the law was weak and could not save, through the sacrifice of the lamb. The animal blood and the animal spirit could not return. It failed. Satan knowed better than that. And when the justice of God, yet, calling down the fire and burning the fifties, and the judgments the prophets give to the earth, man constantly went on to perdition. Every hope was gone. God had sent the law, God had sent the prophets; and they had all failed. All hopes was gone, for mankind.

¹⁴⁷ One day, in the midst of the realms of Glory, the Son of God stepped out. He said, “This day, will I go and liberate the sons of Adam.” And when He stood yonder, when all hopes . . .

¹⁴⁸ The devil would place sickness upon us, he would put sin upon us, and we had to take it; justice of the law demanded it. And if we fail to receive the law, which we’re all condemned by the law, only justice would be exercised. There was no way out; nothing we could do.

149 But He stepped forth. The Angel said, "What will You do?" He went to the earth.

150 And He said, "Now you, every one of you sons of Adam, you take what I give you to fight with, and fight as you can, the best you can."

151 And He never found a weak spot, through theology, or neither the building of seminaries, or the erecting of churches; but He went where the spears was the heaviest, down through the valley of the shadow of death. And He gathered death and sickness, with His arms, into His own bosom. And sent back the Holy Spirit on the Day of Pentecost, to place in our hands, and requiring of each son of Adam to fight as we can. Though you'll be made fun of, though you'll be persecuted, though you'll be called "holy-roller," everything else; fight as the best you can, for the victory is sure. And thanks be to God, the enemy is routed, its garrisons are broke, and the great Captain of our salvation is leading on, today, by the baptism of the Holy Spirit.

152 Oh, sons and daughters of Adam, why sit ye here until you die? Let us rise and do something. Let us take what we have, if it's no more than a mortal lip that can still move. Let's give praise to God. Let's thank Him for our salvation.

153 If you are a sinner, you can never call yourself out of the quarry of this earth, that God has blasted you out with the Gospel. But, stand still and let God saw you, to place you into the Building.

154 If you're sick, remember, Jesus conquered both death, hell, sickness, grave, and all, when He died for you at Calvary. Let us take what we have this morning, and fight to the best of our knowledge.

155 While we bow our heads in a word of prayer; and if I ask the sister to come and play on the piano, some good hymn. While we all . . .

156 Sensible, sane people, do you appreciate, this morning, the death of our Lord Jesus? Your churches will not work, though, as good as they may be. Your schools will miserably fail, though, good as they may be. Your doctor will miserably fail, good as he may be. But, this morning, let's turn our looks, let's turn our eyes from the laws of the churches and the denominations, and the doctor's office, and as good as they all are, and let's hear that Voice coming from the Shadow that overshadows us this morning, "This is My beloved Son; hear ye Him."

157 Dear Heavenly Father, as humbly as Christians can approach, we come in behalf of the lost and needy. Take these words, today, and, oh, Holy Spirit that's leading the Church, tutor Your children to God, today. Many might have fell by the wayside, and know not the way of God no more. They've been dark and enblackened, their hopes has failed, but may they view again Calvary, where You caught the fiery darts of the enemy of death, the enemy of sickness, the enemy of

sorrow, the enemy of all mankind. And there You placed it in Your bosom, and broke the way. And down through that dark shadow, this morning, we see our Home in Glory.

¹⁵⁸ As von Winkelried said, "Behind the mountain is a home, they wait for me to come, but they won't see me no more."

¹⁵⁹ But, Jesus, You never said, "They won't see Me any more." You said, "In My Father's house is many mansion. I'll go and get one ready, and come and get you, and receive you unto Myself." How we respect the gallant death of Winkelried; but, he was a mortal, he could only die and leave behind. But Thou come to die and redeem, and bring us, not from our loved ones, but to our loved ones; not from our homes, but to our Home. And cut a line through the darkness of death, that we could see beyond the veil where lays the blessings of God.

¹⁶⁰ And now, today, Dear Father, if there be any of Your children that You have blasted with the Gospel, from the quarry of life, and desire to so make them, and been cutting on them this morning, and hewing them, sawing off their habits, and their evil thinking, and their backbitings and backsliding. And now You want to place them again, and fit them into the Building. Will You speak to their hearts just now?

¹⁶¹ And while we have our heads bowed, would there be some child here, today, who has strayed from the way, or maybe never come to the way? But you feel, today, that you would like to be included; you'd like to be a stone fitted in the Building of God? Would you raise your hand to Christ, say, "Christ, cut off my worldliness."

¹⁶² God bless you back there, young fellow. God bless you, lady. God bless you, sir. God bless you, my sister. God bless you. Someone else?

¹⁶³ Now with your heads bowed, as we're waiting on the Holy Spirit, and you know whether you fail God or not. Did you fail to go when your great Conqueror said, "Come, follow Me. Take up your cross, deny yourself, come after Me. I'll break the ranks of the enemy. I'll break the ranks of sin. I'll break the ranks of sickness. And you follow Me and fight as the best you can, for I'll make a hole through it, and our homes will be preserved unto Eternal Life."

¹⁶⁴ Are you an alien away from God? Just raise your hands, one . . . God bless you, little fellow. Someone else who has never raised their hands, but putting up their hand. Say, "Remember me, Brother Branham, today. I want to now come to Christ. I . . ." God bless you, sister.

¹⁶⁵ "I want to now come to Christ, to be cut by His machine. Something this morning has touched my heart. I've been shook, down on the inside of me. I've been all placed back here with worldly habits, the dirt and muck on the earth has uncovered . . . has covered me up.

But the Gospel, today, has uncovered me, and I stand as guilty before God, and I know it. And I want God to take me as a stone, today, and cut me out, and give me a confession of the Lord Jesus and the Holy Spirit, and place me into His Kingdom. I want to be uncovered today. As I am uncovered, I want to be sawed and put into His Kingdom.” Would you raise your hands to Him, before we have prayer for the— the sinner? All right.

¹⁶⁶ There’s a four or five hands that’s been up. I shall pray for you. Now we haven’t, maybe, the way to make an altar call, maybe just if you’ll wait just a few moments. I’m going. . . After praying for the sick, I want you up here, too. But I’m going to pray for you now, that God will just grant something special to you at this time.

¹⁶⁷ Our Heavenly Father, it’s written in Thy Holy Word, according to the writings of Thy scribe, Saint Matthew, the 5th chapter, the 24th verse, “He that will hear My Words, and believe on Him that sent Me, has everlasting Life; shall not come into judgment, but has passed from death to Life.”

¹⁶⁸ Hear the humble and feeble plea of Thy servant, for each of these who has raised their hands. You said, “No man can come except My Father draws him.” And You have been drawing, this morning, and they’ve heard, and they’ve raised their hands. “Faith cometh by hearing, and hearing of the Word.” And I thank Thee for them today. And I pray that You’ll sanctify every believer. And fill with the Holy Ghost, those who have the hungry hearts, that’s emptied out the world, this morning, and wish to be sawed as a fitted stone in the Master’s Building. We ask it in Christ’s Name. Amen.

¹⁶⁹ Don’t you just feel different? Doesn’t the Holy Spirit just take God’s Word like a scrub brush, and just scrub out the things of the world? Then you feel new. Let’s sing this glorious old hymn, just once more, to the glory of God, now. “There is a Fountain that is filled with Blood, drawn from Emmanuel’s veins.” All together now. All right.

There is a Fountain filled with Blood,
Drawn from Emmanuel’s veins,
And sinners plunged beneath the flood,
Lose . . . their guilty stains.
Lose all their guilty stains,
Lose all their guilty stains;
And sinners plunged beneath that flood,
Lose all their guilty stains.

¹⁷⁰ I’m going to ask you something just now. How many feels that your sins are all under the Blood? Would you just raise your hand. “I now believe that God forgives me, and I—I am His child.” Oh, my!

Now, the dying thief, he rejoiced to see
That Fountain in his day.

He was dying. He rejoiced to see the Fountain in his day.

There may I, though vile as he,
Wash all my sins away.

¹⁷¹ While we're singing this verse, and then we hit the chorus, I want you to shake hands with someone sitting near you. Say, "God bless you, Christian brother, sister," whoever it is. Now, let's sing to the Lord now. First, let's—let's raise our hands, if we can, and sing, "The dying thief," now, on the chorus, then shake hands.

The dying thief rejoiced to see,
Father, we're worshipping You now.

. . . Fountain in his day;
And there may I, though vile as he,
Wash all my sins away.
Wash all my sins away,
Wash all my sins away;

Now get one another by the hand.

And there . . .
Wash all my sins away.

¹⁷² How happy we are today, as Christian believers, as fellow-citizens of the Kingdom, that God has washed all our sins away, and made us new creatures in Christ Jesus! Now, are you happy for the Lord? Wonderful!

¹⁷³ Now remember, friends, the services will be back here again this evening. God bless you.

¹⁷⁴ I took a little longer, this morning, than I aimed to. I got an appointment right away, after the service. And I am to meet some of you dear friends. I wonder if it could be possible we could postpone that until this evening, when I come back for the services tonight. Cause, I just . . . I thought I would be through by eleven, and now we got a . . . How many is to be prayed for? Let's see your hands go up, everywhere. We got a large audience to pray for.

¹⁷⁵ And I told you how that Lutheran man, up yonder, wrote me such a letter and condemned me, and said, "A man that preached to the people," that I did, "and would say the devil couldn't heal," and forth. And I answered him just as gently as I know how.

¹⁷⁶ He wrote back, a letter, and said, "I'd like to meet you at the Business Men Convention."

177 And I—and I asked Brother Moore if he would give him a place. He said, “Yes.”

178 And they taken me out to the Lutheran seminary, and set a dinner there, where all the students and them teachers. And this was the dean; he sit by me. And we had dinner together. And they were German. And they had a—a—a great dinner set. And the—the ladies all waited on us, and so forth. After the dinner was over, this Lutheran dean, of the Lutheran college, stood up and said, “Brother Branham, I brought you out here for one purpose.” He said, “That is, we want to find God in the baptism of the Holy Ghost.” I looked at him; looked at Brother Moore. And Brother Moore looked at me. He said, “I criticized you, and I’m sorry.” Said, “Brother Branham, you’re right, and I ask you forgive me. And now we want the baptism of the Holy Spirit.” Said, “We seen a lot of kicking over chairs and tearing up things, but,” said, “we want the real Holy Spirit.”

179 I said, “Do you believe?” He said . . . I said, “What’s the Lutheran seminary . . . What’s the Lutheran denomination?”

180 Said, “We don’t care what the Lutheran denomination. We want Christ.”

181 And Bob Schuler and them, the editor of the Christian Herald, and them, had just received the Holy Ghost, a bosom friend to Billy and all them. Them brethren are hungering for the Holy Ghost. And then I said . . .

He said, “Is It for Lutherans?”

I said, “It’s for, ‘Whosoever will, let him come.’”

He said, “How can we receive It?”

I said, “Are you really sincere?”

182 He said, “Yes, Brother Branham, from the depths of our heart.”

I said, “What about you students?”

183 Every hand went up, and tears running down their cheeks. “We want Jesus.”

184 I said, “Move back your plates. Take your benches, scoot it over against the wall.” Each man did, all the way around. I said, “Now kneel down and turn your face to the wall, and start asking God for the Holy Ghost.” And I had Brother Moore to stand and pray. I went, laying hands on each one, and all seventy-two students, and the dean, received the baptism of the Holy Ghost. And they are shaking that country up there, with the miracles and working of God. They’re having healing services and everything, the Lutheran seminary.

185 Oh, I could sing to my heart's content! Why? When you're hungry and thirsting!

186 This poor, little woman laying here, dying by cancer, certainly she is hungry and thirsting, this morning, for God to heal her. And there is many of you sitting there with heart trouble. Certainly. You're going to die right away, if God doesn't heal you. There are many that's got other ailments, which is very bad. But, friend, don't look to justice; you can't pay justice. Don't look to the law, because the law cannot be kept. But, look to Jesus only, for He is the One Who redeemed you. And, through faith in His Name, you can be made well this morning.

187 And if God would send out seventy Lutheran—Lutheran ministers, to preach the Gospel, with the baptism of the . . . by laying on of hands. Jesus said, when He give us our warfares . . . Like von Winkelried, he said, "Fight with what we have." Here is what He said, "These signs shall follow them that believe. In My Name they shall cast out evil spirits, or demons. They shall speak with new tongues. And if a snake should bite them, it would not harm them. They'll lay hands on the sick, and they shall recover."

188 And look at the great cut, plumb around the world now, the Gospel is going on. And the sons of Adam, who has taken up the grace of our Lord Jesus Christ, is battling their way through, and cutting a line through the enemy now. And we're taking just as we can.

189 And as you well people, this morning, who appreciate good health, remember these as we pray for them.

190 And I'll ask that the sick will line to *this* side, over here on my right. And if the elders will come and help them, if you will. And I ask the ministers of the Gospel, if they'll stand here by, close, and pray.

191 Then don't leave if you can help it. We want to ask another altar call, just in a moment, as soon as we can. The services will not be finished, with this healing service.

192 Now line up on *this* side. And we're going to ask Brother Neville, our dear beloved brother, if he will do as we regular proceed. If they can . . . God bless you, sis. What was it? [Blank spot on tape—Ed.]

Only believe, only believe,
All things are possible, only believe;
Only believe . . .

193 Look which way? To Jesus. Doctors has failed. Everything else has failed. But, "This is My beloved Son, hear ye Him." What did He say? He said, "Hear ye Him." What did He say? What did He say?

Only believe,
Why? "All things are possible."

Fear not, little flock, from the cross to the Throne,
He entered . . . into life, He went all alone; (. . . ? . . .)
He . . . power on earth, all power Above,
Is given to Him for the flock of His love.

194 All power, for sickness, everything, given to Him.

Only . . .

Hear ye Him. Only believe!

. . . only believe,
All things . . .

195 When law fails, when the doctor fails, when all things fail, what did He say? Only believe. [Blank spot on tape—Ed.]

196 Some hundred, I guess. Some of them are coming in wheel chairs. One here on a stretcher, at the very point of death.

197 Your beloved physicians, as men who cuts the body apart, the anatomy, and looks and sees everything that they can, in their knowledge, they try to save life, but many times they fail.

198 We're so glad that this bright Cloud of glory that hung over Him, said, "But this is My beloved Son." When the law had failed, and justice had failed to be met, then God said, "Hear ye Him." And what did He say? "All things are possible if you can only believe."

Help Thou our unbelief.

199 And as ministers of the Gospel, we go now to anoint the sick, and to lay hands upon them, as consecrated people of this tabernacle are joining together in prayer. God, bless our efforts, and heal the sick, we ask in Jesus' Name.

200 With our heads bowed now in prayer, and as the congregation softly singing *Only Believe*. Brother Neville will anoint. I'll lay hands upon the sick.

201 Dear Heavenly Father, freshly from behind the platform, where I stand between death and life, between the sinner and Judgment, pointing to them the way of escape, I cast it behind them now and lay hands upon this sick woman. And as the loved ones stand, looking over her, not one thing can help now but You, I lay hands upon her, as Thou hast ordained . . . 

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