

The Stature Of A Perfect Man

Jeffersonville, Indiana, USA

October 14, 1962

1 Thank you, Brother Neville. The Lord bless you. It's nice to be back in the Tabernacle again this morning. A gracious good morning to you all. And I trust that this will be a great day for us all in the presence of our Lord.

And now, I've got a lesson this morning. I want to get right straight to this lesson because I think it's important. And to keep the crowd from being so upset, you know (have to stay long, many standing), I'll go right straight into the lesson.

2 And now, tonight I wanted to speak on the subject of "The Guide of My Life." And I hope that many that can ... as many as can be, will be present at that time for tonight. However, if you have a church of your own, of course, we want you to be at your church. That's your duty to be there, where your post of duty is, to let your light shine.

Now, we keep hoping that each time when you come back we'll have a little more room around here. But we're having difficulties with it, oh, everywhere. Them ... trustee board has certainly dug into everything. They send to one place, they'll okay it; then send it somewhere else and veto it, and send it back. They okay it over here, and back.... Oh, what a time we've had! But you know, Satan is always a fighter against what's right. Just remember, you're always right about....

3 I was wondering where you was at, Anthony. I didn't see you. Met your father, and I looked across out in the audience. He said you was sitting there. We're happy to have you and your father here with us—Brother Milano from New York. I'm hoping going overseas this time I get another "spring-off" out of New York, out there somewhere, if the Lord willing.

And so we are very happy for every one of you. Just fine for you to be here. And we had a great time last night, or at least I did. "Isaiah in the Temple."

And this morning we want to speak on the subject, or teach rather, if we can, "Building the Living Tabernacle of the Living God's Dwelling Place: The Perfect Man"—the living tabernacle of the living God, where He dwells.

4 I understand that they have some of this good singing here, and I don't get to hear it. And tonight I'm going to try to get down here. My wife has told me about a Brother Ungren (I believe his name was), from down in Tennessee. Now, he was here last night. I don't see him this morning, but I suppose he's here somewhere. And I'd like to hear him sing tonight, if I can, that ... either "Down From His Glory," or "How Great Thou Art." I'd like to hear that.

How many would like to hear Brother Ungren sing? Oh, I like good singing. And Meda said that he had kind of a baritone, and it reminded me of our Brother Baxter. He's a singer, too, as we all know. And "Down From His Glory," or "How Great Thou Art."

I believe I located him now over.... Will that be all right, Brother Ungren, tonight, if you will? If you stay over. Are you going to try to stay over for tonight's service? Well, I tell you. How about this? If we ... I don't want to cause anybody any friction, but why not then, if we would ... during the time of the "Seven Seals" when we preach that, if you'd come? I'd like to tape it off, you see, to get it: "How Great Thou Art," and also "Down From His Glory" in that time?

5 Oh, isn't it wonderful to serve the Lord? I don't know what I would do if I wasn't a Christian. It's just so good to be a Christian. I just feel like just jumping up and down and screaming the top of my voice. To be a Christian—think of it—all anchored away in Christ!

I know I call this man's name wrong each time. It's either "S.T.," or "T.S.," or something like that. Sumner—Brother Sumner. I want to thank him and his precious little wife. I think that she spent about ... it looked like about six months on typing out this "Seven Church Ages." And now we've got it back here typed out, ready for proofing, and going into book form—the "Seven Church Ages."

Sister Sumner, wherever you are, surely you'll let us pay you for that. That's took a lot of work. Why, it's that thick. It would take me about six months to read through it,

let alone have to take it off of tape; and then turn it around and take the repeats out, and make it into a book. We'll get it ready, and send it to press right away, for we think it's a thing that the people should have a hold of right now, and you can study it. And Billy was just showing me, when I come in back there a few minutes ago, that it was ready now to go to the printer.

So, Sister, the Tabernacle will pay you for that. I don't expect you do to that for nothing. Or either, if we get the book and have to make a price on it, or something, we'll put a price where you'll get something whenever they sell it, whatever it is. You just talk to the board, the trustee board, or some of them there, and they'll take care of it for you. The Lord bless you real good.

6 Little old Brother and Sister Kidd sitting here (somewhat under a hundred, just a little bit), and I met her awhile ago and she said, "Well, this will probably be the last time I get to see you, Brother Billy." She said, "I'm getting so old."

I said, "Oh, my! I don't want to hear you say that." Just like a little old mother and dad. We love Brother and Sister Kidd, everyone does. It just does something to me when I see them walk in the church, a little old couple like that. And just think, they were preaching the gospel before I was born, and I'm an old man. Yes. Just think. They were preaching before I was born. And here I am now. I get to thinking, "I'm getting so old," and just about ... thinking, "About ready to give up," and I see Brother and Sister Kidd come in, "Glory to God!" I say, "Nope, I feel fine." Yes, sir.

To see them, how they can.... How they really inspire you. Then you realize that ... nearly my age again, and then still going on the field. Come down this morning and asked for books—that they could take books and sell them. Wanted tapes, so they could go out and win souls by playing these tapes—at nearly a hundred years old. Now, where's your two wings we was talking about last night? Yes, I begin to think about, "Where's mine?"

How old are you, Sister Kidd? [I'm eighty-one.] How old are you, Brother Kidd? [Eighty-two.] Eighty-one and eighty-two years old, and still using their wings in action, still going.

7 Anything gets wrong in Ohio that Sister Kidd knows about, the phone rings up home. The other day she rang and a little baby (a little girl baby, I believe it was) was born, and the bowels on the outside of it—bladder on the outside of the baby. And the doctor didn't know what to do about it, and he was afraid to undertake the operation. We prayed [Sister Kidd relates case from audience.] ... put the bowels back in with an operation, and thought it couldn't live. And it did live. No passage then, from the rectum, for the food to pass through. Sister Kidd called again. We offered prayer again, and now it's got a normal passage.

Here she is as a witness, the doctor also. It's a witness that the Lord Jesus, the great creator.... See what Satan tried to do? Cut that baby's life off. And then, see then, I believe the lady come to the ... came back to the Lord. Sister Kidd led her back to Christ, after this great miracle happened for her baby.

8 I had a call from California yesterday—a little brother minister out there that I was with when I first went to California years ago. His little grandson was born with four ... three valves closed in its heart. And I told him of that case. And I said, "The God that could create this other and make it right, can certainly heal your grandson. Just tell the boy to be of a good courage."

And the boy was at the meeting when I was first in California, about eighteen years ago now—sixteen years ago, it has been. I was in California, and the meeting so influenced that boy until when they got the baby and it was born, and they seen there was something wrong....

It was blue, and they tried to pump oxygen to it, and so forth. And it wasn't (looked like) going to survive. And the doctors then give it examination, and found that three valves were closed up in his heart—no opening at all, see—just one valve pumping.

And he called his daddy, and said, "Daddy, call Brother Branham right at once. Tell him, 'Just ask Christ. He'll do it.'" That's it. Oh, my. Influence—what they see. See, we spoke of last night: the right thing at the right time.

9 Well, we go on talking, never would get in the lesson, would we? It's just like

molasses on a cold morning—just as thick as it can be, you know, and all clinging together. We're very happy to have a fellowship like that. Yes, sir.

So now, let's quieten ourselves now and get down to the lesson. I'm going maybe ... I don't know whether you can see that or not, on the blackboard. Maybe if I turned that up like that in a few moments, why, we'll be able ... now somebody to.... What say? [Doc says, "Do you want a spot light?"] No, I don't think so right now, Doc. Just maybe in a little bit. Well, we'll do that when I get.... Got a spot here? All right. Let's just turn it right on it. Can you see way back there? If you can see ... raise up your hand if you can see that blackboard, read that on there. No? All right, get the spot.

10 Now, while they're making ready for that.... I'm getting started late this morning or ... no, no, I'm about fifteen minutes early. And so then, we'll just take our time now, because we don't want to get in a hurry. Now, when you get in a hurry, then you just ruin the things you were going to say. Now, I was listening at a tape the other day, as I told you, and I got so ashamed of myself. Not what I was saying, but the way I was saying it—too fast. It's just a nervous pitch. I feel like waiting....

11 I just seen the other day where they was going to build a big zoo here, in the middle of Louisville. And Mr. Brown (I believe it was) over there offered \$1,000,000 towards the zoo. Well, if I had it, I'd almost give them that to turn them animals loose. I don't believe in caging anything up like that. I just.... I go to the zoo and see them poor old animals—bears and lions and things walking back and forth, prisoned for life, you see. Makes you feel bad. After all, they're captured by the intelligence of a man who's smarter than they are, see. And they capture them and put them in captivity.

And I think about ... the devil does that. He takes precious people who should roam God's great places, and fields, and things like that, and then put him in a prison house of some denomination, or some creed, or something, and bind him up in there. And what a horrible thing it is.

And I don't like zoos. But I feel something like one of those animals, when you're all caged up and you're just trying to get loose, you know, to get out to do something.

12 Now, before we approach the Word, let's approach the author of the Word as we bow our heads, now, in prayer.

Our gracious heavenly Father, we have assembled this morning again in the name of the Lord Jesus, thy precious Son. God incarnate came to the earth for the propitiation of our sins and died—the righteous—that we, by his righteousness, being unrighteous, may be made perfect in Him.

We come confessing that we are unworthy, Lord. There is nothing good about us. And we're all in one big jailhouse. No matter what corner we stand in, we're still all in jail. One could not help the other. But God, in his infinite mercy, came down and opened the prison doors to set us free. We're no longer caged up now. We are not in the zoo of the world. But now we are free. We're outside.

13 Oh, how we love Him and adore Him! How we can walk through the great fields of his promise, and see Him made manifest before us by our own eyes; see the great God of eternity unfold Himself before us, and make Himself real, like He did to the prophets of old; knowing this, that they rest with an assurance that some day we will again be restored back after this life is over, and the resurrection unto an eternal life that shall never fade.

Our bodies will not get old, and we'll never die. And we'll never be hungry, and we'll never have a want. But we shall walk with Him. We want to hear Him say, "Enter into the joys of the Lord that's been prepared for you since the foundation of the world."

Back before sin entered in, how He had the preparation made, like for Adam and Eve, that they'd never have to be sick, or have a trouble. And now He prepared it for us, and He foreknew we were coming. Sin made the great blockade. And now sin has been took away by the blood of Jesus. Now we're bound for the promised land by the promise of God, which is eternal.

14 Bless us now, Father, as we study thy Word. We want to know what kind of people we must be in order to be there. Help us today in this school that we might have the great Master Teacher with us, the Holy Spirit that would come down and reveal Himself to us by his Word. For we ask it in his name and for his glory. Amen.

15 Now, first I would like for you to turn with me to II Peter, the 1st chapter, and I want to read a portion of this scripture: II Peter, the 1st chapter. And now to you that's got your pencils and paper, and I believe I was told this morning that sometimes, turning my head away from there, it dims the tape. I really don't mean to do that. And I believe some time, if we'd figure on getting a web mike and hanging it on the ceiling here.... No matter where you'd be then, you'd be right ... it would be perfect just all around—just a mike above the ceiling.

16 And now as ... while I'm talking.... And if you, after service, or want to, can sketch off this skeleton here. Then I also have it typed out here. I'll take a tack and put it on the front here, if you'd like to do it some time (come in a little early this afternoon), so that we would understand.

17 Now, we are approaching the seven seals. We have just finished the seven church ages. And this is a message on teaching that ties the man in that's going to be redeemed by the blood of the Lord Jesus, and is going to be in that church age—that eternal church age at the end of the seals.

Now, we know that we have seven trumpets, seven plagues, vials, and so forth, that we get into as we go along. But we're waiting for more room so the people can be seated.

And I thought this would tie in just where I was expecting.... I didn't expect to draw this skeleton, but the other day I was with some precious friends of mine—Cox's down in Kentucky. I went down, thought maybe I'd get in one more day of squirrel hunting before the season closed. And I was up in the woods with my friend, Charlie, standing there, and Rodney, his brother. And I didn't even see a squirrel. I think I scared them all away, when I got to shouting up there in the woods.

This is what came to me, boys, and Sister Nellie and Margie, when I told you I'd tell you Sunday when I got to it. That's what come to me on a message that I was going to speak on. And how the rest of it tied right into it! And, oh, I like that. Had a real, real spirit of shouting up there in the woods.

18 So now, let us read now I Peter, or II Peter, rather, the 1st chapter, a portion of it.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: ...

I like the way that's stated right there, because my whole subject this morning is based on faith, see. Let me read that again; listen close.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith ... through the righteousness of God and our Saviour Jesus Christ:...

Notice, He is saying, "I have obtained this faith, and I'm addressing this to them that have obtained the like precious faith." I want ... it's not to the outside world; this is to the church, those that are in Christ.

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord,

According as his divine power hath given unto us all things [his divine power now has given unto us all things] that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

Whereby are [we] given unto us exceeding great and precious promises: that by these [these promises] we might be partakers of the divine nature,...

19 Now, let that soak real deep now. Not preaching this morning; we're just teaching this lesson. Divine nature. Let me read that 4th verse again now, so you won't miss it:

Whereby [we] are given ... Whereby are given unto us exceeding great and precious promises: that by these [these promises] we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

See, the world—we've escaped that now. He is addressing this to the church. That's why we're here this morning is to find out what is the way. What is God's requirements? There's not a person in here that loves God, but what wants to become more like Christ—now, it's laid out here—every Christian.

I'm an old veteran. Look at Brother and Sister Kidd here; they're probably the oldest in the building. But if I'd ask them, "What is your heart's desire?", it'd be: "Closer to God." When you learn of Christ, there's something about Him that's so loving, you just try to get right into Him.

20 Excuse this expression: I told my wife here not long ago (both getting old) ... and I said to her, I said, "Do you love me like you used to?"

She said, "I certainly do."

And I said, "You know, I love you so much till I would like to take you and pull you inside of me, so we could just really be one."

Now multiply that by a hundred million, and then you'll find out how that the believer, who falls in love with Christ, wants to get into Him, because it's a love. And here He's going to show us how that through these promises we might be partakers of Christ's divine nature—these mortal bodies, how that we can be partakers.

21 I might say something here. The reason I believe.... Now someone got me all wrong here not long ago. I got a letter from the Ministerial Association that said that I believed that we were soul-mated; and we must leave our companions if we're not soul-mated to them, to marry another one that we were soul-mated to. Oh, my!

I said, "I'm not guilty of a heresy like that." I've always been against that. I don't believe in that. Certainly not. I believe that God gives us a mate. That's true. And then we become part of each other. That's right. And before a man gets married, he should think these things over, study it.

22 A young man asked me the other day, said, "Do you think I ought to get married, Brother Branham, to such-and-such a girl?"

I said, "How much do you think of her?"

He said, "Oh, my! I just love her."

I said, "Well, if you're not going to live without her, you better marry her then. But if you can live without her, you better not. But if it's going to kill you, you better go ahead and get married."

And so what I was trying to get to him is this: that if you love her so much.... Now, right now before you're married, everything's just fine and dandy. But after you get married, then the toils and trials of life come in. That's when you've got to be so in love that you understand one another. When you're disappointed in her, or she's disappointed in you, you still understand one another.

23 That's the way it is with Christ. See, we've got to be so in love with Him till when we ask for something and He doesn't give it to us, that doesn't shake us a bit. See, why? And the only way you can do that is to become partakers of his divine nature; then you'll understand the reason He can't give it to you. Partakers of his divine nature.

Then look here: "...having escaped the corruption that is in the world through lust"—escaped it. See who it's to? It's to the church. Them who are in Christ has been exalted above these things. Not he exalted himself; but Christ brought him up.

24 To my colored brethren and sisters who are present this morning.... I don't mean this through any harm, but I was in a meeting some time ago (I don't know whether I ever said it at the Tabernacle; I've told it many places.), there was a colored sister said, "Can I have a testimony, or testify?"

"Certainly, sister. Go right ahead."

She said, "I want to make this testimony for the glory of God." She said, "You know, I ain't what I ought to be." And she said, "I ain't what I want to be. But," she said, "one thing sure: I ain't what I used to be."

25 See, she had come from somewhere. She had been brought up. That's how we know we've passed from death unto life. We look back to the pit where we was hewed from. See, we're not what we want to be. We're not even what we ought to be. But one thing we're thankful for—we're not what we used to be. That's right. We're on the road, and having escaped the corruption of the world—having escaped that—the lust and corruption of the world. You're above that.

26 Now, that's the type of person that He's talking to, the person that has escaped these things, see—the corruption of the world.

And beside this, giving all diligence, add unto your faith virtue; and to virtue knowledge;

And to knowledge temperance; ... to temperance patience; ... to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity.

27 Now, He has given us the outline here what to do; know how to do it. Now, as I said, we all are trying to come closer to God. That's why I chose this message this morning for the church, knowing that people are traveling for.... Last night I said, "How many's here from out of town." About ninety-eight percent of the people from out of town. "How many's here from a hundred miles?" Why, it went over, I guess, eighty percent. "How many's here from over five hundred miles?" And nearly a third of the people were here from over a hundred ... five hundred miles away. Think of it, of the people traveling.

Well, those people doesn't come to church like that just to be seen. There's no, as what the outside world would see, any beauty around this place. They're all common people, poor, ordinarily dressed. There's no great anthems from some pretended-to-be angelic choir, pipe organs, and some stained glass windows. You have a hard time getting a seat on a bench and stand around a wall.

They don't come for such as that. But they come because inside of them is something that sees a beauty that the natural eye doesn't see. It's the spiritual eye that catches the beauty of Christ. That's why they come.

28 So, for days before we have the service, I constantly pray, go to the woods, take in my pocket.... Tell the wife, "I'm going out squirrel hunting this morning." And I put a pencil and a tablet of paper in my pocket. As soon as it gets light enough to see, I'm sitting up against a tree somewhere, hands up in the air, and saying, "Lord, what can I do today? What will You give me for your children?"

Then when I strike something that seems to burn down.... Comes something like this: when his presence gets near, I begin to hear something, like way off in the distance, something on this order:

Two.....times.....two.....equal.....four;

(Closer.)

Two.....times.....two.....equal.....four;

Two...times...two...equal...four;

Two times two equal four.

On, on, on, like that. It's His presence coming in.

29 Yield yourself, and after while you break away from yourself. There comes the vision: "Go to such-and-such a place and such-and-such a thing." See, starts off from meditating—your mind on God, out of the world, away from the world, out in the wilderness to yourself. And it starts coming: "One.... One...." I say.... Any number or anything, just something starts gradually, faintly coming in.

Then it comes faster, faster. You sit there and raise up your hands. Don't say a word. Just hold your hands in the air. First thing you know, your whole being is caught away. Then you see things that He wants you to know, showing you things that is to come.

Sometimes it comes up to a spot, until a certain spot, and then stops. It doesn't go into a vision. Then scriptures just pour together. I grab my pencil so I won't forget it, and write it down, write it down. And I come home and look it over, and study it. And sometimes it don't even make sense to me, when I'm looking it over.

Then after a while, here it is. It strikes and away it goes again! Then I get a little book like this, and just start sketching down just as hard as I can, what He tells me. I thought, "Lord, I'm going down to the Tabernacle and tell them, 'Come on down, I got something for them.' " Well, that's how it comes. Exactly. Until first He gives it to me, I

cannot give it out.

So then up on these little sketches, that you see me looking down upon.... And this first I started. I didn't get this part here, until just about a day or two ago up in the woods.

30 Now, these people are.... Peter is saying here how that we must be partakers of his divine nature. Now, each one of us are trying to grow into the stature of God.

Now, after we get through with the seven seals.... Then at that time of the sounding of the seven seals, or the loosening.... 'Course we know what a seal is. It's to loose a ministry, to loose seven seals. And we'll see that right on the chart. It's loosening a message—something that's sealed up.

31 Last Sunday night I preached on, "The Key," and the key is faith. Faith holds the key, and the key is the Scripture, and Christ is the door, see. So faith takes the little hinges of the Scripture and unlocks the glories and good of God out to his people, see. So faith holds the key that unlocks Christ to the people—unlocks it, reveals it. So today we're going to try to take that same key to unlock the way to become a virtuous Christian in the stature of God; and be a living tabernacle for the living God to dwell in.

Remember, God reveals Himself in three ways. First time He revealed Himself in a pillar of fire. That was called the fatherhood. Then that same God made manifested in Jesus Christ ... which He built a body—made this body. Thirdly, through the death of that body, He sanctified a church that He can dwell in. It was God above us; God with us; God in us—the same God. That's the reason it was called Father, Son, Holy Spirit. Not three gods; three offices of one God.

If they had only thought of that at the Nicene Council, we wouldn't've been all messed up, would we? That's right. Not three gods.

32 The people couldn't understand how Jesus talked to the Father, and He and the Father are one. Well, there the whole thing is. Sure. Just unfolds it, certainly. See, it's not three gods—three offices. What is it? God condescending to his creation.

God wants to be worshipped. The word "god" means "object of worship." And it's God trying to condition his people so He can get from them what He created them for. He never made you to be something else besides a son and daughter of God. If you have missed that, of being a son and daughter of God, you've missed the mark. The word s-i-n means to miss the mark. Miss the mark.

Then, if I'm shooting at a target, driving a tack at fifty yards, and I shoot—take my gun down and shoot—and I miss it four or five inches, what's happened? My gun needs tuning up. There's something wrong. And if I miss faith in God, if I miss being a Christian.... God put you here to be a Christian. And if you run off to one side, come back and get tuned up. And there's only one thing can tune you up—that's the Scripture. The Holy Spirit in the Scripture tune you, bring you directly on to the target again. That's right.

33 Now, we are going to study his Word.

Stephen said in Acts 7, and also in.... Let's just read that. Talking about ... now we're talking about a tabernacle of God. Now Stephen said—being it's going to be a living tabernacle of the living God—Stephen said in Acts the 7th chapter, and I believe in Acts 7, beginning about the 44th verse:

Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Which also our fathers that came after brought in ... Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the day of David;

Who found favour before God, and desired to find a tabernacle for the God of Jacob.

But Solomon built him an house.

Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

Heaven is my throne, and earth is my footstool: what house will you build me? saith the Lord: or what is the place of my rest?

34 Now, in ... the tabernacle, of course, is a place where we go to rest, get freshness, and so forth, like resting from sleep, or so forth. Now, Hebrews 10, and the 5th verse, Paul brings it in.

Wherefore when he cometh into the world, he saith, Sacrifice [that's Christ], sacrifice and offering thou wouldest not, but a body hast thou prepared me.

What is the tabernacle now? A body—God tabernacling in a body.

God once, up high, when He come down on the mountain, even if a bullock or a cow touched the mountain, he must be killed. God is holy. Last evening when ... those angels covered their faces, holy seraphims with holy faces (don't even know what sin means), and they have to cover their face in the presence of God; cover their feet in humility.

Now, holy God could not condone sin. So nothing could touch the mountain where God was. Then God was made flesh and dwelt among us in the form of Jesus Christ, his Son, his creation. Then that Son gave his life, and the blood cell of God was broken, that the life might come out of the blood to us.

Through that blood we are cleansed, and now our blood, our life (which came by living through ... sexual desire brought our life in the world), the blood of Jesus Christ cleanses us, changes our nature by sending upon us the Holy Spirit. Then we become into the divine nature of God. Then we become a dwelling place for God.

35 Jesus said, "At that day you'll know that I am in the Father, and the Father in me, I in you, and you in me,"—know how that God is in his church.

The church is now supposed to be taking the place of Christ, carrying on his ministry. "He that believeth on me, the works that I do shall he do also. Yet a little while, and the world seeth me no more. Yet you shall see me for I will be with you, even in you to the end of the world." There it is, carrying on his work.

36 Now God.... The Bible said here that.... Stephen spoke of Solomon building a temple, and the most High don't dwell in temples made with hands. For "Heaven is my throne, and earth is my footstool. And where is the place of my rest?... but a body has thou prepared me. [Amen! There you are.] A body hast thou prepared me."

God dwells in the stature of a man, reflecting Himself into that being—perfect worship. God in us being his tabernacle, God manifesting. Oh, how we could stay on that till you'd almost suffocate in here from heat.

37 Notice that God has always, at all times, reflected Himself in man. That was God in Moses. Look at him, born a leader, Christ. In the time he was born, there was a persecution of children, trying to find him; same as it was with Christ. He was delivered in that time. So was Christ. He was a law-giver. So was Christ. Moses went up forty days and got the commandments, and came down. Christ went in the wilderness forty days, and came back, saying, "You've heard them of old time, 'Thou shalt not commit adultery.' But I say to you, whosoever looketh upon a woman to lust after her has committed adultery with her already." All these different things that ... God reflecting Himself.

38 Look at Joseph, born a spiritual boy among a bunch of brethren. They were all good men, all them patriarchs. But when Joseph come he was different. He could see visions, interpret dreams. And he was hated of his brethren because of that. Because of the very work that God had put him on earth to do, his brothers hated him for it, see. And it was all pointing to the cross.

And look, he was sold for almost thirty pieces of silver by his brethren; thrown into a ditch to be dead by his brethren; was took up from that ditch, and went and sat on the right hand of Pharaoh. And no man could come to Pharaoh (who controlled the world in that day), no one could come to Pharaoh only through Joseph. No man can come to God, only through Christ.

And when Joseph left the palace, before he left there was a trumpet sounded, and runners went before him and hollered, "Bow the knee. Joseph is coming." No matter where you was, or what you were doing, how important your job was, you had to fall on your knees until Joseph got there.

And when the trumpet sounds one of these days, every knee shall bow and every

tongue shall confess! When Christ, our Joseph, shall leave glory and come, your work won't be important then. Every knee shall bow and confess Him to be the Son of God. Right.

39 Oh, how we see Him in David! How David, a rejected king, thrown off his own throne by his brethren, his own son, sat upon the Mount of Olives, as he went up to the top of the Mount of Olives, and looked back over Jerusalem and cried. For there his own people that.... He had served them and taught them of God, and his own people turned him off, and threw things at him; spit on him and made fun when he started up the hill, and was rejected.

Oh, how perfect of the Son of God eight hundred years later. A rejected King among his own people sat on the mount and wept over Jerusalem, as a rejected King. What was it? God reflecting Himself in those prophets, reflecting Christ.

Then there came one which was the perfection of God. It was God among us. And since that time, He has reflected Himself in his church this side of Calvary. So, you see, we're all trying to get to this dwelling place, tabernacle of the living God.

40 Now there's some people we notice here.... He said, "First we have faith, virtue, knowledge, temperance, patience, goodness or godliness, and brotherly love." All right: brotherly kindness, and then add love. Let me read this all over again, so you'll be sure to get it now. Now, we're going to start at the 5th verse.

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

And to knowledge temperance; and to temperance patience; and to patience godliness;

And to godliness brotherly kindness; and to brotherly kindness charity [which is love].

... if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Now, Peter's outlining something here for us, how to get there.

41 Now I want to say this: that there are some people who have a portion of this virtue, knowledge, wisdom, patience, and so forth, that don't even profess to be Christians. Now we just.... We're teaching Sunday school, and that's true. There are some people have a portion of this that don't even pretend to be Christians. But that doesn't ... that won't do it.

It's like a blackbird trying to put peacock feathers in his wings to make him a peacock. He only disgraces himself. Be better to stay a blackbird, see. When he tries to exercise these things without being a Christian, he's just simply all out of place. It's like a sycamore tree trying to manufacture apples. It couldn't do it, although it's a tree. But it can't manufacture apples.

It's like a mule trying to manufacture wool, trying to be a sheep when he is a mule. You see, he can't manufacture wool. He can't do it. Wool is a gift to a sheep, not to a mule. He might try to act like a sheep, but he's still a mule. So you say, "Well, I can eat like a sheep; I can do this like a sheep," but no matter what you can do, you've got to be a sheep in order to have wool.

42 And let me stop here a minute. The sheep doesn't manufacture wool. He has wool, because he is a sheep. A lot of people are trying to say, "Well, I'll try to get good. I'll try to do this." Don't manufacture nothing. No, you can't do it. A sheep isn't asked, isn't expected to manufacture wool. It bears wool, and it does it because it's a sheep.

And when you're a Christian, you just bear the fruit of the Spirit. You don't manufacture it. You don't try to make it up. You don't make yourself something that you're not. You just become what you're supposed to be. And then it takes care of itself.

43 Have you heard people say, "Well, I tell you, I joined church. I really ought to quit this lying." You're trying to manufacture something again, now. You can't do it, so there's no need of trying to—no more than a mule can make himself have wool. He can't do it. Or a vulture trying to eat with the dove—a vulture trying to be a dove. Could you imagine a buzzard out there, saying, "You know, I'm a dove," putting a few feathers in

him, and say, "See, I look like....", see. He'd just be all out of shape.

That's a man who's professing to be something when he's not. See, you can't do it. You can't say, "Now look. I'm supposed to have virtue, so I'll have virtue. I'm supposed to live godliness, so I'll just have it." Why, you're only trying to place feathers. Though they're in your reach, but you can't put the feathers in the wrong bird. It just won't work. And it only shows what a hypocrite that bird is. See?

44 Could you imagine an old buzzard trying to have a couple of dove feathers, say, "Looky here. See, I'm a dove," see. Why, we all know he's a buzzard. That's all. We can tell that he's a buzzard.

Well, now that's the way it is trying to manufacture Christianity. You can't do it. The first thing you've got to do is be born again. You've got to be changed. And when you're changed, you become a new creation. Now, you're getting right, now. Now, you don't have to worry about the feathers. It'll take care of itself, when you're borned again. Yes, sir.

Like I've always said: you take a hog, scrub him up, put a tuxedo suit on him, and turn him out there. He'll go right to a mud hole and wallow, because you see it wouldn't do any good. He's a hog. That's his nature. Wallowing is his nature. You've got to change his nature, and the rest of it will take care of itself.

45 Now, notice. You must be borned again. That is, changed. There's got to be a change. You say, "Well, Brother Branham, I know this certain woman over here. Why, she never did do anything wrong. She's a good woman." Or, "This such-and-such a man, he's a good man. He never does anything. He doesn't harm anybody." That doesn't mean one thing. He might make a good neighbor, but he isn't a Christian until he's borned again.

Jesus said except a man be born again (St. John 3) that he can't even see the kingdom. Now that means ... "see" means "to understand." You look at anything and say, "I just don't see it," you mean you don't understand it.

46 A man can't understand why people shout. A man can't understand why a human being's language would change, and he would speak in tongues. The natural man can't see how the glory of God would come over a man's eyes, and he'd see vision, and tell a man of certain things and what to do—tell them things that's fixing to happen, things that come to pass—like the Lord did for us here last night even.

The natural mind tries to figure out, "Well, what did he do? What kind of a hoax is he using? What gimmick has he got?" to see a man speaking in tongues, and somebody interpret and tell just exactly to a certain member of the body what they've done, and what they should not do, see.

See, they think it's some kind of a hoax. "There's something fixed up between them." They can't understand it, until that man is borned again. Then when he's borned again, then he's in line of fellowship because he is a new creation. That old suspicious, doubting character he was is dead. Now he's a new creation. So you see, he don't have to add anything now, because it will automatically be added.

47 Notice, you must be born again. And when you're born again, you can't be born again without having faith. That's right. So you see, on my chart here, I got the very foundation.... Faith is the foundation of all of it. "For without faith it is impossible to please God: ... he that cometh to God must believe that he is, and a rewarder of those that diligently seek him." He must be. And when you are a skeptic of the Bible, when you're skeptic of the Word being right, you just might as well stay back, until first you believe it.

What is sin? Unbelief. There are only two elements that controls the human being. That's either doubt or faith—one or the other. You are possessed of one that dominates your life. Just depends on how much faith you have how high you can rise. But first it's got to be faith. Let me stay on that foundation for awhile.

48 Now, faith is what you must believe. Faith is what.... "Faith is the substance of things hoped for...." You already have it when you have faith, because it's revealed in faith. "Faith is the substance of things hoped for [Hebrews 11], the evidence...." What kind of an evidence? A holy evidence.

Therefore, when you say, "Brother Branham, I believe that God is a healer," well, if you believe that, and then accept Him as your healer, and not lying, but actually believing that by his stripes you are healed, there's nothing going to turn you from it. It's a settled thing. Now, you might have hope, just keep dodging to this and dodging to that; but when you've got faith you know it, because it is the evidence you've already got it.

49 Anybody hear Oral Roberts this morning, when he was preaching this morning, Oral Roberts? I heard him say something or other about that there was a faith of deliverance, praying the prayer of faith of deliverance. He said, "Make your contact by touching radio. Make your contact by touching something in order...." The man was doing that so that it would give the people something that they could put their hands on, something to say, "I got it now, because he told me to touch my radio. I got it," see. Now, that's all right.

But now real, genuine, faith doesn't have to touch none of that stuff. Now, I'm not condemning Brother Oral. Not at all. He's doing a great work, and a godly man. And I sure think a lot of Oral Roberts. Too bad we ain't got more of them.

But what I'm trying to say, that faith doesn't need anything. Faith believes God's Word, for faith cometh by touching? No. "Faith cometh by hearing, and hearing the Word of God." That anchors it. It's there. And faith (as I said) has no distance to it. Faith is right now. Faith is here.

50 Now like, if there's somebody.... That little baby the other day, that mother that Sister Kidd and them talked about, that had that little baby with the bowels out, with no opening at the rectum to pass the food through.... Now, this lady, hearing Sister Kidd and them testify, believed that if she could get in contact, and I'd pray for that baby....

Now see, God gives us people. Some of us have experiences with God so real, that God becomes just like ... go in here, like, and talking to Brother Neville, or somebody that you're acquainted with. And we sometimes ask those people to pray for us. That's what we're supposed to do. Then, if we've got faith that that man or woman, or whoever's praying for us, is talking to God, then our faith is gripped. It's clinched. It's settled.

51 Here. The Roman went out to meet Jesus, and he said, "I'm not worthy that you come under my roof. I'm not worthy. And I didn't ... I don't count myself that way." But said, "My son is very sick. And You just speak the Word [see], and my son will live."

What was it? Distance made no difference, see, because God is omnipresent. God is omnipotent. And everywhere God is, omnipotence is there. And God being omnipresent, that makes God everywhere all over, see. God's just as great in Germany, in Switzerland, and down in Africa right this minute, as He is right here. There you are!

So now he said, "I'm not worthy that You'd come to my roof. Just speak the word." What was it? It was that Roman's faith. He believed it.

And Jesus said, "Go your way. Your son lives."

And he took out (two days' journey). And the next day before he got home, he met some of his servants coming. And they said, "Thy son liveth."

And the Roman was so thrilled until he said, "What time of day did he start getting better? What part of the day?"

He said, "About the eleventh hour he began to amend." And the Roman knew that it was the very time that Jesus said, "Thy son liveth," and he had believed. Amen.

52 Omnipotent, omnipresent, omniscient, infinite—that's God. So, when they make a phone call and say, "Pray!", that contacts, and your faith brings God. It's the thing that brings the prayer and God together on the scene. Prayer, faith, changes from here to here. It brings it together!

"Speak the word. All I want you to do is say the word, and everything's all right." He didn't have to be there—just say the word. Why? God is omnipresent. He's all powerful. He's just as powerful beneath the world as He is on top the world, or on either side. He's God. "And the only thing you have to do is just speak the word," he said.

And now faith does the rest of it. Faith does the rest. So you must have faith for a

foundation. All Christianity, all you are, all you'll ever be, is based upon faith in the Word.

53 That's the reason I believe the Word. I can't put my faith on nothing else. If I was going to put it on a church, which church would I put it on? Catholic, Lutheran, Methodist, Baptist, Pentecostals? What would I put it on? I don't know. They all scruple up and everything else—twist lines and everything else. But when I put my faith in his Word, it's anchored. Nobody interprets it; here it is. "Thus saith the Lord." Then I believe that. There's a basis.

54 A fine little doctor down here in the city, a buddy of mine, Dr. Sam Adair, we've been boys together. You all know Sam. And he said to me, he said, "Bill...."

After that vision came ... told him where he'd build his place, how it would look. Now, go in and ask him sometime if that isn't true. Two or three years before it happened, told him where it would be, I said, "You'll almost take that city block." And there ain't but one thing between him and that, and that's that rehabilitation place. Dr. Adair's got the rest of it, and the apothecary. That's all.

Dr. Adair filled that just exactly, that vision, where the place that he said, "It can't even be touched for twenty-five years. It's in court."

I said, "Doctor, the Lord gives it to you because of your humility."

He said, "I'm no good."

I said, "You're a turtle. You got a shell on the outside, a crust that you look at your friends out here. But inside you're a real guy. Come out of that shell." I said, "God give it to you."

He said, "I've never doubted you, Billy, but I'll have to doubt that."

I said, "Go on to your office." So he went on out.

The next morning he called me up and said, "I'm freezing to death."

I said, "What's the matter?" It was around July. I said, "What's the matter, Doc?"

He said, "I've already bought the place, Billy. They had a meeting last night in Boston, and I've already bought the place this morning."

Said, "I told you."

I was down there the other day talking to him, when the gun exploded in my face. He said, "I imagine I've told that to a thousand people that's come in here," like that. What is it? Now, when God speaks anything, it's got to happen.

55 Last evening some friends came in. They had heard that vision told about the caribou that had forty-two inch horns, and the silver-tip grizzly bear. I don't know how many people that's come at the house wants to see that. I said, "Here's the tape measure. Get on the horns." You heard it told before it happened, see. Why? When God says anything, it's got to happen! That's the reason. It's based.

Now here's the plan of salvation. And then if his visions happen perfectly exactly the way they say they do, and this church here know that's right, then what about his Word? That's more sure than the vision. If the vision didn't speak with the Word, then the vision's wrong. But it's the Word first, because the Word is God. So He's omnipresent. He spoke that here, and made it come to pass in Canada. Amen. See, He's omnipresent.

56 All right. First you must be borned again, and then when you're borned again, you have faith. You believe the Word. Until you're borned again you'll argue against it. If you're just religiously inclined, and you've got a little human knowledge that you should do right, you'll never be able to agree upon the Word of God. You'll never do it. You've got to be borned again; and borned again, it produces faith. All right. Then after you get faith, this right here, f-a-i-t-h, faith, then you're just in position of growing.

57 Now, a lot of people go up to the altar and pray, and say, "Lord, forgive me." And a great experience of sanctification come upon them, and things. Then they have a great time—get up at the altar shouting. You go back and say, "Bless God, I got it." No. You just started to a place where you can grow. You ain't done nothing yet. See, the only thing you've done is just laid the foundation.

Now, you're going to build a house, and you pour the foundation, and say, "Boy, I got her." See, you've got the foundation to build your house on. Now you've got to build the house. Now there is where the thing comes in this morning we're going to talk about now. All right.

A house, this foundation is first. What is the foundation of Christianity? Faith in the Word of God. That's your foundation. Then you begin to grow. Then you start. You begin to add to this foundation.

58 Now, building a house, you put your uprights and everything else. Brother Wood, and some of these carpenters and contractors here, could tell us how you build your house, see. But I'm going to tell you how to build your spiritual house, where God could dwell. He wants to dwell in you. He wants to make you like Himself. He wants you to be reflected ... reflecting, rather, his being.

59 You know, in the old time when they used to make gold before they had the smelter to burn it out, they used to beat the gold out, beat the sludge out, the iron and copper and stuff out, and just keep beating, and turn it over, and beating it. The Indians do that now, beating gold. And they beat it....

You know how they could tell all the iron was out of it, and all the dirt and stuff, and the dross was out of it? When the one that was beating could see his own reflection, like a mirror, in it. It was clean and clear enough till it reflected the beater.

That's the way God does. He takes the gold that He has found in the earth, and He beats it by the Holy Spirit, turning it over, and over, and over, and beating it, until He can see his reflection. And that's what we're supposed to do—reflect the Son of God.

60 And now we're supposed to do his work. He said, "He that believeth on me [St. John 14:7(12)].... He that believeth on me, the works that I do shall he do also...."

You're beginning to reflect the works of Christ. But so many of us try to do the works of Christ before the reflection of Christ is in us. Now there's the trouble. We find those things happening. You know it. I know it. We see these stumbles along the road. We find the scrap heaps of ministers, of Christians, piled along the road. It's because they didn't go into it right.

That's why I'm here this morning—is to try to teach this little church and myself, how that we can become the dwelling place of the living God. How many'd like to be that, the dwelling place of the living God?

61 Now here's what we do. What's the first thing? Have faith and be borned again. That's laying the foundation. Then, after we lay the foundation, secondly, you add to your foundation. "Add to your faith," Peter said here. Add to your ... first you have faith, then you add virtue to your faith. This is the next column. First pour your foundation—faith. Then to your faith add virtue.

Now, right there knocks a lot of us down. Yes, sir. Yes, add virtue to your faith. That doesn't just mean living a virgin life, you know, like the woman or a man, and so forth. That doesn't have nothing to do with that. The Bible said.... We read over here in the book of Luke where it said, "Virtue went out of him." Is that right? If we're going to be like Him, we must have virtue then. We must have it to be like Him.

62 If ... the first song that I ever loved in the hymns (one of the greatest) was, "To Be Like Jesus." Well, if I'm going to be like Jesus, I've got to have virtue, and a pass ... that it can pass forward from me to the people, because virtue went out of him to the people—virtue. And before you can let it out, you've got to have it first. You haven't got it, it won't come out. There is nothing for it to come out of.

What if someone tried to draw virtue out of us? The check would return "insufficient funds." No, none there to draw from. Check bounced. Somebody looking at you as a Christian, and tomorrow see you out here carrying on like a sinner—not much virtue can be drawn from that. See, that's right. Virtue must be in us. And until we get virtue.... Then when we get true virtue, we can add it to our faith. That's the next foundation wall.

63 Now, first you must have faith. Faith alone won't do it. You've got.... Peter said, "Then add virtue to your faith." You must have virtue in order to add it to your faith. Now then....

It might be the reason you don't have it because many churches of today teach you don't have to have it, or the days of it is past. They don't have to have it. The only thing you have to do is just join church. Yeah, days is past." Virtue—anyone knows what the word "virtue" means. And we must have it.

If virtue went from Him to heal the woman that was sick, He's expecting the same virtue in his church, because He was our example. And if He had virtue to give to the people, He expects us to have virtue to give to the people.

And what is virtue? Virtue is strength, power. Some of them don't even believe in the power of God. They say, "That's past. Only thing you have to do is just put your name on the book. Be sprinkled or poured, baptized or whatever more, and that's all you have to do."

But Peter said here, "Add virtue."

64 Now, Peter's talking about building the house of God, the temple of God, fixing it to a place.... And after you have virtue you must have ... after you have faith, you must have virtue with it. That's right. Have virtue for the whole world.

I preached a sermon—about twenty years ago, I guess—on Reverend Mr. Lily, Lily, the pastor. Took it from the text of where Jesus said, "Consider the lilies, how they neither toil or spin. Yet I say unto you, Solomon in all of his glory is not arrayed like one."

Look at the lily. It comes from way down in the muck. And every minute of the day it has to be drawing from the earth, and what does it do with this virtue that it draws? It gives it out. It makes a beautiful sight for the admirer. It opens up itself for honey, for the bee to come and get his part, don't complain. It's just got it to give out. What if a bee came in there—"Insufficient funds, no honey." That little bee would scratch his head and say, "What kind of a lily is that?"

65 For a man coming along trying to find salvation, go to the church that believes the days of miracles is past.... Like Jack Coe once said, going into a restaurant and have a great big menu. Begin to read it down, "T-bone steaks," and things. He said, "I'll take a T-bone."

"Well, that was for a day past. We don't have it." Might as well lay the menu down and get out (that's right), because they ain't got nothing to eat anyhow. So you might as well go where a restaurant has got something to eat.

And the spiritual man growing needs something to eat on. That's the Word of God. I believe every word of it.

God has a table spread where the saints of
 God are fed,
 He invites His chosen people "Come and dine";
 With His manna He doth feed; He supplies
 our every need:
 O 'tis sweet to sup with Jesus all the time!

That's right. Yes, sir. He's got it, the church has it, the church of the living God that's built up into this perfect man of the knowledge of Christ.

66 Now, you must have virtue.

I said then, the first thing you know, there's somebody loves to smell the odor. He isn't selfish. He's got odor. Before he can give out odor, he has to have it. Before he can give out honey, he has to have it. Before he can give out beauty, he has to have it. Before you can give out virtue, you have to have it. So add to your faith virtue. Amen. Understand? We can stay on that a long time, but our time would get away from us ... adding virtue to your faith.

67 Now, first, there's faith, then virtue. And then thirdly, you add knowledge. Knowledge. Now, that don't mean worldly knowledge, because that's foolishness to God; but knowledge to judge. Judge what? Right from wrong.

How do you judge it? Then, if you've got Christian knowledge, with your virtue and

faith you judge whether the Word is right or wrong. And if you can lay aside all your creeds, and all your unbelief, and everything that you claim you have done, then you have knowledge to believe that God cannot lie. "Let every man's word be a lie, but mine be true," see. Now you're getting knowledge. That's supreme knowledge.

You don't have to have four degrees in some college or something like that to have it, because all these virtues are given to you by God to place upon the foundation of your faith, that you might come to the full stature of a real living man of God. Yes, sir.

68 Add knowledge because ... knowledge of his Word. You must believe it in this way: such as, you should believe today, and accept, that the days of miracles is not past—knowledge that what God says, God's able to perform.

Abraham believed that. And when he was a hundred years old, he staggered not at the promise of God through unbelief. Look how ridiculous that Word looked. Here's a man a hundred years old looking for a baby to be born into his home by a woman ninety years old, see. Almost fifty years past bearing; lived with her since she was a young girl or a teenage, and here he is.

His life stream was dead and Sarah's womb was dead, and all hopes was gone (as far it was hope). But yet against hope, he believed in hope, because he had knowledge that God was able to keep everything that He promised.

69 Now, when you got it like that, then add that to your faith. When you got true virtue, add it to your faith.

When you can walk out here on the street, live like a Christian, act like a Christian, be a Christian, add that to your faith. When you have knowledge.... You say, "Well, I don't know, now, whether this scripture is just right. Now, here's Acts 2:38. I don't know how to go that, with Acts [Matthew] 28:19."

All right. Don't add nothing, because you ain't got it yet, see. What are you going to do? Because you haven't got knowledge enough to know of God yet, that the Bible doesn't contradict itself. Leave it alone. Don't say no more about it, see. Leave it alone.

But when you can see that the Scripture is not contradictory, that you can say that ... and can see that by the revelation of God, the whole Word is wrote in mysteries, and only the knowledge of God can reveal it.... Then when you get ... and say ... punctuate every word of God with an "Amen," then add that to your faith.

70 Oh, you're getting to be a pretty good man right now, see. You're coming up. What with? With faith, then with virtue, then knowledge. See how it's building this man? You can see there's no way escaping it. This is the way to become in the full stature of Christ. Yes, sir.

To judge, judge right. Judge whether it's right or wrong to believe God's Word. Judge whether it's right or wrong, whether I should serve a creed or serve God. Judge whether it's right or wrong I should be borned again, or join a church. Then you begin. Judge right.

When the preacher says, "The days of miracles is past," the Bible said, "Jesus Christ the same yesterday, today, and forever." Now, which are you going to believe? When you say, "I'll take God,"....

Now, you don't say that just to say, "Well, I take it," just from your heart. But something in you, your faith, pushes out there. There you are. Your faith says, "I know He's the same. I've witnessed Him the same. There's nothing can take it away from me. I know He's real." Then add that to your faith. Lay it down on the foundation.

71 You're coming up now, coming right on up towards the kingdom. Got to a spot now. All right.

Now, the next thing, the preacher will tell you, and many people say, "These things that you read in the Bible, they were for another day. Now, I'll tell you why: because we don't need those things today. We don't need it. See, we don't have to practice those things, divine healing. We don't practice speaking with tongues in the church to keep our church straight. We don't do this." We'll get to that; I've got a scripture wrote down over here about that—whether we should do it yet or not.)

Now. But here, said, "I don't know. We shouldn't do that today. Only thing I think

we should do, we should learn to speak properly before the crowd. We should go and let a psychiatrist test our mind, and see if we're able ... to be able to present ourselves, if our IQ's high enough to do it, and so forth like that. I think that we hold the greatest congregations. We build our organization."

72 We're not building an organization. I'm not here this morning to build an organization! Christ never sent me to build organization! Christ sent me to build individuals to the stature of Jesus Christ that they might be the powerhouse, and abiding place of the Spirit by his Word ... by his Word. Build up the individual to that place. Not build an organization to a greater denomination; but build the individual to sons and daughters of God. That's the idea.

Add to your faith virtue. To your virtue, add knowledge. Well, now, you're coming to a place.

73 Now, when they begin to say, "Well, we don't have to accept that today," you do have to. It must be. The Scriptures cannot lie. And they are of no private interpretation, the Bible said. You just believe it the way it's written there. See, you've got to have these things. And the only way you'll ever be able to have them is to have heaven-born knowledge. And heaven-born knowledge will vindicate the Word.

See, you've got to believe—not make-believe it. None of these are make-believe. See, if you try to say, "I got it," don't be a blackbird putting peacock feathers in yourself, see, because they'll fall right out. They're not naturally grown in there. They're just stuck in.

74 I think of where David said there, Psalms 1, "He shall be like a tree that's planted by the rivers of water." You know there's a difference of being planted and being set out, stuck out. Like the old oak tree that's been planted, that weaves down and gets a good hold. Little 'ole stick that's sticking in there, you don't know what's going to happen to it. Has no roots, has no foundation, see.

That's like some people coming from a seminary, or something, you see. Don't have that.... "Well, Dr. So-and-so ordained me in the ministry." Don't make any difference what that was. Christ borned you into it, by your faith. You're regenerated and born into it. Then after you're born into it, these are the things that He expects you to add. Just keep adding them. Now, we're going right down the line.

75 Now. There'll be another thing on this knowledge we might speak of, godly knowledge. Has the Bible in this day lost its meaning? See, a lot of people tell you that, that the Bible doesn't exactly mean that. If God watches over me, and corrects me in my sin.... And if I am a son of God, He does that. He does you that way. Sons and daughters, when you do anything wrong, He corrects you.

Then if God is so particular about you that He watches over you, and corrects you, how much more has He his Word? which is your example, which is Himself. "In the beginning was the Word, and the Word was with God, and the Word was God ... and made flesh and dwelt among us."

76 The Word is the revelation of Jesus Christ. The Bible said so. Christ being revealed in his Word. And if He has watched over you when you transgressed these laws (He condemns you for it), how much more has He watched over his law that condemns you? Amen!

Go on, boy, don't tell me that stuff. I believe in genuine Holy Ghost knowledge. Holy Ghost knowledge will always punctuate the Word with "Amen." When you get these things that seem to contradict themselves in the Bible, you sit down and study it prayerfully, like that. And the first thing you know the Holy Spirit begins to move in. After a while you see it ties together, and there you got it. That's knowledge.

77 Some of them say, "Well, now, the Bible said that He is the same yesterday, today, and forever." And the church says, "In a certain sense, He is the same." Hunh-uh. Hunh-uh. You done broke the gap right there, see. Yes, sir.

No, sir, He is the same. Yes, sir. Jesus Christ the same yesterday, today, and forever. There's no difference in Him at all. He lives in his church doing the same thing.

"A little while [as I quoted awhile ago] ... A little while and the world seeth me no more, yet ye shall see me." For He said, "I'll be with you, even in you, to the end of the

world." Again He said, "The works that I do, shall you do also." Again He said, "I'll be the vine; you'll be the branches." And the branch only lives by the life of the vine. Whatever's in the vine comes out through the branch. Glory! Then Christ's the same yesterday, today, and forever. It produces the life of the Lord Jesus Christ. Amen.

78 Knowledge. Not worldly—it reasons. Any kind of worldly knowledge reasons, see. But faith has no reasoning. God reveals to you a certain, certain thing's going to happen. Every scientist in the world could tell you it's contrary, it could not happen. You believe it anyhow. Yes, sir. It doesn't reason.

The Bible said we cast down reason. You don't reason with faith. Faith has no reasoning. Faith knows where it's at. Faith acts. Faith holds on. It can't move. Nothing can move it. I don't care whatever says this, that, or the other; it doesn't move a bit. It stays right there. Wait, wait, wait, wait—it don't make any difference. It stays right there.

God told Noah these things were going to happen. He believed it. God told Moses these things were going to happen. He believed it. God told the disciples certain things were going to happen. Go up there at Pentecost and wait. They stayed right there. Yes, sir.

79 All right.

Now, knowledge. Now, not worldly knowledge, but it's heavenly knowledge. And heavenly knowledge, when God is the fountain of all knowledge, and God is the Word, then if you've got heavenly knowledge you believe the Word, and you reason anything by the Word.

This tax case that the church has been in, or I have been in.... One of the men one time in a little hearing told me, said.... I said.... They couldn't find nothing wrong. And so they began to.... I said, "Well, then if there's nothing wrong, why don't you get off my back?"

80 He went ahead telling me about some scriptures. He said (great big fellow with a cigarette in his hand), he said, "Mr. Branham, I am a Bible student."

I said, "I'm glad to hear that."

He said, "Now, I want to know what's this superstition? You charge for these handkerchiefs you send out. That little superstition of praying over the handkerchiefs, and send them out—they anointed cloths, you call them, cloths." He said, "Then, you charge for those."

I said, "No, sir, there's no charge to it."

And he said, "Well, on this superstition...."

I said, "You call it a superstition, sir. You told me a few minutes ago you were a Bible student."

He said, "I am."

81 I said, "Quote to me Acts 19:11." Knowledge. He trapped his own self right into it. Tried to change the subject. I said, "Then quote to me John 5:14." Couldn't do it. I said, "Then James 5:14." He couldn't do it. I said, "Do you know John 3:16?" Knowledge, smart, world. But when....

He said, "But Mr. Branham, you're trying to try this case by a Bible. We're trying it by the laws of the land."

I said, "Sir, isn't the laws of the land based upon the Bible? Then it's justice." Amen!

82 Sure, knowledge. Not worldly; spiritual knowledge of the Word, knowing what God said. Do what God said. That's right. Then if you've got that, and can believe all these things, that He's the same in all these things, knowing that what the Word says is true, you punctuate every one with an "Amen," it's all right—add that to your faith. That's all right.

Yes. If somebody tries to tell you that the Bible has lost its power, there is no such a thing as the baptism of the Holy Ghost, don't add that. It won't work. It will fall off, like putting clay on a rock. It won't stand up. it'll crumble.

83 Then people tell you, "The Bible can't be trusted today. You be careful now. Don't you go believing...." You've heard that all the time.

Little saying: "You can't trust the Bible." Well, if you've got that in your mind, don't try to add it, because it won't work. The whole building will fall down right there. She's got to be mortared by the Holy Spirit. I mean stuck together, the mortar that seals it. And the same thing that seals it....

You know the way a vulcanized tube always lasts longer than just an old stuck-on patch? A little heat, gets stuck on, an old patch on a tire. The first thing you know, get that tire a little bit hot, run a little fast and it will melt off. Yes, sir. See, that's what's the matter with a lot of people today. They try to stick their knowledge on the worldly knowledge, with a little old earthly glue. And when the trials come, "Well, maybe I was wrong," see, and the air goes. You deflate it in a few minutes. All your shouting and jumping up and down didn't do you any good. The people see you right back in the same puddle again. That's right.

But if you stay there with enough heat of the Holy Ghost till it makes you and the tube one.... That's it! You and the tube becomes one! When you stay there till you and every promise of God becomes one, then add that to your faith. If you don't, don't add it at all.

84 You say, "The Word can't be trusted." Don't try to add that. If you say, "The promises in here of the baptism of the Holy Ghost was only meant for the twelve apostles," like some churches say today, don't try to add that. That's where their foundation's all crumbled up.

Like Uzziah was last night, when he seen the foundation of this man that he trusted in, all crumbled up, smitten with leprosy. It was no good.

Now, "just for the twelve apostles, only the twelve apostles."

85 I was down to Brother Wright's (I think they're back there somewhere) one night, and there was a minister down there. I was speaking—four or five preachers together. This preacher raised up and said, "Now I want to tell you dear people something. Oh, I think you're a fine people."

I said (I told somebody), I said, "That's one sitting right there. Watch." So, Junie Jackson, back there, just got through speaking, and he said (speaking on the grace of God).... Oh, my, he was burning up, waiting. He got up there and he was trying....

Said, "Now, I want to say that Mr. Branham, here, I tell you, is an antichrist," and he started off like that. All night....

Some of the preachers started.... I said, "Now, wait a minute. Don't say nothing, brothers. There's only one of him and a bunch of us." I said, "Just let him alone now. He picked on me." I wanted it myself so bad, I didn't know what to do, see.

86 He said, "Mr. Branham is an antichrist." And he went ahead saying everything, you know about.... He said, "He said, 'Baptism of the Holy Ghost.'" Said, "The Bible said there was only twelve got the baptism of the Holy Ghost. Talking about divine healing—only the twelve apostles had divine healing." He said, "We speak where the Bible speaks, and silent where the Bible is silent."

I waited till he rattled off there for about a half hour, and I said, "Wait just a minute. I've wrote down so many here," I said, "give me a chance to answer some." And when I got up I said, "But sir He said that he spoke where the Bible spoke—his church did—and was silent where it was silent. You all are witnesses."

"Yes."

I said, "Now, he said there was only twelve received the Holy Ghost. My Bible said there was 120 the first shot." Amen! Throw that kind of knowledge out, you see, that he was trying to....

87 I said, "Then I guess Paul didn't receive the Holy Ghost when he said he did." I said, "Down ... when Philip went down and preached to the Samaritans, they had been baptized in the name of Jesus only. The Holy Ghost hadn't come on them. And they sent and got Peter and John to come down, and laid hands on them, and the Holy Ghost came on them. I guess that was only the twelve."

I said, "In Acts 10:49 when Peter was on the house top and had saw the vision going up to Cornelius', 'While Peter yet spake these words, the Holy Ghost fell on them that heard the Word.'" I said, "The Bible's still speaking. Where's your church?" It's back in the would-be's.

I said, "Divine healing. You said only the twelve apostles had divine healing. The Bible said that Stephen went down to Samaria, and cast out devils and healed the sick, and there was great joy in the city. And he wasn't one of the twelve. He wasn't an apostle; he was a deacon." Amen!

88 I said, "Paul wasn't one of the twelve that was in the upper room, and he had the gift of healing." I said, "Just look at the gifts of healing. And plumb on thirty years later, he was still in Corinthians ordaining the gift of healing into the body of Christ."

Now, that kind of knowledge that you learn out of some book, you better throw it out in the garbage can. Come to this knowledge. When God said He is the same yesterday, today, and forever, say, "Amen!" Yes, sir. Yes, sir. Not to the twelve; it's for all. When you get that kind of a faith, when your faith punctuates it every bit with an "Amen," then you say, "All right." Add that to it.

89 Fourthly.... We'll have to hurry because I'm just.... It just feels so good to stand here and talk about it. Fourthly.... Thank you. Add temperance. We come to temperance. Now, you've had faith first. You have to have that to begin with. Then you add virtue to your faith, if it's the right kind of virtue. Then you add knowledge, if it's the right kind of knowledge. Now, you're going to add temperance.

Temperance doesn't mean stop drinking alcohol here, either. No, no. Temperance doesn't mean alcoholic cure. Not in this case. This is Bible temperance, Holy Spirit temperance. That's just one of the lusts of the flesh; but we're talking about Holy Spirit temperance. That means how to control your tongue, not be a tattler; how to control your temper, not fly off every time anybody speaks cross to you. Oh, my! Boy, a lot of us are going to fall off before we get started, aren't we? Then we wonder why God's not in his church doing miracles and things that He used to do.

90 Yes, sir!

Add these things. Add temperance to it. Temperance—how to answer in kindness when wrath is spoke to you. Somebody say, "You bunch of holy rollers down there." Don't jump out and roll up your sleeves, now, see. Not that, but talk with godly love. Temperance, kindness. Is that the way you want to be?

When you're riled upon, rile not back. Let Him be your example. When they said, "If thou be the Son of God, turn these stones into bread," he could have done it and shown He was God, but He had temperance. When they called Him "Beelzebub," He said, "I forgive you for it." That right? They pulled handfuls of beard out of his face, and spit in his face, and said, "Come down off the cross."

He said, "Father, forgive them. They don't even know what they're doing."

91 When He had the gift.... He knowed all things, for in Him was the fullness of the Godhead bodily. They had seen Him perform miracles by telling people what was wrong with them, and so forth, like that. They put a rag around his head like that, around his eyes, and hit Him on the head with a stick and said, "Prophecy. Tell us who hit you. We'll believe you." He had temperance.

Now, if you've got it like that, add it to your faith. If you still blow up and sass, and fuss, and stew, and carry on, hunh-uh. You ain't got no.... You can't add that, because it won't add.

See, it won't vulcanize. You couldn't take a piece of rubber, you know, and vulcanize it to a piece of iron. It just won't work. No. It's got to be flexible just like the rubber is, see. And when your faith and your temperance becomes the same kind of Holy Ghost temperance that He had, then it will vulcanize with Him. You're added to it.

92 When your virtue is like his virtue, then it will add to it. When your knowledge is like his knowledge—"I come to do Thy will, O God." With the Father's Word, He defeated every devil. Heavens and earth will pass away but the Word will not. See, when you got that kind of knowledge, it will vulcanize with your faith. When you got the right kind of temperance, like He had, it'll vulcanize.

If you haven't ... just a man-made, half-way, soused-up belief, or temperance.... "Oh, I ought to slap him down. But maybe I better not, because they might put my name in the paper about it." That ain't the kind of temperance He's talking about. Don't try to add that, it won't work.

But when you can really with the sweetness from your heart forgive every man, hold your peace, let it be gone, see, then it will vulcanize. You can add that to your faith. Whew! No wonder the church is so short. Isn't that right? No wonder.

93 When I say, "Repent and be baptized," the Bible said, "in the name of Jesus Christ," and a strict trinitarian that don't believe that, would say, "That old antichrist! He's a Jesus' Name, he's a Jesus Only," look out, boy! I don't know about your temperance right now.

Why don't you come and say, "Let's reason this together, Brother Branham? I'd like to hear this explained," then come down and listen to it. And then it's put right before you, and then you walk away. We'll get to that in just a few minutes, in godliness.

But when you fly loose, want to jump at every conclusion, hunh-uh. That's not it, see. You haven't got Bible temperance yet when you do that—how to answer back. Then, if you've got all this, you can add this to your faith.

94 Then, after that, fourthly, you want to add patience to your faith. "If you got faith, it worketh patience," the Bible said. So this is patience. Now, that's the next thing that is going to build this stature. You know God's got real material in his building. See how short we are, brethren, sisters? See where we're at? Yes, sir.

See, we have glory, we have shouts, and things, because we got faith. But when we come down to these things here, God can't build us into that stature. He can't make us up to that kind of a place. We got all these other things. We fall and slide off with it, see. He can't build his church.

95 Patience with what? What kind of patience? First thing is have patience with God. If you've got real genuine faith, you'll have real genuine patience, because faith worketh patience. When God says anything, you believe it. That's all. You got patience.

Say, "Well, I asked Him last night to heal me, and I'm just as sick this morning." Oh, my! What patience!

God told Abraham, and twenty-five years later there wasn't even one sign. He still believed it. He was patient with God. Put Him always before you. Let Him be the next crossing thing. You can't cross Him so just keep Him before you. He said so, it's going to happen, see. Keep Him before you. That's right.

96 Noah had patience. Yeah! Noah had real godly patience. God said, "I'm going to destroy this world with rain," and Noah preached 120 years—plenty of patience. Not even dew fell from heaven. Wasn't nothing. Just as dusty as it ever was for 120 years, but he was patient.

Then God tries your patience. That's right. God tries them. After He told Noah, now He said, "Noah, I want you to go ahead and get in the ark. I'm going to run the animals in there. I want you to get in and climb way upstairs, now, so you can look out the top window. Now, I want you to get in there. I want you to tell these people, 'Tomorrow, what I've been preaching for 120 years is going to take place.' All right, you go down there and tell them."

What was the first sign? Noah got in the ark. There was no rain.

97 Noah got ready, got the raincoat on and everything, so he could look out once in a while—got ready. But the next day....

He might have told his family and his daughters-in-law and all them. Said, "Oh, my! Tomorrow you're going to see something you ain't never seen, because all over the skies they are going to be black, and thunder and lightning is going to take place. God's big sword is going to zip through the skies. He's going to condemn these bunch of sinners that's turned us down for this 120 years. You just watch and see."

See, some of the halfway believers, you know, that hang around and don't ever come in, you know (We still have them.), so they come up and said, "Well, the old man might have been right, so we'll go up and wait a few days ... or wait a few hours in the

morning, and see.”

98 Next day, instead of a black cloud, here come the sun coming up just like it always did. Noah looked out. Said, “Hey, there ain't no clouds!”

That guy came up, said, “Ahhh, I knowed you was one of them. You see, you're hanging around up here!”

“Well, pardon me, sir. Ha-ha. Maybe I was just, you know, just a bit enthused, you know kind of.... Ha-ha-ha.”

But Noah, he had patience. Said, “If it didn't come today, it'll be here tomorrow.” Why? God said so.

“When did He tell you that, Noah?”

“A hundred and twenty years ago. I've come this far, so I'm just waiting here now.”

See, after a while we find God came this far waiting for the church, too. But it'll be there, don't you worry. He promised it. Waited all this time for a resurrection. There'll be one. Don't worry. God promised it. Just wait patiently.

99 You fall asleep. You might take a little nap before it happens, but you'll wake up at that time. He promised it, you see. What we call a nap of death, you know. What we call “death,” just a little nap, or sleeping in Christ. There's no such thing as dying in Christ. Life and death don't exist together, see. We just take a nap; a nap that our friends can't call us from. He's the only one that can call. “He'll call, and I'll answer Him,” said Job. Job's been sleeping now for four thousand years. Don't worry. He'll wake up, don't worry. He's still waiting.

100 Noah waited. The fourth day passed—no rain. “It's all right. It's going to happen.”

I can hear Mrs. Noah come around and said, “Dad, are you sure?”

“Don't talk like that.” He had patience, because he had faith. Yes, sir. He had virtue. He had knowledge that God was right. He had temperance. He didn't fly loose and say, “Well, I don't know what it's all about. I've lost all my popularity out there.” No, no. “People don't care for me no more. I'll go out there and start all over new again.” No, no. He had patience. God promised; God will do it. God will do it because God said so.

101 I can see his son come around and say, “Dad, you know....” (Stroke his hand over his long gray hair, you know. He was hundreds of years old, you know, sitting there.) Said, “I know you're an old patriarch. I love you, Daddy, but could it have been possible that you could have been a little bit wrong?”

“Oh, no, no.”

“Why?”

“God said so.”

“Well, Daddy, this is six days that we've sat up here, sitting up here in this big old dry ark, sitting right here. It's all pitched, inside and out, and we've been all these years building on it. You stood out there and preached till you turned gray and bald. And here you are up here now, trying to say such-and-such a thing. And the people are laughing and throwing rotten tomatoes and things against the side of it. Look there what you're doing. Why you know....”

“Be patient, son.”

“Are you sure?”

“It will rain!”

His daughter-in-law said, “Father, you know, I....”

“It will rain!”

“But we've been all these years waiting; we've been preparing, and you told us it was going to rain a week ago. And we're in here, and the doors are all shut, and here we are walking around in here, and the sun just scorching right down like it was.”

“But it will rain!”

“How do you know?”

"God said so."

102 Now when you get that way, add it. But if you ain't got it that way, don't try to add it. It won't work. It won't work on healing, it won't work on nothing else, see. It's got to blend in with the same material it's vulcanized to. That's right. You've got to add it. Patience with God's promise. Yes, sir. Noah believed it, and he had patience with God 120 years.

103 Moses, he had patience with God. Yes, sir. "Moses, I've heard the cry of my people. I've seen their afflictions. I'm coming down to deliver them. I'm going to send you down."

The little contrast there between him and God, and God showed him his glory. He said, "Here I go." When he once seen the glory of God, you see, he had faith.

Said, "What's that in your hand, Moses?"

He said, "A stick."

He said, "Throw it down." It turned into a serpent.

He said, "Oh, my."

Said, "Take it up, Moses. If I'm able to turn it to a snake, I can turn it back again." Amen! If God can give me a natural life, He can give me a spiritual life! If God can give me the first birth, He can give me the second birth! Amen! If God can heal this by divine healing, He can raise it up again to his glory in the last days! Right.

"If I can throw this stick down, and turn it to a serpent, I can turn it back to a stick. Take it up by the tail!" Moses reached down and got it. There it was a stick. He began to add knowledge then, see.

"What's the matter with your hand, Moses?"

"Nothing."

"Put it in your bosom."

"All right, what about it?"

White with leprosy. "Oh, Lord, look at my hand!"

"Put it back in your bosom, Moses." Put it back like that—turned out just like....

He was beginning to add them like this then. Yes, sir.

104 He got down there ... and the first contrast, he got down there. Come out there and said, "The Lord God said, 'Let my people go!' Pharaoh, I want you to know this: I've come as a representative of God. You must obey me."

Pharaoh said, "Obey? Do you know who I am? I'm Pharaoh. Obey you—a slave?"

Said, "You'll obey me or perish. You'll do either one you want to." Why? He knowed what he was talking about. He had a commission. He was down there. He had talked to God. He had faith. He knowed where he was at.

"You want me to obey you? Get out of here!"

"I'll show you."

"Show me a sign." He threw a stick down; turned into a serpent.

105 "Why," he said, "that cheap magician trick! Come here a minute. Come here, Jannes and Jambres. Throw your sticks down." They threw them down and they turned into a serpent.

Said, "Now, you cheap thing, come down here to me, an Egyptian, a Pharaoh of Egypt. And you come down here with some of your cheap magician tricks. Ha! ['Some of your hoax,' you know. Mind reading. You know what I mean. I hope you're reading.... Mental telepathy, or something, you see.] Come down here with some of that." Said, "Well, we can do the same thing you do."

What with Moses? He didn't say, "Oh, Mr. Pharaoh, I'm sorry, sir. I'll be your slave." No, sir. He stood still. Amen. Stayed right there.

God said (just, no doubt, in his heart), "Hold your peace. I'll show you something."

106 When you've done exactly what He said do, seems like it went wrong, stand still. Be patient. Moses said, "You know, when I was laid on that foundation, there was patience laid on there. So I'll just wait and see what God will do."

There the old serpents was crawling around, blowing and hissing at one another. First thing you know, Moses' serpent went, "Gulp, gulp, gulp," and gulped them all down. He had patience.

They that wait upon the Lord, shall renew
their strength,

They shall mount up with wings like an
eagle, (Is that right?)

They'll run and not be weary, walk and
not faint;

.....

Just wait on the Lord. Have patience.

107 Yes, sir.

Then Israel was going to be taken out. The great contrasts came, and Moses waited. Then he got in the wilderness. It's only about three or four days' journey. It's only forty miles from where he crossed there, right across where they crossed again. But Moses in the wilderness waited forty years. Patience. Amen. That's right. He waited forty years. Oh, yes, sir.

108 And we should have patience with one another, too, see. One time.... We get so much impatient with one another. We think we got to be like Moses. Moses had patience with the people. Look, that's what caused them not to go over.

See, if you're trying to do something—like I've tried to get this message over to the Tabernacle, to see that each member of the Tabernacle becomes this—it's hard to do. I've tried to have patience. This is thirty-three years. Have patience. Women still bob their hair just the same, but just have patience. Just have patience. Wait. Have to. If you ain't got it, don't try to build on this down here. Have patience.

109 Even one time when that rebellious bunch of people had such impatience they caused Moses to do something that was wrong. But yet, when it come to a showdown, God got sick of their action. He said, "Separate yourself, Moses. I'll kill the whole bunch of them, and start anew."

He threw himself in the breach, and said, "God, don't do it." Why? Patience with the people that was rebelling against him.

I wonder if we could do that? If you can't, don't try to build on this, because it don't change. That's the way the first one is vulcanized into this, and that's the way every one of them has to be vulcanized. If you don't, you don't come to that stature of the dwelling place of the living God. You haven't got patience, patience with one another.

110 All right.

The Hebrew children had patience. Sure they did. God had promised them ... told them, "Don't you bow down to any image."

But they had patience. Said, "Our God is able. But nevertheless, we're not going to bow to your image." Patience, knowing this, that God will raise him up in the last days again. This life don't mean so much after all, see. God will raise it up again in the last days. "But when it comes to bowing to an image, we won't do it. Now, we'll give Caesar what's Caesar's. But when it comes to Caesar interfering with God, God's first. God said, 'Don't you bow to that image,' and I won't do it. Our God's able to deliver us. If He don't, I'll not bow to the image."

He said, "All right. There's the furnace."

"Well," they said, "Oh, I guess it will rain hard tonight, and put it all out." But it didn't do it. Still patient.

111 Next morning when it was brought up before the courts, there sat Nebuchadnezzar.

He said, "All right, boys. Are you ready to remember me as your king?"

"Certainly. Live forever, O king."

"Now, bow down to my image."

"Oh, no!"

"Well, you're going to burn up. You're wise men, you're smart. You've been a great help to us. You've been a blessing to our kingdom. Can't you understand I don't want to do this? But I've made a proclamation here, and it's got to be done. I don't want to throw you in there. Oh, men, what's the matter with you?"

"I know that sounds all right, but our God's able to deliver us. But nevertheless ... have patience."

Started walking up the ramp, one looking at the other one. "It's all right?"

"It's all right. We got patience."

Went one step, God wasn't there. Two steps, He wasn't there. Three steps, four steps, five steps, just kept on going. Still He wasn't there. And he stepped right off into the fiery furnace. They had patience. But He was there. See, just enough fire hit them to burn their latches off their hands and feet. And then when they hit the bottom of the pit, He was there, see. They had patience.

112 Daniel, the same way. Daniel had patience. Sure. He wasn't going to give up. No, sir. What did he do? He opened them windows and prayed anyhow. It was a requirement of God. He had patience. He waited on God, knowing God was able to keep his word. They threw him in the lions' den, said, "We'll let the lions eat you up."

He said, "That's all right." He had patience. Why? "Well, I've waited all this time on God. If I have to wait a few more thousand years, I'll raise up again in the last days. So I've got patience. Wait."

Paul had patience. Certainly did. Look what Paul had to do.

113 Talk about patience, how about the Pentecostal people? As long as they've got the commission, "Wait until.... Wait until you're endued with power."

"How long?"

It ain't no question how long will it be. They just got the answer. "Wait until...." They went up there and said, "All right, boys, maybe in fifteen minutes from now the Holy Spirit's going to be on us, and we're going to have our ministry." Fifteen minutes passed—nobody. One day passed—no one. Two, three, four, five, six, seven. Some of them might have said, "Hey, don't you think we already got it?"

"No, no, no, no."

"You better come on out, boys."

The devil said, "You know you've already got what you want. Go on and start your ministry."

"No, no, we ain't got it yet, because He said, 'There will come a ... [what would take place in the last days]. With stammering lips and other tongues will I speak to this people, and this is the rest that I said.' " (Isaiah 28:19) He said, "This is it. You'll get it when ... you'll know when it comes."

"We'll know when it comes. We'll know. It's promised of the Father." They waited nine days, and then on the tenth day, He was there. They had patience to wait.

114 Now, if you've got that kind of patience after God gives you a promise, and you see it in the Bible ... "It's mine"; then wait. Then if you've got that kind of patience, add it to your faith. You see how high you're getting now? You're getting way up here now. All right. (The clock hand's getting way around, too.) All right.

Add this to your faith, always putting Him before you, remembering it was He that promised. Wasn't me promised, wasn't the pastor promised (our Brother Neville), it wasn't some other minister promised, it wasn't some priest or pope; wasn't no man of the earth. It was God made the promise, and God's able to keep everything He promised.

115 All right. If you've got that kind of faith and know that God promised it.... Say,

"Brother Branham, I'm sick. I need healing awful bad." Accept it. It's a gift given to you, yes, sir, if thou canst believe.

"Well," you say, "I do believe." Then forget it. That's all. It's all over. See, have patience.

If you've got patience.... If you're not, you're crumbling off of this building. It will knock all the rest of it down, that one thing. You've got to have that. Don't add it, because it'll wreck your building if you haven't got patience. If you haven't got virtue to add to your faith (that you say you've got), and if you haven't got any faith and try to put virtue on it, it will break your faith down.

So you say, "Well now, wait a minute. Maybe this is all a mistake anyhow. Maybe God isn't God. Maybe there is no God." See, it'll break the thing right in two, see.

116 But if you've got genuine faith, then put genuine virtue to it, then genuine knowledge, then genuine temperance, then genuine patience. See, you're moving right on up the line.

All right, fifthly, add godliness. Oh, my. Godliness to be added. What does "godliness" mean? I looked in four or five dictionaries and couldn't even find what it meant. Finally, I was down at Brother Jefferies there. We found it in a dictionary. "Godliness" means "to be like God." Oh, my. After you've got faith, virtue, knowledge, temperance, patience, then be like God. Whew!

You say, "I can't do that, Brother Branham." Oh, yes, you can. Let me just read you a few scriptures here just a minute. Matthew 5:48. We'll take this one, and see what it sounds like—Matthew 5:48—and see if you're supposed to be like God.

You know the Bible says, "Ye are gods." Jesus said so. Why? All the things that's in God is in you. Matthew 5:48. "Be ye...." (Jesus speaking in the beatitudes) "Be ye therefore p-e-r-f-e-c-t (what's that?) perfect, even as your Father in heaven is perfect."

You've got way up here now before you have to do that. All these things have to be added first. Then we get up here, He's asked you now to be perfect—godliness—sons and daughters of God. That's right. How many things I could say along that line.

117 Let's turn to Ephesians 4, and find out over here what ... in the book of Ephesians it says about this thing too, about how we should do. Ephesians, the 4th chapter, and begin with the 12th verse. Ephesians 4 and begin with the 12th verse. All right, let's begin up here at the 11th verse.

And he gave some, apostles; and some, prophets [Remember last night, don't try to take the other man's office.]; and some, evangelists; and some, pastors and some teachers;

For the perfecting of God [Does it read like that? Perfecting of what? Saints. Who are the saints? The sanctified ones, the ones who started from down here.] ... perfecting of the saints, for the working of the ministry, [the ministry of Jesus Christ] for the edifying of the body of Christ [for the edifying, building it up, edifying]:

Till we all come into the unity of the faith, and ... the knowledge of the Son of God, unto a perfect man [unto the assurance, oh, my!], unto the measure of the stature of the fulness of Christ.

118 Perfect. Takes godliness. You have to add to your faith, godliness. See, you start off down here with virtue, then you go to knowledge, then you go to temperance, then you go to patience, now you're on godliness. Godliness. Oh, my! Our time is getting away, but you know what "godliness" meant. You sing the song.

To be like Jesus, to be like Jesus,
On earth I long to be like Him;
All through life's journey from earth
to glory
I only ask to be like Him.

That's godliness. When He was smitten on one side of the face, He turned the other one. When He was spoken rough to, He didn't speak, He didn't rile back, see. Godly, always looking for one thing: "I always do that which pleases the Father." Yes, sir,

always. That's godliness.

119 See, after you done come from here, to here, to here, to here, to here, to here, now you're coming into the full stature, now, of a son of God. But you've got to have this, plus all this. And you can't even start until you get this.

Now, remember the black bird with peacock feathers? Don't forget him, see. Don't try to add it till you're actually borned again, because it won't work. You can't make it work. It'll come to this, or this here, and it'll crumble somewhere. But when you get down here to genuine borned again dove, then you don't add nothing. It adds to you, comes on up.

120 All right. Coming into perfection now.

All right, then sixthly, let's add—the Bible says here—adding brotherly love, brotherly kindness. Now, that's a good one. Right here, the sixth one. Seventh. All right, adding brotherly kindness. All right. When we get to that—brotherly kindness—put yourself in his place on the matter. Now, you say.... "My brother sinned against me," said Peter. "Shall I forgive him?" He said, "Seven times a day?"

He said, "Seventy times seven," see.

Brotherly kindness. Now, you see, if a brother's all out of tune, don't be impatient with him. No. Be kind to him. Go anyhow.

121 Somebody said not long ago, said, "How can you believe these things the way you do, and still go to the Assemblies of God, and the Oneness, and all the rest of them?"

Brotherly kindness, hoping someday.... See, patience with him, temperance, enduring with him, knowledge to understand what he believes. And remember, it's in his heart, that's ... what is. Virtue, in yourself, to let it go out with kindness, meekness to him, having faith that some day God will bring him in. Brotherly kindness, the seventh thing. One, two, three, four, five, six, seven, see. Seven things.

Then, now you're coming! Next thing then add charity, which is love. That's the capping stone. One of these days in the church....

122 Now, please, let it be known on the tape and wherever more, I'm not teaching this as a doctrine, what I'm going to say now. But I just want to show you, by the help of God, what it really is that....

The first Bible that God ever wrote was the zodiac in the skies. It starts off with a virgin; it ends up with Leo the lion. And when I get into that sixth and seventh seal, you'll find out when that other seal was opened, the zodiac mark of that place was cancer, the cross fish. That's the cancer age we're living in now, revealed. And the next thing the seal tore off, it revealed Leo the lion, the second coming of Christ. He come the first to the virgin; He comes next, Leo the lion.

I'll bring this through these.... Now, I don't know whether I'm going to have time this morning. I'm going to do the best I can to show you that these steps are in the pyramid, just exactly—the second Bible God wrote. Enoch wrote them and put them in the pyramid.

123 And the third (God always is perfected in the third), then He made Himself his Word. Now remember, in the pyramid (I guess many of you soldiers and things was in Egypt), the pyramid hasn't got a cap on it. Never been. The Stone of Scone and everything else, they've got, but still....

If you have a dollar bill in your pocket, you look on the dollar bill, and you'll find out that over in the right hand side it's got an eagle with the American flag. And it said, "The Seal Of The United States." On the other side it's got the pyramid with a great big capping stone and a man's eye. It says on this side, "The Great Seal." Well, if this is the great nation, why wouldn't this great seal be its own seal, of the nation? God makes them testify no matter where they go.

124 I was talking to a doctor one time, and he was just raking me over the coals about divine healing. We were standing on the street. He said, "Mr. Branham, you only confuse people." Said, "There's no healing only through medics."

I happened to turn around and look at his sign on the car—had that serpent on the pole. I said, "You better take that sign off your car then, because your own sign testifies

that God's a healer." A real doctor believes that. That's them quacks. The serpent on the pole. Moses lifted up the serpent on the pole and said, "I am the Lord that heals all your diseases," and they looked at that serpent for divine healing. And yet they testify against it. Yet their own sign testifies against them! Whew!

125 Here our nation saying the things they are, and making fun of these things, and their own money, their currency, testifies that the seal of the whole universe is God. See that eye standing up there above that, on that dollar bill? That's the Great Seal. It never was put on top of the pyramid. They couldn't understand. Why? The capping stone was rejected, the head—Christ. But it will come some day.

126 Now in building the virtue, building this monument, building this stature, see, it starts off at the foundation stone: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness. Now what does it do? Then they're waiting for the headstone, which is love. For God is love, and He controls, and He is the strength of every one of these things. Yes, sir.

Right in here, you see? I got, in between all this works in here, and here ... is little waves coming. What is that? The Holy Ghost coming down through Christ, Holy Spirit. The Holy Spirit is above all this, welding this together, building a what? A perfect church for the capstone to cap it off! What's it been doing again? It's manifested through seven church ages and seven church messengers.

127 It started back here.... Where was the church first founded? Where was the Pentecostal church first founded? By St. Paul at Ephesus, the star of the Ephesian church age, Ephesus. The second church age was Smyrna, virtue—Irenaeus, the great man who held up the gospel of Paul. Next church age was Pergamos, who was the ... Martin was the great man who stayed.... Paul, Irenaeus, Martin. Then in Thyatira, come Columba. Remember, here it is drawn out right there—Columba. After Columba the dark ages come in there.

Then come Sardis, which means dead—Luther. Hallelujah! What then? What came next? After Sardis, Luther, then come Philadelphia—godliness; Wesley, holiness. "Just shall live by faith," said Luther; sanctification through Wesley. Then come in brotherly kindness through the Laodicea. And we believe the great message of the second appearing of Elijah, in the last days, shall sweep the land.

128 Here you are: seven church ages, seven steps. God building his church is like one person into an individual, into Himself—the glory, the power of God coming down through this, welding us together.

Therefore, the Pentecostal people that let out the Lutheran, let out the Wesleyans and things, doesn't know what they're talking about. You see, they lived in this part of the temple. That's the way some people can come up that high and drop off. But there's a genuine part of that keeps making that building, come on. "I will restore," saith the Lord.

You remember "The Bride Tree"? You remember the sermon on "The Bride Tree"? They eat it down, but He pruned it. It got denominational branches; He pruned them off. They raised up another church, denominational branches; He pruned it off. But the heart of that tree kept growing.

"In the evening time it shall be light." That's when comes Christ, the Holy Spirit. Jesus comes down and sets Himself at the head of the church. Then He will resurrect this church, being his own body. In there's the body. And the way.... God is expecting us as individuals to grow the way He's brought his church in to grow. Every church age ... it becomes one big church,

129 see?

These fellows wasn't required what these fellows were. This wasn't required what this was, see. He brought his church up the same way He's bringing his people up. Then Peter here says first, seven things: faith, virtue (see, coming up), knowledge, temperance, patience, godliness, brotherly love and brotherly kindness; and then the love of God, the Holy Ghost.

Christ in the person of the Holy Ghost comes upon you in the true baptism of the Holy Ghost, and you got all these virtues sealed in you. Then God lives in a tabernacle, called the building, the living tabernacle of the living God's dwelling place.

130 When a man possesses these kind of things, then the Holy Ghost comes upon Him. No matter, you might speak with tongues, you might impersonate any gift that God's got. You might do that. But until these virtues here go into you, you're still off the real true foundation of faith. But when these virtues grow in, and you've added that to that, then you are a living monument. You are a living, moving idol.

You know, the heathen, they prostrate themselves before an idol, imaginary god. And in an imaginary way, they believe that that imaginary god speaks back to them. That's heathenism. That's Romanism. They bow before all kinds of saints and everything else. They have St. Cecelia, house god, and so many different things like that. They bow to that and actually believe that in an imaginary way. What a type it is of the true living God.

131 But when we, not in an imaginary way, but prostrate ourselves before a living God, a living virtue, a living knowledge, a living patience, a living godliness.... A living power coming from a living God makes a living man a living image into the stature of God.

What's he doing? The same things that Jesus did: walking the same way He walked, doing the same things He did, because it's not an imaginary thing! There's a reality that proves it! See what I mean? See how these virtues, these building materials, type in with the church messengers, with the church ages?

Now one of these days we're going to take each one of these words and study them out and show that it proves this. It all goes together. Sure. See? Oh, my! How wonderful that is, to see what it does.

132 Now, that is the house that God dwells in. Not a building with a big bell on top of it, and a high steeple, but "a body hast thou prepared me": a body that God can dwell in, God can walk in, God can see in, God can talk in, God can work in. Amen! living instrumentality of God, God walking on two feet in you. Glory! "The footsteps of the righteous is ordered of God," God walking in you, "for ye are written epistles read of all men." And if the life that's in Christ be in you, you'll bear the life that Christ bore.

133 Like I've always said: Take the sap out of a peach tree, and if you could transfer it by a transfusion into an apple tree, the apple tree would bear peaches. Sure, certainly would. No matter what the branches look like, it's got apple tree sap in it, see, or whatever tree it is.

You take the life out of the apple tree, take it all out, and give it a sap transfusion; and drain from the peach tree over into the apple tree. What happens? It won't bear any more peaches. No, sir. If the peach tree life comes into the apple tree, rather, it won't bear no more apples. It will bear peaches, because it's got the life in it.

134 Well, you take us that's nothing but a wild gourd, a knothed, and there's nothing to us, for we're all dead in sin and trespasses. We're all in these kind of conditions. And then we, ourselves, can prostrate ourselves, give ourselves up, until God takes his transfusion tube—the name of Jesus Christ (because there's not another name under heaven whereby men can be saved)—and transfer the life of Christ into us.

Then we have this kind of faith, the faith that Christ had. And Christ's faith was not based in those Pharisees or Sadducees; or in their pots, kettles, and pans, and their washing. It was based on the Word of God (amen), so much until Christ was the Word. The Word was made flesh.

And then when we can get so transfused by his power that we die to our own thinking, and our faith becomes a genuine faith (Hallelujah!), then the life of Christ is transfused into us and we become living creatures of God—a dwelling place where the Holy Spirit can send his radiant blessings down through there, and we're in the stature of Christ.

135 Jesus said, "Is not it written you condemn me, saying I'm a Son of God? Isn't it written that ye are gods? Doesn't your own law say that?" Like Moses, like Elijah, like those prophets who lived so close to God that God just transferred Himself right into them and they spoke—not themselves, but God. "Take no thought what you should say because it's not you that speaks, it's the Father that dwelleth in you; he doeth the speaking." His words is not his own because his life ... he's dead.

136 If you die you take the blood out of a man. You embalm him. Trouble of it is, a lot of them never got embalmed. You take the blood out of a man, he's gone. Then the only

thing you can do is put another blood back in him, if he is going to live again. You took his blood out.

And now we've put the blood of Jesus Christ in, see. And that brings the faith of Jesus Christ, the virtue of Jesus Christ, the knowledge of Jesus Christ, the temperance of Jesus Christ, the patience of Jesus Christ, the godliness of Jesus Christ, the brotherly kindness of Jesus Christ, and the love of God which is Jesus Christ. He's the head that controls you. And your feet are the foundation, faith (Amen!), controlled by the head. Take the [unclear words]. There you are. There is the perfect man of God, when he possesses these virtues.

137 Then God, representing his church as a bride, a woman.... God represents his church as a bride, and the way He brings each individual to being his son to go in that bride, He also has brought the bride through these ages, till He brings this one complete church into this.

My feet move. Why? Because my head says so. Now, it can't move like my hand because it's my feet. Luther can't do the things that we did. Neither can the Methodists, because they were something else. See, the feet move because the head says so. And the head never says, "Now, feet, you become hands. Ear, you become eyes," see.

But each age God has placed these things into his church, and patterned it by showing that each individual has these ... possesses these qualities. And this "being" when it's completed, is the church of God going to rapture. And this "being" when completed is a servant of God in the church of God, that's going in the rapture. Glory! See what I mean? There you are. There's the full thing.

138 Here came a man, Paul, laying the foundation. Irenaeus began to pour this on to it, and the next one poured this, and the next one poured this, the next one that, and that, and that, and on down till it comes to the last age. But what is it? The same Spirit. The same spirit, that dwells in me, says, "Hands, reach after that case." The same spirit says, "Feet, make a step." See what I mean?

Then the whole stature of your being is governed and controlled by these things. But it cannot be completely controlled till it completely possesses these qualities.

139 Did you ever hear this? Now let me tell you this and keep real.... Put this on your listening ear. A chain is the strongest at its weakest link. That's right! It's no stronger than its weakest link. No matter how strong these are built up, this is built up, if it's got a weak link, there's where she breaks. And it's no stronger than that weakest link.

Now, if you possess.... You say you got this, this, this, you don't have this. There's where she breaks. If you've got this, and haven't got that, she'll break right there. You got this and haven't got that, it'll break. This and haven't got this, it'll break. This and haven't got this, it'll break, see. And you can't have this without having this. So when you're surrendering your complete being, then the Holy Spirit just pours through you in these virtues. Then you're a living tabernacle.

Then people look out and say, "That's a man full of virtue, knowledge, he believes the Word, temperance, patient, godliness, brotherly kindness, full of the love of the Holy Ghost, walking around." What is it? A stature that unbelievers can look at and say, "There is a Christian. There is a man, or woman, who knows what they're talking about. You've never seen a kinder, sweeter, godlier person."

140 You're sealed. A seal shows on both sides. Whether you're going, or coming, they see the seal just the same. There you are, see. When a man or woman possesses this, then the capstone comes down down and seals them into the kingdom of God, which is the Holy Ghost.

Then the Word, coming from here, manifests itself through each one of these beings. And makes this complete being a tabernacle of the living God, a walking, living example of Christianity.

What Christ was these people are, because his life is in here. They are in Christ, and their life is dead and hid in Christ through God, and sealed in there by the Holy Ghost—I Corinthians 12. That's right. You reckon yourself dead. Then you're born of faith, then virtue, and these other things is added to you, till you're a perfect living image of God.

141 Isn't that wonderful? And then God, through that, has brought also seven church ages to show the seven steps that He's brought, building his individual into his image. He has built a complete church in his image. And at the resurrection this complete body will be raised up to live with Him forever, because it is a bride. So that cuts in every age, every age that comes.

And there's more required, remember. Remember what Paul said over here in Hebrews 11? Let me just read you something before we close here ... just a minute, and then you.... It kind of makes you feel kind of strange when I ... always when I read this. I'm going to get Hebrews 11 and I'm going to start at the 32nd verse.

... what shall I more say? for the time would fail me to tell you of Gideon, ... of Barak, and ... Samson, and ... Jephthah; of David also, and Samuel, ... of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned ... the armies of the aliens.

Women received their dead raised to life again: ... others were tormented not accepting deliverance; that they might obtain a better resurrection: [Way down in here, see. All right.]

And others had trials ... cruel mockings and scourgings, yea, moreover ... bonds and imprisonment:

They were stoned, they were sawn asunder, were tempted, they were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, and afflicted, tormented;

(Of whom the world was not worthy:) [see, in parenthesis, you notice in your Bible] they wandered in deserts, and in mountains, and in dens and caves of the earth.

All these ... having obtained a good report through faith [here: good report through faith], received not the promise:

God having provided some better thing for us, that they without us should not be made perfect.

142 You get it? These people who died in here are depending and waiting on us. So this church has got to come to perfection in order to bring the resurrection, and there under ... souls under the altar, waiting for this church to come to its perfection, that when Christ does come....

And this church, you see, is coming smaller in the minority. It's a whole lot sharper than that, but just like I write that cross there, see, it's come up to a needle point, until the church in the minority has got to get into a place until it's the same kind of a ministry that this left; because when this headstone comes back....

It's got a pocket like here where it's going to sit right on there, on the regular pyramid. It just isn't a cap that sits across the top, it's a little flange; and it's got to sit on there, because it sheds the water. And when it comes, this church has got to be honed.

All the rest of the stones in the pyramid are laying so perfect till you can't run a razor blade between them, weigh tons laying in there. How they got them up, they don't know, but they were built. And up here, when the pyramid cap does come, the pyramid itself, the body of Christ will have to be honed. Not only just some creed, or doctrine, or something or other we've come through. It will have to be so perfectly like Christ, till when He comes, He and that ministry will fit right smack together. Then will come the rapture, the going home.

143 Look where we're living now—in Laodicea, where the church was the worst church age they ever had. In the Bible we find out it was the only church age that God was on the outside of the church, knocking, trying to get back in His own building. The creeds and denominations had even put Him out of his own church.

"Lo, I stand at the door and knock. If any man thirst and will open the door, I'll come in and sup with him." Here He is in this church age. They gradually threw Him out until here they completely ousted Him. They don't want nothing to do with it.

Now, you see today where we're going. Even when the ending of the Laodicean church age has got so formal, till it and Catholicism (which broke it up right in here), is coming together and uniting as one great church. With a federation of churches, it is the same as Catholicism.

144 There's only one difference. If they can get you over that (that's taking the communion), that's.... The only thing in the diocese that stops Catholicism and Protestantism from uniting is the order of communion. The Catholic church says, "It is the body." And the Protestant church says, "It represents the body."

The Catholic makes a mass out of it. A mass is that they take the communion, hoping they are forgiven. The Protestant takes it by faith, thanking God in communion that they are forgiven. The Protestant says, "We are forgiven"; the Catholic says, "We're hoping we're forgiven"; mass and communion. They call it a mass; we call it a communion. A "mass" is hoping it's so. A "communion" is knowing it's so, and thanking Him for it. There's the only thing that they cannot get together on.

They'll do it.

145 Oh, it looks very pretty. They'll unite to run.... It will run all the.... Why, the Bible says, "And these beasts gave their power unto the whore," see, united themselves together, see. Just exactly what the Bible said they would do, they're doing it now. It's right in possession this very week.

Not that I have anything against Catholic people, no more than Protestant people. You Methodists and Baptists, and a lot of you Pentecostals—when your churches has gone right into this federation of churches; when they got the big morgue built there in New York, of that federation of churches, just the same as the United Nations and things. They're trying to unite all Protestantism together.

Now, the Catholics are wise to that, and going to bring this Pope John, the 23rd, or 22nd, whatever he is.... He's trying in a low, humble way to bring all Protestant faith and Catholic faith to one faith, exactly what the Bible said they would do. There you are.

And the Protestants're falling for it hook, line, and sinker. Why, why? Because they don't possess these things. Knowledge—the Word's right; patience—"They that wait upon the Lord...." See what I mean?

146 Like that Methodist bishop said the other day when they passed that—and anyone knows what inspired that—trying to get a certain prayer to be said in church, or in school, and wanted to.... I think it was a Presbyterian prayer book or something or other, and the parents sued the school because they wouldn't accept this prayer to be said in school.

This Methodist bishop was a wise old fellow. He stood up and said, "That's wrong." Said, "It's unconstitutional." He caught the breeze of it. He said, "Like in our Methodist church...." He said, "In our Methodist church," said, "many of our people are always talking about the scandal of Hollywood, and ninety-five percent of them go to see it anyhow." What's the matter? They left off this. Exactly, they left off that.

147 I was talking right here in this room, the other day, to an official of one of the biggest Methodist churches there is in Falls City—one of the most spiritual Methodist churches there is in Falls City. Show Methodist age which comes in next to our age there—the Pentecostal. And he said, "In St. Louis, Missouri, they took an analysis about three or four months ago, and find out...." That man may be sitting here this morning. Well, he's a contractor that's building this ... fixing the building for us. Main Street Methodist is where he belongs to, where Brother Lum and them is pastor.

So then we find out that in that, that I believe it was seventy some percent of the Methodist people, in an analysis.... A survey of St. Louis showed that seventy some odd percent of the Methodists smoked and sixty-eight percent of them drinking alcohol beverages. A Methodist!

And the strange thing was when the analysis was given, or estimated between men and women, women was seventy-something percent to about fifty percent of the men—more women smoking and drinking than there was men. Seventy percent ... seventy-something percent more women than there was to the men.

148 Now, what if we got down to the Bible doctrine of wearing shorts, and bobbing hair,

and stuff like that? Why, it's ungodliness. Women professing godliness and holiness—card parties and everything else, tattlers, blabbers, not having been able to hold their own tongue, talking and tattling, and going around. How about the men? Card parties, golf games—out there half-dressed, little old dirty looking clothes on, with them women hanging out there. No wonder!

See that dirty scheme pulled on that preacher (prison preacher) this morning? Yes, sir. I don't believe that man is guilty of that. What did they do? As Brother ... I can't think of his name. Yeah, Dan Gilbert, prison preacher. When that man run in and murdered Dan here a few months ago.... And now his wife is to have a baby. 'Course Dan's dead. They can't put a blood transfusion to the baby now. She said that Dan ravished her, and that's Dan's baby. I don't believe that no more than I believe that a crow has pigeon feathers. No, sir. I believe it's a lie. I believe Dan Gilbert was a man of God. I believe that's a scheme of the devil.

149 Like that thing trying to put over about them prayers. That old Methodist bishop was smart enough to catch that. If that would have went through.... That was only inspired by something else. That's right.

Just like this segregation problem down in the South, same thing. I believe men should be free. I believe this nation stands for freedom. I don't blame Mr. Kennedy for sending down the troops, although I'm not a "New Dealer." And I'm not a Democrat, I'm not a Republican; I'm a Christian. But I don't believe in that.

I don't believe the colored people ought to sell their birthright to such stuff, either. It was the Republican party ... the blood of Abraham Lincoln freed them people, because he was a godly man. I think you ought to at least stick to the party if you're going to vote at all.

But I tell you one thing. That boy wasn't done in there just because that there's schools. That boy is a citizen. He's American. This is freedom for all. The color of a man shouldn't change his ... different. "We all [God said] of one man made of all blood, all nations." We're all one.

150 But that boy, he was a soldier. He was a veteran. He fought for what's right. He had a right to go to school. That's right. But he had plenty of schools he could go to. It's what the thing is. If you get behind it, it's this present-day denominational stuff up there that's inspiring that. Why? They're swinging those colored votes from Republican to Democrat, and they're selling their birthrights by it. Exactly the truth. The Holy Spirit's got in here, "Let him that has wisdom, let him that has knowledge...." Exactly.

Just like this church, this present age, selling itself. Can't you see what's going to happen? I don't care if this is taped, here it comes! What's the matter? My old mother used to say, "Give the devil his due."

There was one man that done only thing that was sensible. That was Castro, down there. Yes, sir. He went down there, the capitalists had all the cane and everything. It's on a gold standard like the United States. What did he do? He bought up all those bonds, get the money any way he could. What did he do then? He counterfeited the currency and changed it, put them right back. That's the only thing this nation could do.

151 Did you hear "Life Line" the other morning? Why, you know, it's just like you sell bonds on the gold. The bonds is already took up, and this present government now is spending money for what? For tax money that they will be collecting forty years from now. She's done. That's "Life Line," right out of Washington D.C., across the nation.

Taxes—they're spending and trying to buy foreign.... Why, they're just giving it out any way. Don't you see, that's exactly what they're going to do? See, what is it? Now, if this nation goes busted.... The only thing it can do is go busted. The only thing that it can do is go bankrupt. That's the only sensible thing to do. Change the currency.

But they won't do it. Under this present administration, Roman Catholic church owns the gold of the world, and what they'll do is sell out. These rich men, and so forth, of the earth, as the Bible said, what will they do? Before they lose the.... Brown and Williamson Tobacco Company (most of it's Catholics anyhow) and all these other things, what will they do? They'll accept that, and they'll take the money from Rome, and then she's sold her very birthright! Rome backs her up. Yes, sir. She'll back it up.

And they're getting enough policy now, getting enough around them, bringing it in

his cabinet. Look what Mr. Kennedy is asking for.

152 And when you seen this the other day.... There's no need of voting any more. What's the use of voting, when they put it in the paper and proved it before the public. And they refused to do anything about it, when they proved that the machines across the nation was set up—that they elected Mr. Kennedy by a false vote. Don't the Bible say that he would come in by deceit, a falsehood?

Now, I'm not against the Democrat party—no more than a Republican party, but I'm just stating facts from the Bible. What's the use of voting? They know who's going in there.

153 How many of you remember the telecast where it had two women standing up, and one said, "I'm going to vote for...." A Protestant woman said, "I'm going to vote for Mr. Kennedy."

They said, "Why?"

Said, "Because I think he's a smarter man than Mr. Nixon. He'll make a better president."

Then they said, "This is a Catholic woman. Who are you going to vote for?"

She said, "I'm a Catholic, a Roman Catholic, a loyal Catholic." She said, "I'm going to vote for Mr. Nixon."

"Why?"

Said, "Because I think Mr. Nixon would make a better president, because he's more used to the things. He's more acquainted with communism." That woman told a lie.

154 I've got what they call "The Facts of our Faith," the highest Catholic book that can be bought. And it says in there, "If there is a Catholic on a ticket that's running against a Protestant, if a Catholic votes for the Protestant they are excommunicated from the fellowship of the Catholic church." Right! And if there's two Catholics running for the same office, they shall pick out the Catholic that's more loyal to the mother church and vote for them.

See how that deceit? What they're trying to do? Give money away to buy.... Why? They're trying to break it, and they are doing it, and she's broke.

What is it? It's on the gold standard, and the Catholic church (the hierarchy) owns the gold of the world—hundred and sixty-eight billion. There you are.

155 Throw her right back on the gold standard. And you people just keep your homes and things, but you belong to the Catholic church. The nation belongs to the Catholic church. The whole thing is captured right in like that through their currency.

Don't the Bible speak of that? That's the picture that the Bible draws us? What I'm trying to say, brother, today they'll say, "That'll make it a fine church. It'll unite Protestantism." It looks good to the natural eye. But the knowledge of this world is foolishness to God, and it pleased God through the foolishness of preaching to save those which are lost, by divine office, that He ordained into his church to build the church upon these spiritual qualities, and not upon anything that pertains to the earth.

156 Peter said, "And because you have escaped the corruption of the world—through the lust of money, and lust of big time, and pleasure, eating, and drinking, and lust that we have—you've escaped that. And now you're built up into a livelihood. I'm addressing that to the church," he said.

There you are. Did you read it? Did you get it? Did you hear it when we read it back here in II Peter? Just listen to what he says here, how beautiful that's wrote in here, how he addresses it. All right. Listen to him now as he speaks. All right.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

... peace be multiplied unto you through the knowledge of God, and through Jesus Christ our Lord,

According as his divine power hath given unto us all things [Who's going to inherit the earth, and all things? Sure, pertaineth ... yes, all right] that pertaineth unto life and

godliness, through the knowledge of him that hath called us to glory unto glory:

Whereby are we given to the exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption [listen to that] that is in the world through lust.

157 Lust for money, lust for big things, lust for popularity—these things are dead to the believer! We don't care. A tent or a cottage, why should I care? Live or die, sink or drown, this is the thing that I'm interested in: the kingdom of God! Whether I maintain my home, whether I maintain my family, whether I maintain whatever it is, let me maintain Christ, the hope of glory!

Build me up, oh Lord, into this: let Christ be my head, that working through me on my foundation, my faith that's in Him. Let virtue, knowledge, temperance, patience, godliness, and brotherly kindness work in me, O Lord, is my prayer. I don't care. Live or die, sink or drown, denomination or no denomination, friend or no friend, let that work in me. Let Christ's virtue, his knowledge, flow out that I might be able to teach those. For God has set in the church apostles, prophets, teachers, pastors, and evangelists, all for the perfecting and bringing all these virtues into it, to that perfection of the coming of the Son of God.

158 Each one of these stones are material off of that one. This is material of this. Each one of these virtues belong into Him, and they're poured out of Him down through them. Amen!

It's twelve o'clock. Where does it all go? Amen. Do you love Him? Do you believe that? Listen, little ones....

Sister Kidd said this morning, "Brother Bill, I don't know whether I'll get to see you again." That like to killed me, see. She thinks she's getting old; she is. I pray for God to spare her and Brother Kidd a long time. Let me tell you, we don't know how long we're going to have one another. I don't know how long I'm going to be with you. God may call me away from the world. He may call me to another field of service. He may call you somewhere. We don't know.

But let's obtain. Let's not let this just pass over us. Let's take that. There it is in the Bible. Here it is, patterns and everything else. And if I only had time to do it.... You can't do it in one day, you know that. But just tie the whole thing together. Looky when we got through with that message there, you see what the Holy Ghost did there on the wall, don't you? How many was here then? Sure. Come right down, and drew the same thing out—the angel of the Lord.

159 See, it's truth. Don't let it escape you. Hold on to it, children. Hold on to that. Remember, build upon your faith virtue, knowledge, patience....

Now, here I think I had a piece of paper here, if I haven't dropped it somewhere when I was preaching. Right. Here it is. (Thank you, brother. Thank you very much.) If you want to look on it and see if there's something here that you might be able to.... Maybe it's a little better pattern than that is there, that you might be able to copy some of this off. I'll just tack it up here and you can sure look at it, and type it off.

160 Now, I want you to take it, and study it, and compare it, and then act upon it. Don't just study it, compare it, but act upon it when you do. Take it sincerely to yourself. Don't say, "Well, I enjoyed listening at it." I did, too. But to listen at it and then receiving it is different. See, it's different.

There are seven qualifications to make the stature of God. There's seven church ages that God has brought the church to this qualification, and He's had seven messengers to do it. There's seven, seven, seven, see. Seven is God's number of completion, and three is God's perfect number. So there's three and seven three's. So mathematically, spiritually by the Word, by the witness of the Holy Ghost, all of it has completed the thing together.

161 Let's study it. Let's add to our faith these things, then, that we might come in the full stature of Christ—being joined together with godly love, fear of God, reverence in our heart to one another, deep respect to one another, brotherly and sisterly kindness—never vulgarity—nothing but just the purity of Holy Ghost living. Live together, be a Christian. Walk with faith. Let the virtue of God flow through you. Let the knowledge of God, when it comes to right and wrong.... When the devil presents something that's not

exactly scriptural, walk away from it. That's right.

162 I can imagine them apostles never acted like us. They went around, probably men of few words till they got in the pulpit. They walked in, they done what they was supposed to do, and walked out. Yes, sir. They had power. They had virtue. They had no arguments with men. They knew where they stood. That's all. They knew who they believed. They kept on walking in the Spirit, doing only....

Just as I said the other night, one little nod, that's all God had to do. Then nothing's going to stop them. They didn't question, and study, and hum-haw, and worry like we do, whether they should do this or that. They went ahead and done it anyhow. Just one little nod from God, that done it, just as simple.

Why? How could they know it was a nod from God? They had all these virtues in here, all these qualifications. And the first little nod of God compared with every bit of this, and with his Word. They knowed it was the Word of God and away they went. They didn't have to worry about nothing else. When God spoke, they went.

163 We speak ... God speaks to us, and we'll say, "Well, we'll start off, we'll see if we can live this life." First thing you know somebody upsets you. Well, sure. That's the devil!

You ought to've seen him trying to keep me away from this meeting this morning. You ought to have that one time. Oh, mercy! I have to fight every time I mention a meeting. And if I'm going to pray for sick, and somebody dying and not saved, there'll be thirty calls come in in ten minutes (if they can get in that fast), to keep me from it. "Oh, Brother Branham, you've got to do this." But there's a soul at stake.

164 The other night I was called to a place, a young man. I talked to him down here in the what-you-call-it, super market, a few years ago. He became an alcoholic. I knew the boy, a good fine boy. But he was a sinner. And so, his mother called. I think she called Doc a couple times, and called Billy, and finally I got the message.

And when I got the message, honest-to-goodness, I never had so much fight in my life to get to that boy. And when I got there, the poor fellow was past knowing me. There he was laying there, unconscious, and just carrying on; his father trying to pat him and saying, "Honey" (and the man's about fifty, fifty-one years old), and saying, "Honey, this," and "Lay still."

He was trying to get up, his little old arms about that big around. The boy had so much cancer until he wasn't nothing but solid cancer. All the organs of his body had cancer. Even his blood stream was cancer. Everything. And there he was, trying to raise up and carrying on like that.

165 I took him by the hand. I said, "Woodrow, Woodrow. This is Brother Branham."

His daddy said, "Don't you know? This is Brother Bill, Woodrow. This is Brother Bill."

He said, "Huh, huh, huh," like that.

And his daddy looked and said, "Billy, you come a little late."

I said, "Never too late. He's here. I have had a battle." And then, the other boys, some more boys (sinners), were standing there—some of his relatives. I said, "You see, boys. Make ready, because you'll come to this place. You've got to come right down here, see. Maybe not through this cancer. You might come with something else—out there on a highway bleeding to death, or something. You've got to come to it." We talked to them.

I was waiting to see what the Spirit said do, waiting. The first thing ... I felt that little nod. "Lay your hands on him."

I walked over, I said, "All of you bow your heads." They all bowed their heads (two or three young fellows in there). I put my hands upon him. I said, "Lord God, let the boy have conscious of knowing what he's going to do, for he has to meet this thing. He's dying. This devil has got him wound up, and he's going. He's drank himself to death. Here he is in this condition. I pray You be merciful to him." And when I prayed for him.... The next morning he was sitting up talking to his daddy.

166 Busty Rodgers, when they called me down here at the hospital not long ago.... I

was out there that day after I'd preached down there at Milltown, when little Georgie Carter was healed. All of you remember it.

There was Brother Smith, a Methodist preacher said, "If anybody was ever baptized in the name of Jesus Christ, get out from under my tent!", like that, up there at Tottensford holding that meeting up there. Oh, condemned me for everything you can think of. I never said a word. Went right on.

I had a commission. The Lord showed me a vision there was a lamb down there hooked somewhere in the wilderness. You all remember the vision, all of you. I guess you do. Do you remember it?

167 All right, then I was going down through the wilderness there hunting for it.

I went to Tottensford. Brother Wright there knows. We went over; didn't know what to do. I bought a little soap box for a dime. I was going to go out there, stand there, and preach on the step. He said he was going up to the top of the hill to do some trading. I went with him. There was a big old Baptist church sitting up there, empty. The Lord said to me, "Stop there."

I said, "Let me out right here, Brother Wright," and I stopped. He went on up and come back. I went there and he couldn't open the door. I said, "Lord, if You're in this and You want me to go in the church, open the door for me." I sat down there and was thinking.

I heard somebody coming. Walked up, and he said, "How do you do?"

He said, "Did you want in the church?"

I said, "Yes, sir."

He said, "I got the key here."

Started a meeting. The first week, hardly nothing. The first night I had a congregation—Brother Wright and his family. First thing you know, at the end of the week they couldn't even stand them in the yard, hardly. Still that lamb hadn't come up. Brother Hall got saved during that time—the pastor there now. I couldn't find where this lamb was.

After a while, out of the Church of Christ down below the hill, that little girl—nine years and eight months hadn't moved, laying there. There she was. You all know the story.

168 Yes, sir.

That afternoon, with Busty Rodgers (great big, husky veteran) standing there, I walked out there, and there stood Brother Smith's congregation to laugh at me, make fun of me for baptizing in the name of Jesus.

I walked out in the muddy waters of Tottensford where they had a creek there, just roaring as hard as it could. A couple of deacons walked out with me. I said, "I stand here this afternoon in representation of God's holy Scripture." I said, "I read in the Bible here where Peter said, 'Repent every one of you, be baptized in the name of Jesus Christ for the remission of your sin.' "

I turned around, handed the book to one of the deacons, walked out there, and I said, "Whosoever will that repents of his sins is a subject to come." Walked out there in the water. I said, "Seems to me that angels are sitting in every limb now, watching."

169 Oh, my! About time I baptized about two or three, his whole congregation—they women with fine silk dresses on—hitting that water, screaming to the top of their voice. I baptized his entire congregation in the name of Jesus Christ! You know it. I got the picture of it.

There it was. What was it? Adding to your ... virtue see. Let it alone. God knows how to do it. God knows how to bring these things to pass. Let them say what they want to. Don't make any difference. Just keep on going.

Busty Rodgers, standing there, when he seen that, he said, "Then I believe it with all my heart," and out into the water he came with his good clothes on, and was baptized in the name of Jesus Christ.

170 About three or four years ago they called me down here at the hospital in New

Albany. There he was, dying with cancer, just eat him up. Doctors gave him till the next morning to live. Said, "He's dying," said, "come at once."

I went down to the room. When I did, just standing there and pray, he said, "Billy, there is a rainbow circling that corner yonder."

I turned to look. I said, "Busty, it's a covenant. You're not going to die. The covenant of the blood saves you." I put my hands upon him, said, "Lord God, by that vision yonder that proves that You are here, your covenant is that by his stripes we are healed." Laid hands upon him, and there he got well. Sent him home.

171 About four or five years ... about four years ... fishing up and down the river, and everything going on. And where the cancer had been around the esophagus ... said the stomach had callused. It was a big hard knot. The doctors, the veterans of the hospital, told him that they had a cobalt treatment that could stretch that, let more food go down at a time. He had a hard time getting much food, he had to eat so slow. He went over to get it done. I didn't know he was there.

Then when they operated on him, found out it threw him into a convulsion, and he had a stroke— paralyzed his side down like that. And the only thing he could do is just kind of half-way cry. He got a pencil like that. He'd go, "Uhh, uhh, uhh," and he tried to write, shaking like that, with his good hand. His left side stroked down. His hand.... "Jesus saves, nineteen-hundred-and-something." He couldn't get it.

So now when his wife said, "Brother Branham, I don't know what he means, by that," I said, "Mrs. Rodgers, what he means it was nineteen-hundred-and-something that he was saved and baptized in Jesus' name down there. That's what's paying off now. He's not afraid to die."

I said, "Lord God, spare his life! I pray that in Jesus' name that You'll spare his life." Laid hands upon him. The stroke left him, the convulsions stopped. And he raised up from the bed, and he's up now giving testimony.

172 Add to your faith, virtue; add to your virtue, knowledge; to your knowledge, temperance; to your temperance, patience; to your patience, godliness; to your godliness, brotherly love; to your brotherly love, the Holy Spirit, and Christ will come; because just beneath Him, the Holy Spirit, is the Spirit of Jesus Christ into the church to manifest those virtues.

(Oh, my. Here it is a quarter after twelve.)

I love Him, I love Him,

Because He first loved me; (Way down here before you were anything.)

And purchased (What did He do?) my salvation

On Calvary's tree.

How am I this? Because He loved me first.

I love Him, I love Him,

Because He first loved me;

(There's the cause.)

And purchased my salvation

On Calvary's tree.

173 I pledge this morning to Him with all my heart that by his help and by his grace, I pray that I'll seek daily without ceasing, until I feel every one of these requirements flowing in this little ole stature of mine; till I can be a manifestation of the living Christ. For He became sin like me, that I might become righteousness of God like Him. He took my place. Lord. Let me take his, now, because that's the purpose He died for.

How many will pledge that same thing by the grace of God? With our heads bowed now, and our hands up:

I love Him ... (I pledge it, Lord.

This church pledges it: the full
stature of Jesus Christ.)
Because He first loved me;
And purchased my salvation
On Calvary's tree.



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Sermons By
William Marrion Branham
"... in the days of the voice ..." Rev. 10:7