

THE POSITION

OF A BELIEVER IN CHRIST

 Minister then for our needs, all we were given, for we didn't mean to be saying it in a light manner. But Brother Moore, setting here, who's my manager, he said something yesterday about tired and we made up. I said, "Well, now, I've got to preach Sunday morning." I was in prayer line about four hours yesterday afternoon on the reservation. Didn't get much sleep last night, got up and had to go preach this morning. And then got up and had to come back this afternoon.

I said, "Brother Moore, speak . . ."

He said, "Oh, that's all right."

I said, "Then I'll just call you to the platform this Sunday afternoon then."

And when he said, "I won't be there" . . . And so we just talking just now; was going to be found. He—he said it . . .? . . . was hurting, that's what we was laughing about. Brother Moore was making himself, getting out of the way. Oh, well.

² You know, life has some very strange things in it, doesn't it? They tell me that it takes eighty percent more muscles to frown than it does to laugh. So let's be real lazy then, and I said, "Just laugh instead of frowning."

My father, being Irish, had quite a sense of humor, you know. He said . . . To those spoken, he'd say, "Smile and the world will smile with you; and cry, you cry alone," or something like that, "Cry, and cry alone." So that's all that I . . . Be happy; you have not a thing to be scared about. Everything's all right if you're Christian.

³ I want to say, that yesterday was the highlight of my American meetings was yesterday. Greatest meeting I ever had on the American soil, was yesterday afternoon with the Apache Indians on the reservation. I have never in my life, ever seen the flow of the Holy Spirit like it did upon those Indians. I wish you could've been there. It was really remarkable.

It's just strange how the Anglo-Saxon people . . . I guess it's the westerner or something, he just simply don't . . . He's just a little too smart . . .? . . . that to really be able to perceive. The Indians believes it, and that settled it. He just wants to be able to see . . .? . . .

Was anybody up there that's in the building, was up there at the reservation? Yes, there's several hands here that was up there, marvelous.

⁴ And I couldn't understand why He kept dealing with me before we got up to the . . . It's been about nearly eight years since I was at the reservation before. And before we got there, all of a sudden, something settled down in the car, and said, "Pray."

Brother Moore was driving at the time. And there was some ladies, that used to be a teacher at the reservation, she was with us, and Brother Sharrit, our beloved brother and sister, and Brother Brown, Brother Tracy, and myself.

And so I said, "Let the . . ." Had Brother Sharrit hisself . . . ? . . . of the other one. And so . . . And I said, "Just drive, Brother Moore, while we pray." And oh, my, what a season of prayer. The Holy Spirit just come down. He said, "Now, pray before you turn at the junction," or at the road that turns off.

So I—I didn't know no more where the road was than—than anything. And just as we said, "Amen," to the prayer before driving on, we were just turning in the junction lane, just exactly timed perfectly to it.

⁵ And when we got there, there was a little house over to one side, little tar-paper-like house, we call it an east. An Indian sister come out in the yard, knelt down, and put her head down, and prayed continually while the song service and everything else was going on. If I had about five back behind there each night praying, it'd would probably be a lot better out here, wouldn't it? That's right. Don't you believe that? Then it was such a marvelous meeting.

And when we started, we forgot to bring any prayer cards. Billy went somewhere. He just didn't care about going up to the reservation, he didn't think. And I thought he was sleeping, wanted to go to sleep. So we went off without the prayer cards, and so there—there was nothing we could do about it. But the Holy Spirit just lined the people perfectly. And the deaf, dumb, blind, crippled . . . I think there was about . . . Brother Brown told me some thirty visions had come forth, and I was still on my feet. And there was around—around three hundred people come through the line, and I would say at least a hundred, two hundred and fifty people definitely healed without a . . . ? . . . Oh, it was just a lovely flow of the Holy Spirit.

⁶ Brought a little girl up, a little Indian girl, a beautiful little thing, a little maid. And her eyes, real black, shiny. Before I got . . . Before she got to me . . . Someone I believe it was a missionary brother, Brother

Mitchell, said, "She's blind." And someone said down the line, "She's blind." See them lead her, coming along and brought her in front of me.

I prayed to our heavenly Father for the child. And I waved my hands in front of her face, and those big black staring eyes, just staring. So then I thought, "Poor little fellow, has to go through life like that." I put my hand back on her. And seemed like that I left. . . This sounds fanatically, but it—it's true. Seemed like that I left the earth and went in before the throne of God. There was a Blood of the Jesus Christ. And I knowed the poor little Indian girl, maybe couldn't understand English, or knowed nothing else. So seemed like that God opened my faith for the Blood of the Lord Jesus, and presented it to her.

In a few moments, I was back down kneeling where I'd been kneeling for a couple, three hours. And I had my finger, like this, in front of her eyes. I moved it, her eyes was still blind. And I said, "You said, 'Whatsoever you ask. . .'"

And just as I did, then my finger swayed. And here went those lovely big black eyes moving with my finger, and was made perfectly normal and open. . .? . . .

⁷ So there someone standing on the outside, some men, well dressed gentlemen, probably spectators, and the doctors had done played, whatever it was. And I seen them moving up to get a hold of her.

I said, "Take her on." I said "She sees."

And I seen them out there, you know, with her. And there she was, walking around in the lot, just like the rest of them out there. And her father came through next, and he was blind. And the Lord Jesus, in His sovereign grace, restored the sight to the father right there.

Women with paralyzed arms, couldn't move their hands, raising their hands and praising God. Deaf, dumb, oh, everything, our blessed Lord Jesus did do.

⁸ I couldn't get over it all night before me, an Indian prayer line, I could just see it mentally. I wondered what was the matter. This morning I got up and went into the rooms where my associates are. I thought maybe just something. The Holy Spirit's moved me. I thought maybe it was them.

Well, they was talking about a—something that they'd seen in a magazine, or something another. I knew that wasn't that. So I went downstairs. And—and I went into the room where Billy was, and he was shining his shoes. So it wasn't there.

So I come back up and went over to my room and closed the door. And I thought, "God, what is this? Why can't I get that Indian reservation off my heart."

I know it's the visions, but it's not the visions. But the most powerful American meeting I ever had, the Lord ever gave me, was at the reservation yesterday. Oh, I've had fifteen, eighteen thousand people come up; and maybe three or four, five hundred, maybe (maybe a little more, I don't know, yesterday) in that gathering there, but oh, never the flow of Spirit like that. And any of you people here that are connected with the reservation, watch what happens from that meeting.

So then when we . . . I went in the room. And then I just thought, "Well, I'll go in and read awhile."

⁹ I was going out to preach. Every one was trying to find out. We wanted to visit every church that we could while we were in the city, each one. We can't go to every Sunday school. So we just had to go the ones where we could. And we was drawing straws, as it was, we should go here and there. Five of us to divide up.

So we . . . Finally, I . . . Something said to me, "Pick up the book."

And there was a book there I write visions in. When as they're fulfilled, I mark them off, before I tell the people. And I picked it up, and was just thumbing through there. And on the third day . . . (I can bring it to you, and you read it yourself if you wish to.) On the third day of December I was in Binghamton New York. And it's got there at seven o'clock in the morning, Billy was still asleep. I arose from the bed, and went over to the window, and there God showed me. I'd forgotten about it, that in our meeting, from one end to the other, I had it all wrote down on the paper, and there it was. The Lord had already done showed it to me.

Oh, my. That's thrilling to me, how the Lord does those things. Way before they happen, He tells what's going to be done, just what . . . Isn't that marvelous? He can foretell, or tell forth. He can tell what was, what is, and what will be. See? Marvelous . . .

¹⁰ Just a few moments ago, walking in, there was a gentleman came up which was introduced to me. And standing there, the man must've had on his heart; I never met him in my life. And I seen him standing by a place where there was a table. And his wife, kind of a black-headed woman feeding him. This was kind of a tall man. And the Holy Spirit moved over toward him, and said, "You're suffering, sir, with ulcerated stomach." And he accepted his healing right at the door there, maybe somewhere in the building right now (See?), setting here. Some of them standing there.

Just how the Lord Jesus in His loving love and grace will do things for us is beyond we can think. Isn't it? Isn't it?

¹¹ Now, this afternoon I was going to speak on the second coming of the Lord Jesus. I said maybe I would. I may have to postpone it till Monday or Tuesday, for what I want—was trying to do, in talking on this subject, is to prove that the scientific world—the scientific second coming of Jesus in this age, the days that we’re living in. When, I don’t know. But I believe. . . Now, this is not the Lord that telling me, just to take the science plus the Scripture—or the Scripture plus science, rather, and in proving that this generation, or the age that we’re now living, looks to me like they’re going to see the second coming of the Lord Jesus right at hand. And I just haven’t got enough information yet on the scientific side to produce this today.

So I thought maybe we’d come down and just have a good overgrown Sunday school lesson, being I got to preach again tonight, and then have healing services tonight. Will that be fine? Would you like. . . ? . . . We pray it’s in the Holy Spirit.

¹² Say, one thing again, I want to share while it comes on my mind. A minister or two has called up, got a hold of my manager and so forth, about the other night when I made a remark (I’m sure that it was misunderstood.), that—about Adam and Eve.

Now, it was said that—thought that I said that Adam hadn’t sinned. Adam was sinned, and condemned, and was driven from the garden of Eden by God. See? The redemptive robe over him showed that. See? Well, what I said, that Adam sinned wilfully. See? See, Eve was actually deceived. But Adam was not deceived. He deliberately sinned (See?); deliberately sinned, knowing what he was doing, because of his wife. He took position with his wife. Then they went before God and both of them was condemned.

And Jesus, not ignorant of what He was doing, came down, and took His place with the sinner, the Church, that He might redeem the Church back to Himself. See? See, I said it was a type. Adam was the—was. . . Christ is the second Adam. Where through first Adam all die; through second Adam all live.

¹³ But the misunderstanding was they thought that I said that Adam never sinned. But Adam did sin. But he did it with his eyes wide open. And instead. . . In Timothy 3 it said that Adam was not deceived. But the woman, being deceived, was in the transgression. See?

Eve actually thought she was right. But Satan deceived her. But he didn’t deceive Adam. He knew it was wrong. But because of the love for his wife, he represented himself with sin and was condemned by the same. And cast out of the garden of Eden.

And Christ represented Himself with the Church full of sin, and was condemned, and His soul went to hell. That’s right. And God raised

Him up on the third day. You believe that? See? It wasn't that he didn't sin; he did sin.

And Christ was . . . He never . . . God wouldn't have sent Him to—hell pure. He had to send Him to hell condemned (See?), because He took our sins. And Christ died, not righteous; Christ died a sinner. See? Christ never sinned Himself, but He took our sins on Him.

¹⁴ Any Scripture theologian teacher would know the scapegoat, and—of the Old Testament and so forth. He was both . . . I know you have that brethren here believes that the devil was the scapegoat. But no, no. No, Christ was both goats (That's right.), both death and resurrection. You see? And He bore our sins away, and then come forth in the resurrection.

And so it was Christ being represented for the Church. He took the Church's place of sin, and was cast into outer darkness, into hell, and rose again the third day. God raised Him up for our justification.

And He did that on the basis of one Scripture. And of a minister who later backslid, spoke the Scripture. David said, "I will not leave His soul in hell, neither will I suffer My holy One to see corruption." The only Scripture I find in the Old Testament, spoke by prophecy that God was going to do it. So He did not leave His soul in hell.

¹⁵ And the reason Jesus knew that within three days He would raise up . . .

Now, some people said, "Why, He said He was in the grave three days." Why, He died on Friday afternoon, raised up on Sunday morning, just one day and part of another. See?

But He never said just exactly three days, for He knew the type of Jonah being in the belly of a whale was His type, and He knew that David said, "I'll not leave My holy One see corruption." And He knowed that corruption sets in in seventy-two hours. And sometime within that three days and nights, God was going to raise Him up, 'cause He would not corrupt. See?

So He died on Friday afternoon, rose up on Sunday morning, because God promised that not one cell of His flesh would corrupt, and He rose up again. Amen. Now, do you love Him? With all of my heart it's so.

¹⁶ Now, let's turn over now for just a few moments. And if you'll give me your undivided attention, we'll just have a Sunday school lesson. And I would like to, if the Lord willing now . . .

Now remember, friends, on . . . How many hears me real good say, "Amen." So I am a poor—very poor teacher. But I'm just teaching this,

not to make a doctrine, friends. If you disagree upon what I teach, perfectly all right. See? That's all right.

And maybe you know, my and your thumb print wouldn't be just alike either. And I guess our noses wouldn't be . . . ? . . . Yes, our noses wouldn't look alike, 'cause there's no two of us in the world they claim, and no thumb prints the same.

But just the same, I—I love my thumb, my nose, too. If it is just a little different. You see? I—I—I'm glad you got yours and I have mine. So we're—we're happy for the members of the Body of Christ, aren't we?

¹⁷ And now, in these teachings, it's just my Scriptural observation of what little thing. . . I don't say the Lord says. This is the best of my knowledge. See? That could be wrong, 'cause that's just my own knowledge towards it, so it wouldn't be very much. But you . . .

I'll tell you what you do when I'm teaching. You do it like I do when I'm eating cherry pie. You know, I love cherry pie. Do you? Well then, when you're eating cherry pie, and what if you run into a seed? Do you throw the pie away? You throw the seed away, keep on eating cherry pie.

How many likes fried chicken? 'Course, all of you. Sure, all you southerners like fried chicken, especially the clergy. So when you're eating fried chicken and you run into a bone, do you throw the chicken away? Throw the bone away. You see? So that's what you do here. What you don't believe, you just kick off to one side, keep on eating what you think is right. That all right? Amen.

¹⁸ Now, we have to the sincere side of us. While we are, I want you to turn with me to our Sunday school lesson. And my subject for this afternoon, just for a short time, 'cause we've got to come back and preach tonight, is on "The Position Of A Believer In Christ."

How many Christians are here, raise up your hands. All the believers, raise up your hands, everywhere. Oh, I suppose that's wonderful. A hundred percent looks . . .

Now, if you're a believer . . . I believe that I know what the greatest curse that's on the Church today. It's not knowing what they are.

Now, with the help of God this afternoon, the Holy Scriptures, if He will help us, let's try to place the believer positionally in Christ, and show what his authority is in Christ. Then everybody out there will be praying for the sick, and—and we'll have a great meeting, I'm sure.

Let's bow our heads now while we close off our part of introduction, and now come to the sincere part of the meeting.

¹⁹ Our beloved Father, the first, I want to express my love for Thee, for Thou was so kind to save me from a life of sin, and to take the unlovely one into Thine own bleeding bosom. And by that, transforming a life of sin unto a regenerated, born again believers. We thank Thee for that, Father, for Thou has did this for every one of us, and we're grateful to Thee. For Jesus Christ, the Son of God, came to the earth to die for sinners, that He might be made sin to be a go-between, stand between the living and the dead, and bridge the way, that the dead could be quickened by the hearing of the Word, and accepting of the Scriptures, and be borned again a new creature.

And now, Father, today as maybe that Thou will drop down today in our midst, and will positionally place this congregation in such a way, that by the reading of the Word, that every person in here that's sick and needy will not even need of to be prayed for, but will be healed instantly. May it be a time where every sick person will see what Christ did for them and where they are today in Christ. God, grant it.

Break into the barriers of unbelief and superstitions, tear down every wall, Lord. May the Holy Spirit come like a rushing wind, going before us into the valley, like David laying there that night, wondering how the battle would be. But he heard the sound of moving in the mulberry bush, knowing God was going on ahead. He was ready then for the battle, knowing God was going ahead. Grant today that the moving of the mulberry bush will be again, the Holy Spirit will move each one into the position that Christ the Lord has placed them; and may they follow closely behind the rest of their life. Help me, God. In Jesus' Name we pray. Amen.

²⁰ Now, while we're getting the handkerchiefs, turn to, to start with, the Book of Ephesians, the 1st chapter.

Before we forget it, we always like to do this. One of the striking things yesterday, I could remember of a lovely young Indian woman coming, and just handing over into my hands . . . I believe it's . . .? . . . a pair of socks turned together and a hank—and a necktie. Well, I thought maybe she wanted me to hold them while I—I prayed for her. But then, the lovely Holy Spirit spoke through, there was a vision before me that told it was for one of her loved ones that had a disease in his feet. And her husband was without God, and she wanted to place the necktie on him, that he would receive the Holy Spirit, and her loved one would be healed by wearing these socks. My, isn't that marvelous, simple faith.

After they begin to seeing that the blind was seeing, the deaf was hearing, the lame being healed, they run down into the hospital and pulled out their little babies, bringing them up there. There's one little baby, just a few hours old, about twenty-four hours old, something

like that, around two days. . . The little. . . ? . . . to the mother. She wrapped, and here she come anyhow. It was sick.

Coming up through that cold wind sweeping off the top of those snow-peaked mountains, didn't make any difference to her, Christ was healing; she wanted her baby to get healed.

Some of them couldn't even get to the hospital, quick enough to get their loved ones. So as we drove. . . ? . . . drove out, they were standing there with little blankets and things that I might bless them, and the Holy Spirit would go with the blankets to the hospitals to their loved ones. Oh, my. They put the white people ashamed of themselves.

²¹ Let us pray. Heavenly Father, through our hearts will we see the Spirit moving among the simple people, just plain simple people. I'm afraid, Father, that many of us teachers has tried to make it too complicated for the people. In our great day of learning that we are in now, everything, every one's smart, educated, spent all their time studying books and so forth, and getting scholarships in school, or learning science, and literature, and mathematics, and left out the Holy Spirit. That's why we progress—progress on and the easterners filled with the Spirit. God, be merciful.

In the midst of all that, draw out a people that loves You, who believe You, Lord. Here they are putting handkerchiefs up here to be prayed over. They love You, Lord. We pray that each one of these handkerchiefs will be blessed, and God, that You'll visit the stockings. . . ? . . . Just as it was with the Indian woman yesterday, may it be with these. May Your Holy Spirit, Which is now here, see that each one's healed, for we send it for that purpose in Jesus' Name. Amen.

²² When you hear me, friends, speaking of the Anglo-Saxon people, and the—and the differences in the white race of people, I'm not meaning the Church. That's the called out. See? In a few minutes I'm going to show you what that is. See?

What I'm speaking of that, is the nation over, the overall picture. The American people so, well fed, so aristocratically, with their doctors of divinity, with all their Ph.D's, and D.D.'s., LL.D's., and all that. They just look for that.

You see what they got theirselves into? They just left the Spirit of God out. That's right. And that's where they got Him. They don't believe in the supernatural. They're just so far advanced in science, and education, and so forth, that they just—they just explain God all away: the Blood is all gone; the days of miracles is all gone, just explained it away. And there's nothing in the Church now, just like. . . Well, just like—just congregating together. Brother, it's a place of borned again believers meeting together in Christ.

²³ Now, let's start, 'cause we don't have too long now. I want you to get back. Say, I forgot to ask. I suppose they'll be giving out prayer cards each evening, and maybe after the service this afternoon, and also tonight. And then we'll try if we get so many as we possibly can, and catch them up if possible, whatever way the Holy Spirit leads.

Now, in the Book of Ephesians . . . Paul wrote this book from Rome about A.D. 64. That would be about thirty-one years after Pentecost, while he was exiled there before being beheaded.

Not long ago, I was down to the place where this very epistle was written to the Ephesians. Setting there in that place, condemned souls, cells where that apostle stood there, in chains, and writing the letters to the churches and so forth, I thought, "Oh, my, the Holy Spirit moved into this place." Just gives you a feeling that you just—just in the Presence of God, there where they chopped his head off, dump him out in the sewer close. God only knows, but today he's immortal amongst men, these visions, the beloved apostle of the Gentile church Saint Paul.

²⁴ And now, this epistle, the letter to the Ephesians, was written to believers, not to the outside world. This is believers. That's why I thought this afternoon first I'd test and see if there's groups of unbelievers, and sinners, then I couldn't speak this here. But now, seeing that it is for the believers, and the believers are present, I thought it would be good if we let the believer see where he is. Now, try hard, Christians, to understand that this day, that the message has been placing the believer in positionally place.

If every believer in here was in their place . . . Well, I'm so thankful that where the whole rows of wheelchairs set, there's only about two or three left in here. If every believer knew their place (a lady on a cot, the man with the crutches along there), there would not be a feeble person in this building in the next twenty minutes. That's right. If every man could simply find his place (his or her place) in Christ Jesus, what a difference it would make.

Now, I know . . . feeled your mind rolling fast. "Now, Brother Branham, I know where I am." You think you do. See? That's it. If you did, it would be different.

²⁵ I've seen people come to the platform. I'd say, "Do you believe?"

"Oh, I've got all faith, Brother Branham."

Now, I don't mean to be belittling them. I respect that. But they're supposed to be up here, and here they are way down here. But do you know what it is? It's hope instead of faith. Faith does the job right now. Hope hopes for it, but faith is the product. Faith really does it. See, we have lots of hope, but not much faith. So we want to change from hope

today to positive faith. And there's only one way we can get positive faith: that's by positive thinking of positive things.

Now, for instance, what if some of you women today went home and or tomorrow. I wouldn't think you'd want to do it today. But tomorrow, you go and plug up your electric iron to do your ironing and there's no current. Why, would you throw up your hands and say, "Alas and alack; there's no such a thing as electricity." Well, certainly not. You've got your wires crossed up somewhere. There's plenty of electricity; you just haven't got it connected right. Is that right? . . . ? . . . when this one was prayed and why didn't you get healed? "There's no such a thing as Divine healing." That's just as senseless as the other is. Surely. Others are getting healed, why can't you? See? You just . . . It's the wires breaks down . . . The Holy Spirit will only . . .

²⁶ Look, that electricity . . . Look, the whole world is full of electricity, did you know that? You could go to New York City and pick up a copper wire, and go to a Los Angeles with copper wire . . . Take a helicopter and fly it five miles high in the air, and drop that copper wire and pick up enough electricity to set the earth afire with the current. That's how much electricity there is in the earth. Sure.

Now, if only the whole world was full of electricity, and you're setting out in the middle of a big dark field at nighttime, and you can't see where you're going, and you're hollering, "Oh, electricity, oh, electricity, come make a light for me. I know you can light, but come make a light for me, electricity. I know you can get—get out of this dark place. I know that you're here, electricity. Science proves that you're here. Come make a light." Now, you're just wasting your breath. That's all.

²⁷ Now, if that electricity will light up . . . If you will get the electricity in the right flow of its category, it'll light up if you put it in its right position.

Now, the whole earth . . . The whole room here is full of the power of God, enough to make this boy setting here in the wheelchair walk, make this woman walk, make this lady in the stretcher walk, make all these people along here walk, make the blind see. But the first thing you have to do is get that Holy Spirit flowing in the right category. Do you believe it? It's here.

²⁸ What if you had an artesian well over on this mountain and a crop burning up over on this mountain? You set there hollering, "Oh, you great gushing water, you great gushing water, go over there and water my crop. Oh, you great gushing water, go over there and water my crop." You'll make yourself hoarse. It'll never move.

So you can scream; you can cry; you could shout; you could run; you could speak in tongues; you could jump up-and-down; you could sing songs; you could preach the Gospel; but until you work in harmony with the Holy Ghost, you'll make yourself hoarse and get nowhere. Right. I . . . You believe that? That's right.

But now, look. That water will water this crop if you'll work with the correct laws of gravitation. It'll pull that water right around there and water that crop. If you'll work according to the laws of gravitation, that'll water will run. But you can't make it jump over there.

²⁹ Now, the Holy Ghost will heal every person in here if you'll work accordingly to the plan and will of the holy Scriptures. There's enough—enough Christians in this city today, enough Christians in this building today to close the heavens over Phoenix. Did you know that? But you've got to work according to the—the will of the Spirit.

Now, that's what we're trying to do today, is to place the believer in his right position, so he can see where he's at. How you going to do just running anyway? You're just beating the air. You get what I mean?

³⁰ Now, in Ephesians, let's hear Paul's pleading, now, as you read, every one if you will, and try to be just as reverent as you can as we're speaking the Word.

Paul . . . apostle of Jesus Christ by the will of God . . .

The first introduction shows how he was apostle, called the apostle of God by, apostles by the will of God. In one place he said he wasn't called of man, neither was he sent of man, but God sent him. Now, the first thing, he was the apostle . . . The word "apostle" means "a missionary" or "one sent." "Missionary" means "one sent." And "apostle" means "one sent," both the same word.

Now, man can send a missionary, or God can send a missionary. Man can send an apostle, the Episcopalians and things, call themselves the apostles of the church and so forth. They're apostles of the church. They lay hands upon them and send them out. Then God can send a apostle, one sent.

So don't think you could lay your hands upon Paul. God laid His hands upon Paul, knocked him down off his horse, and he rolled in the dust there, as it was, standing up, and Christ speaking to him. Paul was sent of God, not of man. His calling was Divine. So if his calling was Divine, written in the Scriptures, a vindicated by his ministry, I believe what Paul said in the Scripture is the truth.

³¹ Paul said in Ephesians, I mean in Galatians 1:8, he said, "This Gospel was so sure, that even if an Angel from heaven come and taught any other gospel, let him be accursed." Notice Paul now:

An apostle of Jesus Christ by the will of God . . .

Now, he's presenting it to them which are at Ephesus, to the faithful in Christ Jesus. Now, watch. He said . . . ? . . . this letter, that first he was an apostle by the will of God. God called him to be an apostle, and he said to those that are in Ephesus in Christ Jesus.

Now, not just the whole . . . Today the American version of it it's sent to a nation, to a place, to a city, or to a church. Paul never only sent it to the church; He sent it to those that were in Christ Jesus. That's what the letter was for, not for the outsider, but for those in Christ.

³² Now, the first thing we want to know, is that epistle then would be essential for today? Let's find out how you get in Christ Jesus.

Now, there's so many different ways, they claim, to Christ Jesus. They said you join the church. Some say if you believe. And some does one thing and another. Some take it by baptism. Some takes it by fellowship.

But First Corinthians 12 says, "By one Spirit we're all baptized into one body," which is the Body of Christ, the Body of the believers. See it? By what? Not by one shake of hands, not by one mode of baptism, not by one feeling, but by one Spirit—great Spirit, Holy Spirit, by one Spirit we're all baptized into one Body, which is the Body of the Lord Jesus Christ.

³³ Look at it, bruised, wounded, tore, opened up His side with a Roman spear in order that by the Holy Spirit we could be baptized into His body, partakers of His Divine nature. You get it? Then you become a partaker, after coming into His body, a partaker of His Divine nature: Christ's nature in you. How can you cheat, steal, lie, backslide, proselyte, everything else with the Divine nature of Christ in you? It's impossible. Let that soak just a few minutes, 'cause it's right. For, if you be a partaker in Christ, then you become a new creature; old things have passed away, and all things have become new. All of our warrings, and fussings, and stewings, and arguings, and tempers, and all these things pass away. You see it?

What is the fruit of the Spirit? We've planted it on church membership, upon shouting, upon demonstrations of our works. But the fruit of the Spirit is first love, love Who? Then is when you love those who are unlovable. That's the Spirit of Christ. Love, joy, peace, longsuffering, goodness, meekness, gentleness, patience, there's the fruit of the Spirit. So no matter what church you belong to, what you have done . . .

³⁴ Oh, you can say, "Now, Brother Branham, I tell you: I—I do this, and I do that. But yet, I—I—I know what I've got it because I—I can pray for the sick and they can be healed. Brother Branham, God just

revealed the Word to me like this, and that, and the other. I have a knowledge of the Word. You're wrong. I heal the sick. I speak with tongues. I—I do these things. I cast out devils."

Jesus said, "Many will come to Me in that day with that same story. 'Lord, haven't I cast out devils in Your Name. Have I not prophesied in Your Name? In Your Name, have I done mighty—many mighty works?' And then I will confess to them, 'Depart from Me, you workers of iniquity. I don't even know you.'" That kind of changes the picture, doesn't it, brother?

³⁵ "Oh," you say, "but Brother Branham, I—I know a man that can . . . Oh, he—he does this . . ." Don't never look at a man by what he can do in the sign of works. That's where he's nothing. He might heal the sick. He might have gifts of prophecy. He might understand all the knowledge. Paul said, "Though I speak with tongues of men and Angels; though I understand all the mysteries of God; I've been to the school; I've got a D.D., Ph.D, or S.S.D., whatever it might be; I understand all the mysteries of God; I have faith to move mountains; but have not charity, I've become nothing. Though I've spoke with tongues both of men and Angels, though I've shouted and danced in the Spirit, though I've done all these things, have knowledge to move . . . I can understand the mysteries of God, though I have prophecy and can prophesy in the tongue of men, all those things I am nothing except first God Who loves, lives in my heart bringing forth the fruits of the Spirit."

³⁶ Prophesying is good; speaking in tongues is right. Interpretations is right. Shouting is right. But you can do those things without being first fundamentally baptized into Christ. Those are only . . . Those are only fruits of . . . That's not fruits of the Spirit; that's the gifts of the Spirit.

Like what if I'll go out here today and brought down some of the great northern Winesap apples, and tied them onto a palm tree, and said, "Now, look here what a fine apple tree I got." It's true. There is the tree, and apples are hanging on it. But it isn't the product of the tree. Amen.

There you are. Through faith you can do great things and yet not be borned again of the Spirit of God. Be careful there. It's a danger line, Pentecostal people. Don't claim everything you hear of God.

I hope you don't get angry with me. I just love you. If a real father loves his children and he sees that they're going to get hurt if they don't watch, he's not a real daddy unless he corrects them, if it really does hurt.

³⁷ Be careful. Don't look at great, high things, great crowds. Don't look at great demonstrations, or great healings, or great things like this. Look at the great Saviour, the Lord Jesus.

The fruit of the Spirit is love. What is God? Love. And if you can't love your enemy, no matter what he says about you; your neighbor, no matter what he says about you. . . If from your heart, not with your lips, not with your knowledge that you should be doing it as a Christian, but something in your heart makes you love them anyway, regardless of what you say. Then it's time to come to the altar again. You just never quite got what you thought you, or what really you should've had. Amen.

³⁸ Oh, I hate to say that. But yet, it'd hurt me to know that here's people right here that's lives are living with me. . . And as I said this morning, if I was hungry, maybe you're living out here in a little place with a few biscuits on the table, your children hungry, you'd split them for me. That's right.

But my lovely beloved friends, I don't do it to be indifferent. I—I do this because that you believe. I do this, because that I know you love me and you have seen the Spirit of God working. And then, in doing this, and you loving me, and me knowing what's truth, and seeing a danger line, and don't warn you of it, I'll become a false shepherd and not a real shepherd of Christ.

Don't go upon demonstrations. Love, joy, peace, longsuffering, goodness, meekness, gentleness, patience, there's the fruit of the Spirit.

³⁹ Now, we're going back to the beginning; that's where we started. Now, if you just only went. . .

Now you say, "Brother Branham, you're condemning the gifts of the Spirit."

No, don't get that like you did Adam now. See? I am not condemning the gifts of the Spirit. They belong into the Church. But you're going after the gifts in the stead of the Giver. Get That first.

I know that sounds a little sarcastic, 'cause I feeled you. You see? But it's the truth, just try to bear a little while, see? That's right. You've got to come back to the thing. Don't. . . Not intellectually now, but in your heart, let the peace of God rest in your heart, make you love your enemy as you love yourself.

Why, even Moses for the people that was rebelling against him, threw hissself in the way, said, "God, take my name out." That was it, you see?

Jesus so loved the enemy that He gave His life for the condemned, to save those who were unkind to Him; and prayed on the cross,

“Father, forgive them, for they don’t even know what they’re doing.” They couldn’t understand Him. He preaching was misunderstood. His life was misunderstood. His speech was misunderstood. They didn’t understand Him.

⁴⁰ Now notice. He said, “To those that are in Christ . . .” How do we get into Christ? By Holy Spirit baptism. God, by grace, through faith, according to the election, gives you the Holy Spirit. Do you see it?

Now, not because you say, “Well, Brother Branham, I—I did this and I did that.” That don’t mean a thing. See? First you’ve got to have the experience here in your heart of being born again of the tree, being planted, then the tree will bring forth its own fruit.

Say, you’re here now, your great farm is here on this citrus farms, ranches, whatever you call them here.

All right. Did you know that a little orange tree about that big, about a half-inch high, has every orange in it that it’ll ever have? Is that right? You take that little orange tree, and you plant it. And then the only thing you have to do is water it. And the little orange tree has to drink the water.

Now, the—the fruit is not in the water. The fruit is not in the ground. The fruit is in the tree. And the only thing the tree does is first be planted. And then it has to drink. And it has to drink more than its portion. If your dam ever gives way up here, this will be a ghost town in a few weeks. You’ve got to have water.

And that’s what’s the matter with our vineyards today, your church, speaking. We got more vineyards planted, but not enough water coming in.

And if you plant, and this little tree begins to draw, it just drinks till it can’t drink no more; then it drinks a little bit more than that, then pushes out. Then it pushes out limbs. Then it pushes out leaves. Then it pushes out oranges. Bushels after bushels, and hundreds of bushels comes out of that tree.

⁴¹ And a man, when he comes to Christ . . . It isn’t first go get your oranges; you get the tree. And the tree is planted in Christ Jesus, the inexhaustible Fountain of Life. And in everything that a believer has to do after he’s placed in Christ Jesus . . . Everything he has need of in this earthly journey is given to him when he’s placed in Christ. And all he has to do is drink and drink and push out, and drink till every fruit of the Spirit, every gift of the Spirit, everything that’s in Christ Jesus that He—belongs to you will be in you for the entire journey.

Not supposed go get the tree first, go get the tree, dig it up somewhere. Get the smallest tree, that’s a young babe in Christ, and

set it by the fountain of water, the inexhaustible Life of Christ. Then you're positionally placed in Christ. And when you're in Christ, by the Holy Spirit, then all these qualities of the Holy Spirit lives in you.

⁴² Now, what if it would be called an orange tree, and the first thing you know, come up, it was a sycamore tree. I—I don't know I'll say a palm tree. 'Cause you might not know what a sycamore is, but—out here. But . . . I don't know. Do they have any sycamores out here? I don't think so. All right. If a orange—a orange tree you're looking for, but it's bearing figs. You got your trees mixed up. See? Oh, you're getting fruit, but not the right kind.

Now, that's what it is with a Christian. When we come into Christ, we must bear the fruits of Christ. Paul said when you wash, you eat meat together, beneath the sincere token of God. You get it? Get that first, friend. Come back down to the foundation. Then start from there, go up.

⁴³ He's addressing this to those now that have come into Christ Jesus by the Holy Spirit, grace, saluting them now.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ . . . (giving them the blessings of God) . . . Grace be unto you, and peace from God the Father . . . the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings in heavenly places in Christ Jesus.

Now, the fellow said, "I can be a Christian and stay home just as well." No, you can't. No. You've got to meet together with the rest of the Body. He has blessed us together in heavenly places in Christ Jesus.

Did you know, ninety-some-odd percent of America . . . (Listen, I was shocked.) Ninety-two, or ninety-seven (somewhere along there) percent of America never attend church on Sunday. Ninety-some-odd percent of them goes to the devil's work every Sunday instead of to the church. Think of it: great big churches on every corner, a handful in each one. And then there . . . They sit in there; they fuss, and stew, and proselyte with one another, then say you found the Lord Jesus. Oh, my. Cart before the horse.

Now, maybe the Lord will pour a little healing balm on tonight and put all this down. But it's on my heart, and I have to give it out. I don't know whether I'll ever live to be back again. And I want to stand there at the judgment bar; I want to say I'm free from all men's blood.

⁴⁴ Come back, friends. Come back to the love of God. Don't go after every wind of doctrine, and jumping here and there. And every time

a little something flies up, run away from the church, and run over here, and over here. It's just cults jumping up. I don't say that they're—they're wrong, speaking, but yet they're hungry hearted children. What we need to do. All get together everywhere, and come together, and set in heavenly places, and get back to God, then God will go to working with you. Watch?

. . . setting together in heavenly places . . .

According . . . (3rd verse, or 4th verse) . . . According as He has chosen us in Him . . .

According that we have chosen Him in us, or Him choosing us in Him? Who done the choosing? God did. You didn't; I didn't; God did. "You haven't chose Me, but I have chose you," said Jesus. Look.

According as he has chosen us in him . . . (How?) . . . chosen us (the elect, now, the ones that's in Christ Jesus) . . . he . . . chose us in him . . . (When? Yesterday? The day before? Listen at the Scriptures.) . . . before the foundation of the world . . .

I'm surely not reading that wrong. That's the way it reads here in the King James version. God chose you in Christ before the foundation of the world was ever laid. Then if God knew that, what you scared about? If God knew way back before the foundation of the world to choose you in Christ Jesus, and you come and accepted the call, what you scared about? What's the matter, sisters, He can heal, can't He? Sure. Can't you, brother, in that wheelchair, sisters? Sure.

⁴⁵ "God chose you in Christ before the foundation of the world. That's what the Scripture said.

. . . that we should be holy and without blame before Him in love: . . . (In what?) . . . in love; . . . that we should be holy and without blame before Him in love:

Oh, that's without blame, without blemish, not one spot on the Church at all. Now, how we ever going to get that way? We can't do it. You're human, and you're subject to all kinds of mistakes.

Now, we're coming down to the perfection of it. Let's turn over here to Hebrews just a minute, over in, if you will, in Hebrews the—well, let's say . . . Let's begin at the—the 9th verse, or the 9th chapter and the 21st verse. Listen at Paul speaking. First, over . . . Let's take the 10th chapter just a moment for a verse here.

For the law having a shadow of good things to come, and not the very image of the things, can never make with those sacrifices that's offered year by year continually make the comer unto perfect.

⁴⁶ Now, the subject is perfection. Now, how can mortal man ever become perfected? And yet God said in His Word that He chose us to be holy and perfected before the foundation of the world. How you going to do that? And Jesus said, “Be ye therefore perfect, even as your Father in heaven is perfect.” Is that right?

Now, if God, before the world, ordained that we should be holy, and without blame, and perfect in the sight of God, and we struggling and murmuring. . . And don’t you think God seen all these things? And He foreknew it and predestined, ordained us to be so, elected us before the world was ever formed. . . Now, here’s how He did it. In the 9th chapter, 21st verse.

But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not made of this building;

Neither by the blood of goats . . . calves, but—but by his own blood he has entered in once into the holy place, having obtained eternal redemption for us.

⁴⁷ Under the law, under the shadows, they entered in under the shedding of the blood of goats and bulls, which we went through, which could not take away sin. It was the life of an animal. How could the life and spirit of a dead animal, coming out of the blood of life—the cell of life, breaking forth the blood that was shed, ever that life ever returning back into an animal? or to a man? The life of a lamb, of a heifer, of a goat, or an animal that’s been sacrificed, after the blood has been broken for our sins. . . That’s why it never returns back and having anything to do with a human being. It could not.

But God, before the foundation of the world, foreordained that Jesus would come, the perfect Lamb of God, into a perfect cell that God Himself created, to bring Blood into the world: to offer that the Blood that houses Life, and through the tearing down of this house, a Blood, that the Spirit that was in that Blood cell, which was none other than the Holy Ghost Himself, after that offering of that man, can come back and perfect the believer. He bought eternal redemption. Amen.

⁴⁸ Now, did you get that? Then how? See it? Through the Blood, washing of the Blood, taking away, separating of sin, that the Holy Spirit woos the believer through the Blood, cleansing of the soul into the fellowship, into this Spirit Life, inside with Christ, shut out the world, and very nature of God is in you; still subject to mistakes, but God can’t see it, because it’s covered by the Blood. God can’t see through the Blood. Every time He looks through the Blood, it looks white. He looks through the Blood; it looks white.

So if God was so pleased with Christ till He accepted Him, and said, “This is My beloved Son, in Whom I’m well pleased.” . . . And through Christ, being the perfect One, us dead to our own thoughts and ideas, being born of the Spirit of God, walking not after the theology, but after the Spirit inside of us, then let the dead in Christ walk not after the things of the world, but after the things of the Spirit. Romans 8:1 said, “There is therefore now no condemnation to them that are in Christ Jesus, that walk not after the flesh (fighting, war, and strife, envying, selfish things), but after the Spirit.”

⁴⁹ See, you’re inside of Christ, walking. Then all the things of the world pass away, all the great creeds that you had of this thing or that thing is all vanished away. And your heart and mind becomes singular on Christ Jesus. That shows you have died to yourself and borned again.

Then just as sure as church time comes, you just can’t keep from coming to church. See? You just going to go if you have to hobble. That’s all. You’re going to church, because the Spirit Itself bears record of gathering together in Christ Jesus.

Now, to make this story short, turn now again over to the Book of Hebrews the 10th chapter, and notice what he did. And beginning with the 14 verse. Watch the type like this.

⁵⁰ Now, how in the Old Testament . . . The first thing the believer . . . If he committed adultery, or if he did anything evil, he went and got a lamb. He took the lamb up to the priest; the lamb—priest looked the lamb over, not the believer. He looked the lamb. He never seen the believer. He didn’t care nothing about the believer. The believer wasn’t even in the picture. The believer come and presented the lamb. Oh, brother. Oh, if you could only see it.

You say, “Well, I—I know what I’ve done when I was a young man. I—I know what I’ve done . . . ? . . .” That doesn’t amount to nothing. You’re presenting to God the Lamb. You see it? And the priest doesn’t say, “Your nose is too long; your the ears is too big. You’ve got to accept . . .” He doesn’t even look at the man. He looks at the lamb, examines the lamb over. If there’s any blemish on the lamb, takes it back. It’s not the right kind of an offering. Then the man has to go get the right kind of lamb.

⁵¹ But when the priest looks the lamb over, and it’s perfect, then he says, “All right. You have chosen this lamb. I have found it perfect. To lay it down, tie its feet, hold its head back.”

The believer puts his hands upon him, says, “God, I’m supposed to die for my sins, but this lamb is dying in my place.”

They cut the throat of the lamb. It's bleeding. His hands laying on it. His little flesh quivers out. The lamb makes his last bleat, and its soul takes a flight. But through the shedding of the blood, being a type, the spirit could not come back on the believer, because it's a lamb's spirit, a animal spirit and not a human spirit.

⁵² But how the greater . . . Oh, I hope you get it. That God Himself come down in the form of a Lamb. And the believer . . . Watch. Now look. You don't have to look at the Lamb. Don't look at yourself. God don't look at you; He looks at the Lamb. He looks at Christ, and there was no fault in Him. And God accepted the offering. You put your hand upon the Lamb, Christ Jesus, confess your sins as being a sinner, and the Lamb has died for you. The Spirit that comes out of the Lamb comes back to the believer. Amen. And you stand perfected, because the One Who died, the innocent One, the powerful One, the overcoming One, the accepted One, in His own Person returned in the form of the Holy Ghost and brings the believer into rest.

There it is. Not you, Him, God don't even see you; He sees Him. You don't have to die; He died in your place. Amen . . . ? . . . He was wounded for our transgressions, bruised for our iniquity; the chastisement of our peace was upon Him, and with His stripes we are healed. There's the foundation. Come to those Lamb, confess your sins.

⁵³ Look, and if you do . . . ? . . . confess and believe that He was put in your place and God raised Him up for your justification, that minute, the very Spirit that was in your dead Lamb returns to you and puts you in fellowship with God.

So how long? How long . . . ? . . . that believer went out of there, went out to commit adultery again, he wanted to shoot his neighbor; they were still . . . ? . . . But oh, the spirit that was in the lamb will not perfect the believer.

Let's see what Paul says about it. Amen. Don't get scared. "Amen" means "so be it." I believe it with all my heart.

But this man . . . (not the old law now, Paul separating law from grace) . . . But this man, after he had . . . after he had offered one sacrifice for sins, for ever set down at the right hand of God; (Listen.)

From henceforth expecting until his enemies be made his footstool.

All right, brother, you got your ecclesiastical vest off? Listen.

For by one offering . . . (not every year, not every revival, but) . . . by one offering he has . . . (p-e-r-f-e-c-t-e-d) . . .

perfected . . . (till the next revival) . . . he has perfected for ever them that are sanctified.

Wherefore the Holy Ghost also is a witness . . .

54 Do you get it? Christ dying once for the sinner, the sinner once coming through the Blood cell of the dead Lamb, then the Holy Spirit that was in the cell of the Lamb returns back upon the believer as the Holy Ghost, bearing record to our sanctified belief in Christ. God has perfected for ever. Amen.

It's not by one who shakes. It's not by one emotion. It's not the one time speaking with tongues, or ten times, a billion times. It's not the casting out evil spirits. It's not the preaching of the Gospel, but by the living Sacrifice, the Lord Jesus. He brought into fellowship for ever, those that are sanctified. God, in times past, under the shadow, justified believer, God saved, but could not take away the guilt of—of desire, not desire, but the guilt of sin. The guilt was there. There was nothing for it to overcome by.

55 But now, the Holy Spirit that come out of the body of Christ, not the animals, out of the body of Christ, the Son of God, that Holy Spirit come back on the Church. And there's one time, by one offering, by one time, perfected forever those that come to Him and been received by the Holy Spirit.

Ephesians 4:30, quote it for the sake of time: "Grieve not the Holy Spirit of God (by your backbiting, by your carrying on, indifference . . . ? . . . you, by your unbelief) . . . Grieve not the Holy Spirit of God, whereby you are sealed to the day of your redemption."

For by grace are you saved, that through faith, not by works so that any man can brag: "Oh, I'm a Methodist. I'm Presbyterian . . . ? . . . I'm a Baptist. I'm Pentecostal." No man can brag. No man never sought God; God sought the man. And the re—reason he knowed him, He saw it before the foundation of the world, and predestinated it here to come into the body of Christ. "And those He has called, He has justified. Those who He has justified, He hath glorified." Amen. There you are.

56 Time's getting away. I got something here a little more to show you, or excuse me just teach it for a moment, just in the way of the light of Word, just a minute before we close.

Do you see what I mean, friends? We full Gospel people, I believe the creed of the cross . . . ? . . . But what it is, we'd better watch. The full Gospel church is divided into two ways right now. One of them is getting cold, formal, and indifferent—a danger line. The next one's getting a bunch of all kinds of mystic here and high things that's not even Scriptural. Watch it. Stay right in the middle of the road, brother. Stand for the same Gospel . . . ? . . . bringing all the holiness of the Lord

Jesus Christ, calling from both side. But don't get in either side, or your adoption will leave and . . . ? . . . See?

⁵⁷ If you don't watch . . . You'll . . . ? . . . I feel sorry for a pastor, a pastor that's a real true pastor. Here a element in the church wants to be a fanatic. Here's another one on one side wants it ritualistically . . . ? . . . it off. And usually, the cold formal gets . . . ? . . . because they're the educated, scholarly type, and till both of them has nothing spiritual. And the first thing you know, your church freezes up. And if they don't watch, they're both of them bragging. And then the first thing you know, why, they'll you take off on this side.

But pray God to send you some sensible sound Gospel preacher that'll stand in the way, and give you a little bit of spanking when you need it and love you when you need it . . . ? . . . and keep you lined up with the Scripture and with the Spirit. He's a shepherd watching over your soul. If you got that pastor, flee to God and pray for him all the time. Listen to him.

⁵⁸ Now, Paul speaking here that God foreordained, and elected us before the foundation of the world.

Listen. What if you had a call like Abraham had received? Wouldn't you be . . . If God met Abraham and told Abraham about anything at all, Abraham . . . God gave Abraham the covenant without any conditions, no . . . ? . . . at all. He said, "Abraham, not I will if you will." He said, "Abraham, I have. I've already done it."

If He'd meet you in that position, would you believe Him? Sure you would. Let me tell you; every man and woman in here with the Holy Spirit's in their heart, has met God the same way Abraham did. God called Abraham without any . . . He just selected him. And He give to Abraham the covenant and Abraham's Seed also, which is Christ, which you have in your heart today by the shedding of the Blood at Calvary, bringing you into fellowship. You are the Seed of Abraham with the Holy Spirit. God eventually called you.

⁵⁹ Who was you? A little sinner out here. And old stooped up yonder, and passed by a good Holy Ghost meeting, say, "That bunch of holy rollers." That's who you was. Are you so aristocratic in your blue Cadillac, running down the street like that? thought you was too good to eat with the rest of the people, or something, 'cause you was just a little bit better than somebody else, all alienated from God? belonged to some of these big churches, and hiding behind churches where you're trying to hide your sins?

God, by sovereign election, called you into this wonderful fellowship. You lost all your pride, everything. You lost all your dances, and big parties, and come lovely into the Lord Jesus. Oh, but God

predestinated you before the foundation of the world to be a fellow citizen of the Kingdom of God.

⁶⁰ Now, just a moment. About five more minutes. if you'll be real reverent, I want to present something to the full Gospel church. Listen close.

. . . before the foundation of the world, that He—we should be holy and without blame before him in love: (4th verse of Ephesians 1.)

Having predestinated. . . (or other words, foreknowing). . . us unto the adoption of children by Jesus Christ to himself, according to the pleasure of his good will.

Now, let's take the laws of the Old Testament for a shadow. And will you bear with me just a moment now, before closing?

Now, under the law of the . . . order of the law of the Old Testament, which was a type of this today, the new, God. . .

In a family of man, when a child was born in the family, as soon as the boy was born, he was the son of that family. The father loved him, of course. And then, if you'll get over in Galatians and so forth, you can read where the adoption and so forth, the placing of sons. . .

Then the father had so much work to do over the whole kingdom, he placed a tutor, or a teacher over the son. And this tutor brought word to the father all the time how the child was progressing. A teacher, anyone knows that was the Old Testament rule, a tutor. Paul speaks about the law being just a tutor to bring us to Christ, or an educator.

⁶¹ Now, as this. . . the tutor begin to watch the boy grow. He was a son. But yet the father didn't know what to do with him, or what he would be when he grew up. Now, to my full opinion, friends, listen real close now and let's pray for me if I'm wrong.

What happened when the full Gospel church, begin way yonder years ago, they become sons of God when they receive the Holy Spirit. That's right. They come sons. And the Holy Spirit is the Tutor to raise them in the admiration of God.

Now, as the Tutor has been watching the children, and the Church has been progressing, coming up. . . They've seen the age of birth. You say, "Born again." That's right. Correctly. You're just as much son as you'll ever be when you're borned again. But the tutor bringing word to the father. Then if the father, the tutor come to the father, and the boy become about an age (About where the church ought to be now.), comes of age, brightened up, seasoned, according to time when the boy become of age, the tutor come to the father.

⁶² And see the boy, being a son already, but yet, if he wasn't a worthy son, the father could not adopt him, or place him in his own family. He couldn't do it, because the boy would run through what he had. He was a restless child. He didn't have the ability to carry on with his father's work. So the father just let him go on as a son. He was already his son.

But if he was a fine boy. He was about his father's business, and the tutor brought word to the father, saying that the son is fine. He's eligible. He's all right. Then the father took the son out into a public place as a public testimony. And he put a special robe on him, and set him up before the people. And the father, by doing this, give the son the authority over his kingdom, over his business and so forth. The son had a right to go out and do certain things in the kingdom with the same kind of authority that his father had.

⁶³ Now, the church being borned again of the Spirit, back then many years ago, but you broke off in one group called the General Council, broke off that group the Assemblies of God, broke off in a group called the Oneness, the Twoness, the Threeness, the Church of God, oh, mercy, every kind of ism. How can God trust you with anything? You're still children. But you're wondering why the real genuine gifts are not in, and . . . ? . . . the devil put the padlock on you and you can't go. Shave yourself back. Simple obedience . . . ? . . . running after everything.

Brother that's awfully strong. But it's been good, the truth.

Now, bring yourself back . . . ? . . . to God. Come back to God, till old fashion loving condition that the middle walls of partition is broke down.

The Assemblies has got the Holy Ghost. The Oneness has got the Holy Ghost. The Twoness, the Threeness, the Church of God, oh, they've got the Holy Ghost. Quit fussing; come back in a brotherhood, bringing your churches together for a old fashion revival and healing . . . ? . . . holy . . . ? . . . back together.

You'll have more time to watch what happened in the meeting. The same God will call you together, pack the church out here, and put the robe of authority on you with every Divine gift that God has in His bosom. He will put into His servants. But as long as you're fussing, let a man raise up with a gift . . .

⁶⁴ I don't care . . . ? . . . forth. Why, didn't I go to the Assemblies out of my Baptist church? Why didn't I go to the Oneness, or the Church of God? Brother, every little bit of influence that I have would be placed upon that organization. I didn't take any of them, but I stood right in the breach saying, "We are brethren."

Forget your traditions. Let's come together as God's children. And if you can't love one another like that, then there's something wrong with your experience. . . ? . . . only saved upon emotion. And you're wondering why all these false things are rising up in your churches. People impersonating things is the very cause of it. The church is hungering for it, but you can't get together. Get yourselves together in Christ Jesus, and God will give you a real genuine faith.

⁶⁵ God did it with His own Son. After He took Peter, James, and John upon Mount Transfiguration, He adopted His own Son. God overshadowed Him, and the Bible said. Now, the apostles had seen Him, and the Lord given a robe. But on Mount Transfiguration, when the Holy Ghost come down before three witnesses. . . (The mouth of two or three witnesses, let every word be established.) He took Peter, James, and John, hope—hope, faith, and charity. And took them up on mountain, these three of them, and there God overshadowed His own Son, the Lord Jesus, the Holy Ghost, and the Bible said His garments glistened like sun, and God put on the Son the robe, the adoption. Said, "This is My beloved Son; hear ye Him," fulfilling every law that the Old Testament required. Amen.

That's. . . ? . . . on the preachers standing on this platform this afternoon, may 'fore God can ever send His Church out yonder in adoption, you will have to get yourself together in the Holy Ghost. . . ? . . . the powers of the living God. . . ? . . . And adopt this borned again Church into the family of God, and then the very church of God will stand on her feet and march under the banner of. . . ? . . . Amen.

⁶⁶ Shall we pray. Heavenly Father, we love You. Take us into Thy care. God, this lovely little church here. Oh, I see them scattered everywhere like sheep without a shepherd, borned again children, love You, Lord, with all their heart. Oh, Father, somehow, get a hold of their hearts, and may there be an old fashion hungering for God break out across Phoenix, till there'll be a revival that'll sweep from the south mountain to the north mountains, from the east to the west, and this valley will become illuminated with the glory and power of God. As every church coming together like Ezekiel's dry bones, may the sinew skin and flesh rise upon the Church as we go in the Name of the Lord Jesus. Amen.

Until tonight, God bless you. Thank the Lord for being here.



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