
THE STATURE OF A PERFECT MAN



Thank you, Brother Neville. 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—the Presence of our Lord. And now I got a lesson this morning. I want to get right straight to this lesson, because it's a . . . I think it's important. And it's a . . . 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 want 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, we're . . . of course, we want you to be at—at your church. That's your duty to be there, where your post of duty is, to let your light shine.

³ Now, we keep hoping that, each time when you come back, we'll have a little more room around here. But we're having difficult with it, oh, everywhere. Them trustee board has certainly dug into everything. And they send to one place, they'll okay it; then send it somewhere else, and they veto it. And send it back, and 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 . . .

⁴ I was wondering where you was at, Anthony. I 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. Hoping, going overseas this time, I get another spring-off, out of New York, out there somewhere, if the Lord willing.

⁵ And so we are very happy for every one of you. Just—just fine for you to be here.

⁶ And we had a great time last night, or at least I did. I had a . . . [Congregation says, "Amen."—Ed.] "And Isaiah in the temple." And so you . . .

⁷ And this morning, we want to speak on the subject, or teach, rather, if we can, "Building the living Tabernacle; building the—building the living Tabernacle of the living God's dwelling place, the perfect Man; the living Tabernacle of the living God, where He dwells." And if . . .

⁸ I understand that they have some of this good singing here. 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—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? [Congregation says, "Amen."—Ed.] Oh, I—I like good singing. And Meda said that he had a kind of a baritone. And it reminds 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 . . . That be all right, Brother Ungren, tonight, if you will, if you stay over? You going to stay, or try to stay over for the night service? Well, I—I . . . Well, don't . . . 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.

⁹ 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!

¹⁰ I know I call this man's name wrong each time. It's either S.T. or T.S., or something like that. Sumners, Brother Sumner. He . . . 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, 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—that—that it was—it was ready now to go to the printer. So, sister, the tabernacle will pay you for that. I don't expect you to do that for nothing. And—and or either we . . . If we get the book and have to make a price on it, or something, we'll put a price where you 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.

¹¹ Little old Brother and Sister Kidd sitting here, somewhat under a hundred, just a little bit. And I met her a while ago, and she said, "Well, this will probably be the last time I get to see you, Brother Billy." Said, "I'm getting so old."

¹² I said, “Oh, my! I don’t want to hear you say that. You’re just like a little old mother and dad.” We love Brother and Sister Kidd. We, every one, do. And it just . . .

¹³ It does something to me when I see them walk in the church, and 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 thinking I’m getting so old. I just about thinking about ready to give up. I see Brother and Sister Kidd come in, “Glory to God! Hallelujah!” I say, “No, I feel fine.” Yes, sir. To see them, how they can, how they really inspire you!

¹⁴ Then you realize that, nearly my age, again, and then still going on the field. Come down this morning and asked for books, if they could take books and sell them. Wanted tapes, so they could go out, win souls by playing these tapes, at nearly a hundred years old. Now where is your “two wings” we was talking about last night? Yes. I begin to think about, “Where is mine?” when he said that—that yesterday. How old are you, Sister Kidd? [Sister Kidd says, “I’m eighty-one.”—Ed.] Eighty-one. How old are you, Brother Tom? [Brother Kidd says, “Eighty-two.”] Eighty-one and eighty-two years old, and still using their wings, in action, still going.

¹⁵ 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. [Sister Kidd says, “Bladder.”—Ed.] 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. [“Operated, Brother Branham, and put it back, because, they said, ‘It couldn’t live.’ And they just put its bowels back in.”] Put the bowels back in, with an operation, and thought it couldn’t live. And it did live. [“No passage.”] No passage then for—for the . . . from the rectum, for the food to pass through. And Sister Kidd called again. We offered prayer again, and now it’s got a normal passage. And here she is, as a witness; the doctor, also. See? 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 Lord. [“She got back to the Lord, right at my house.”] Come back to the Lord. Sister Kidd led her back to Christ, after this great miracle happened for her baby.

¹⁶ 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—with four . . . three valves closed in its heart. And I told him of that case. 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.

¹⁷ And the boy was at the meeting when I was first in California, about eighteen years ago now, sixteen years ago, it has been. And I was in California. And he wa- . . . 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 into it, and so forth. And it wasn't look like going to survive, and the doctors then give examination, and found that three valves was closed up in its heart. No opening at all, see, just—just one valve pumping. And he called his daddy, and said, "Daddy, call Brother Branham, right at once. Tell him that all. . . 'Just ask Christ. He'll do it.'" That's it. Oh, my! That influence, what they see, see, we spoke of, last night. The right thing at the right time.

¹⁸ Well, we go on talking, never would get in the lesson, wouldn't we? It's just like molasses on a cold morning, it 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.

¹⁹ So now let's quieten ourselves, now, and get down to the lesson now. Going maybe. . . I don't know whether you can see that or not, on the blackboard. Maybe if I turn that up like *that*, in a few moments, why, we'll be able, now, some of you, to . . . [Brother Edgar "Doc" Branham says, "Want a spot on it?"—Ed.] What say? ["You want a spot on it?"] No, I don't think so, right now, Doc. Just maybe in a little bit. ["Right on the floor, I can put a spot on it."] Well, we'll—we'll do that when I get a few. . . Got a spot here? All right. Let's just turn it right on it. Can you see way back there? Can you? If you can see, raise up your hand, if you can see that blackboard, read that on there. No. All right. Get the spot. Now, while they're making ready for that. . .

²⁰ I'm getting started late this morning; or, no, no, about fifteen minutes early. And so, then, we'll just take our time now, because we don't want to get in a hurry. 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, and it's just a nervous pitch. I feel like waiting. It . . .

²¹ I—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 one million dollars towards the zoo. Well, if I had it, I'd almost give them that to turn them animals loose. I—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 is smarter than they are. See? And they capture them and put them in captivity.

22 And I think about: the devil does that. He takes precious people who should roam God's great places, and fields, and—and things like that, 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.

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

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

25 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 righteous, 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 jail house. 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're not in the zoo of the world, but now we are free. We're outside.

26 Oh, how we love Him and adore Him! How we can walk through the great fields of His promise, and see them made manifest before us! And 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 someday we will again be restored back, after this life is over, on 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 would 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 are bound for the promised Land, by the promise of God, which is Eternal.

27 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.

28 Now, first, I would like for you to turn with me to Second Peter, the 1st chapter. I want to read a portion of this Scripture, Second Peter, the 1st chapter. And now to you that's got your pencils and paper . . .

29 And I believe I was told this morning that—that some time, turning my head away from there, it dims the tape. I really don't mean to do that. And I believe, sometime, if we'd figure on getting a—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.

30 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 sometime. Come in a little early this afternoon, so that we would understand.

31 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.

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

33 So now, let us read now, First Peter, or . . . Second Peter, rather, the 1st chapter, 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:

34 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 obtain—obtained like precious faith . . . through the righteousness of God . . . our Saviour and Jesus Christ:

35 Notice, he is saying, that, “I have obtained this faith, and I’m addressing this to them that has obtained the like precious faith.” I want . . . It’s not to the outside world. This is to the Church, see, those that are in Christ.

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

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

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

36 Now let that soak real deep now. Not preaching this morning; we 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.

37 See, “the world,” we’ve escaped that now. He’s 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 requirement. There’s not a person in here, that loves God, but wants to—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.

38 Excuse this expression. I told my wife, here not long ago, she . . . both getting old, and I said to her, I said, “Do you love me like you used to?”

She said, “I certainly do.”

39 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 be, really, be one, more.”

40 Now, that, 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 body, how that we can be partakers.

41 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 there was . . . "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!

42 I said, "I'm not guilty of a heresy like that." I've always been against that. I—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 'fore a man gets married, he should think these things over, study it.

43 A young man asked me the other day, said, "You think I could, 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. So, but if it's going to kill you, you better—you better go ahead and get married," I said. And so what I was trying to get to him, this, that, if you love her so much!

44 Now, right now, before you're married, everything is 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, she disappointed in you, you still understand one another.

45 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? 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."

46 And 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.

47 To my colored brethren and sisters who are present this morning, I don't mean this through any harm. But, was in a meeting some time ago, I don't know whether I ever said it in 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.”

48 She said, “I want to make this testimony for the glory of God.” She said, “You know, I—I ain’t what I ought to be,” and she said, “I—I ain’t what I want to be, but,” she said, “one thing sure, I ain’t what I used to be.” See? She had come from somewhere. She had been brought up.

49 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.

50 “And having escaped the corruption of the world.” Having escaped that, the lust and corruption of the world, you’re above that. Now that’s—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 besides 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.

51 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 is here, out of town?” About ninety-eight percent of the people, from out-of-town. “How many is here from a hundred miles?” Why, it went over, I guess, eighty percent. “How many is here from over five hundred miles?” And nearly a—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 a spiritual eye that catches the beauty of Christ. That’s why they come.

52 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?”

⁵³ 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 a distance, something on this order. “Two times two equal four.” Closer, “Two times two equal four. Two times two equal four. Two time two equal four.” On, on, on, like that. It’s His Presence coming in.

⁵⁴ Yield yourself, and after a 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.

⁵⁵ 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.

⁵⁶ 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.

⁵⁷ 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. And then, after while, here it is! That 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. I. . . ‘Come on down.’ I got something for them.” Well, that’s how it come. That’s exactly. Until, first, He gives it to me, I cannot give it out.

⁵⁸ So, then, upon 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.

⁵⁹ Now, these people are—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.

⁶⁰ Now, after we get through with the Seven Seals, then, at that time of the sounding of the Seventh Seal, or the loosening. . . Course, we know what a seal is, is to loose the ministry, to loose Seven Seals. And we’ll see that right on the chart. Is loosing a Message, something that’s sealed up.

⁶¹ Last Sunday night, I preached on, “The Key.” And the key is faith. The 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, it’s, faith holds the key that unlocks Christ to the people; unlocks it, reveals it.

⁶² 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, that, and be a living Tabernacle for the living God to dwell in.

⁶³ 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 manifest 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.

⁶⁴ That’s the reason it was called Father, Son, Holy Spirit. Not three Gods; three offices of one God. They’d have only thought of that at the Nicene Council, we wouldn’t have been all messed up, would we? That’s right. Not three gods. 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! Three ma- . . .

⁶⁵ 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.

⁶⁶ And “miss,” 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. If you’re 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 onto the target again. That’s right.

⁶⁷ 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 we . . . in Acts 7, beginning about the 44th verse:

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

Which also our fathers had, our fathers that come in after brought in . . . Jesus unto the possession of the Gentiles, who 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 a 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?

68 Now in the . . . Now, “tabernacle,” is, course, a place where we go to rest, now, 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 wouldst not, but a body hast thou prepared me:

69 What is the Tabernacle now? A Body, God tabernacling in a Body.

70 God once, up high, when He come down on the mountain, even if a—a bullock or a cow touched the mountain, he must be killed. God is holy.

71 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.

72 Now, holy God could not condone sin, so nothing could touch the mountain where God was.

73 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.

74 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. 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." See?

75 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." See? There it is, carrying on His work.

76 Now, God, or 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.

77 "A Body has 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 would almost suffocate in here, from heat. Notice, that, God has always, at all time, reflected Himself in man.

78 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 it was with Christ. And he was—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 come down. Christ went in the wilderness, forty days, and come back, saying, "You've heard of 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." See? All these different things, that, God reflecting Himself.

79 Look at Joseph, born a spiritual boy among a—a bunch of brethren. They were all good men, all them patriarchs. But, when Joseph come, he was different. He could see vision, interpret dream, 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 sit on the right hand of Pharaoh. And no man could come to Pharaoh, who controlled the world at 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 run before him, holler, "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.

⁸⁰ 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. That's right.

⁸¹ Oh, how we see Him in David! How David, a rejected king, thrown off his own throne, by his brethren, his own son, sit upon the Mount of Olives, as he went up, top of the Mount of Olives, looked back over at 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 throwed 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, sit on the mount and wept over Jerusalem, as a rejected King.

⁸² What was it? God reflecting Himself in those prophets, reflecting Christ.

⁸³ Then there came One which was the perfection of God. It was God among us.

⁸⁴ 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. Now there's some people . . .

⁸⁵ 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 be sure to get it now. Now we going to start at the 5th verse.

And besides 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 or unfruitful in the knowledge of our Lord Jesus Christ.

⁸⁶ Now, Peter is outlining something here for us, that how to get there.

⁸⁷ 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 Christian. Now we just . . . we're teaching Sunday school. And that's true. There's some people have a portion of

this, that don't even pretend to be Christian. But that doesn't. . . That won't do it. It's like a black bird trying to put peacock feathers in his wings, to make him a peacock. He only disgraces himself. Be better to stay a black bird. See? When he tries to exercise these things without being a Christian, he's just simply all out of place.

⁸⁸ It's like a sycamore tree trying to manufacture apples. It couldn't do it, see, although it's a tree. But it can't manufacture apples.

⁸⁹ It's like a mule trying to manufacture wool, trying to be a sheep when he's a wool, or, he's 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. See? So, he say, "Well, I can eat like a sheep. I can do *this* like a sheep." And no matter what you can do, you've got to be a sheep in order to have wool.

⁹⁰ 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 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 doesn't, isn't asked, isn't expected to manufacture wool. It bears wool, and it does it because it's a sheep.

⁹¹ And when you're a Christian, you just bear the fruit of the Spirit. You don't—you don't manufacture it. You don't try to make it up. You try. . . 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. Have you heard people say, "Well, I tell you. I'm. . . I've joined church. I—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—than a—a mule can make hisself have wool. He can't do it.

⁹² Or, a vulture trying to eat with a dove, a vulture trying—a vulture trying to be a dove. Could you imagine a buzzard out there, say, "You know, I'm a dove," and put a few feathers in him, say, "See, I look like. . ." See? He'd just be all out of shape. That's a—a man who professing to be something when he's not. See, you can't do it.

⁹³ 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. See? It just won't work. And it only shows what a hypocrite that bird is. See? Could you imagine an old buzzard trying to have couple of dove feathers, say, "Looky here, see, I'm a dove"? See? Why, we all know he's a buzzard. See? See? That's all. We can tell that he's a buzzard.

⁹⁴ Well, now that's the way it is, trying to—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. See? And when you're changed, you become a new creation. Now you're getting right, now. See? Now you don't have to worry about the feathers, it'll take care of itself, when—when you are born again. Yes, sir.

⁹⁵ Like I've always said. You take a—a hog, scrub him up and put a tuxsailor suit on him, or tuxedo suit, rather, on him, and turn him out there; he go right to a mud hole and wallow. Cause, 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 (he) the rest of it will take care of itself.

⁹⁶ Now, notice. You must be born again, that is, changed. There's got to be a change.

⁹⁷ 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. You know 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 born again.

⁹⁸ Jesus said, "Except a man be born again," Saint John 3, that, "he can't even see the Kingdom." Now, that means, *see*, it means to "understand."

⁹⁹ You look at anything, say, "I just don't see it." You mean you don't understand it.

¹⁰⁰ A man can't understand why people shout. A man can't understand why a human being's language would change and he'd speak in tongue. The natural man can't see how a glory of God would come over a man's eyes, and he'd see vision and tell man of certain things, and what to do; tell them things that's fixing to happen, and fix things to come to pass, like the Lord did for us here last night, even. See? See? The—the natural mind tries to figure out. "Well, what did he do? Or, what kind of a hoax is he using? What gimmick has he got?" To see a man speaking in tongues, they'd say . . . 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."

¹⁰¹ They can't understand it until that man is born again. Then when he's born 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 to his, now, because it'll automatically be added.

¹⁰² 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's impossible to please God. He that cometh to God must believe that He is, and a Rewarder of those that diligently seek Him." See? He must be. And when you're 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.

¹⁰³ What is sin? Unbelief. There's only two elements that controls the human being. That's either doubt or faith, one or the other. You're possessed of one that dominates your life. Just depends on how much faith you have, how high you can rise.

¹⁰⁴ But, first, it's got to be faith. Let me stay on that foundation for a while. Now, faith is what you must believe. Faith is what . . . "Faith is the substance of things hoped for." It's, you already have it when you have faith, because it's revealed in faith. "Faith is the substance of things hoped for," Hebrews 11, see, "the evidence." What is it? What kind of an evidence? A holy evidence.

¹⁰⁵ 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 got faith, you know it, because it is the evidence. You've already got it. I was . . .

¹⁰⁶ How many, anybody, ever hear Oral Roberts this morning, when he was preaching this morning, Oral Roberts? I—I heard him say something or other about that there was a faith, that 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, you 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—I sure think a lot of Oral Roberts. Too bad we ain't got more of them.

¹⁰⁷ But what I'm trying to say, that—that, faith doesn't need anything. See? 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. See? And faith, as it said, has no distance to it. Faith is right now. Faith is here. Now like if there's somebody . . .

¹⁰⁸ 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 pray for that baby. Now, see, God gives us people. . .

¹⁰⁹ Some of us have experiences with God, so—so real that God becomes just like going 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 got faith that that man or woman, whoever is praying for us, is talking to God, then our faith is gripped. It's clenched. It's settled.

¹¹⁰ Here. The Roman went out to meet Jesus. And he said, "I—I'm not worthy that You'd come under my roof. I—I'm not. I—I'm not worthy. And I—I didn't. . . I—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."

¹¹¹ 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 is just as great in Germany, in Switzerland, and down in Africa, right this minute, as He is right here. Oh! There you are.

¹¹² 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."

¹¹³ And he took out, two-day's journey. And the next day, 'fore he got home, he met some of his servants coming. And they said, "Thy son liveth."

¹¹⁴ 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 begin to amend."

¹¹⁵ And the Roman knew that it was the very time that Jesus said, "Thy son liveth," and he had believed. Amen.

¹¹⁶ Omnipotent, omnipresent, omniscient, infinite, that's God. So, when they make a phone call and say, "Pray!" That contact! 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.

¹¹⁷ "Speak the Word. All I want You to do is say the Word, and everything is all right." See, 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.

118 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. That's the reason I believe the Word. See?

119 I can't put my faith on nothing else. If I was going to put it on the church, which church would I put it on: Catholic, Lutheran, Methodist, Baptist, Pentecostals? Where would I put it on? I don't know. They all scruple up and everything else, twist lines, and everything else.

120 But when I put my faith in His Word, it's anchored. Nobody interpret It. Here It is, THUS SAITH THE LORD. Then I believe That. There's the basis.

121 A fine little doctor down here in the city, a buddy of mine, Doctor Sam Adair. We've been boys together. You all know Sam. And he said to me, he said, "Bill. . . ." After that vision come, told him where he'd build his place, how it would look. Now go in there, 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. Doctor Adair has got the rest of it, and apothecary. That's all. Doctor Adair filled that just exactly, that vision. Where, a place that he said, "It can't even be touched for twenty-five years. It's in court."

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

He said, "I'm no good."

123 I said, "You're a turtle. You got a shell on the outside, a crust that you'll 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."

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

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

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

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

127 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."

128 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 come in here, like that." What is it? Now, when God speaks anything, it's got to happen.

¹²⁹ Last evening some friends come in. They had heard that vision told about the caribou that had forty-two-inch horn, 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 horn." He heard it told before it happened. See? Why? When God says anything, it's got to happen. That's the reason, it's based.

¹³⁰ Now, *here* is the plan of salvation. And then if His vision happened perfectly, exactly the way they say they do, and this church here knows that's right, then what about His Word? See? That's more sure than the vision. If the vision didn't speak with the Word, then the vision is wrong. But it's the Word, first, because the Word is God. See? So, He's omnipresent. He spoke that here, and make it come to pass in Canada. Amen. See, He is omnipresent. All right.

¹³¹ 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—and you got a—a—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.

¹³² 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 you have a great time, get up to the altar, shouting. You go back, 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 done is just laid the foundation.

¹³³ Now you're going to build a house, and you pour the foundation, say, "Boy, I got her." See? You got the foundation to build your house on. Now you got to build a house.

¹³⁴ Now there's 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.

¹³⁵ 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 can dwell. He wants to dwell in you. He wants to make you like Himself. He wants you to be reflected, reflecting, rather, His Being.

¹³⁶ 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.

¹³⁷ 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, turn it over, and over, and over, and beating it until (He receives) He can see His reflection. [Brother Branham clapped his hands several times—Ed.]

¹³⁸ And that's what we're supposed to do, reflect the Son of God. And now we're supposed to do His work. He said, "He that believeth on Me. . ." Saint John 14:7, "He that believeth on Me, the works that I do shall he do also." You're beginning to reflect the works of Christ.

¹³⁹ 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 heap of ministers, of Christians, piled along the road, is because they didn't go into it right.

¹⁴⁰ And 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 like to be that? The dwelling place of the living God!

¹⁴¹ Now here is what we do. What's the first thing? Have faith and be born again. That's laying the foundation.

¹⁴² 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.

¹⁴³ 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.

¹⁴⁴ The Bible said, we read over here in the Book of Luke, where It said, "Virtue went out of Him." That right? If we're going to be like Him, we must have virtue, then. We must have it, to be like Him. Is the first song that I ever loved, in—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's nothing for it to come out of.

¹⁴⁵ What if someone tried to draw virtue out of us, and the check would return "insufficient funds"? See? No, 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? Right.

¹⁴⁶ 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. 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.

¹⁴⁷ 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 passed. "They don't have to have it. Only thing you have to do is just join church. Yeah, days is passed."

¹⁴⁸ Virtue, anyone knows what the word virtue means, see, 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.

¹⁴⁹ Some of them don't even believe in power of God. They say, "That—that—that's passed. Only thing you have to do is just put your name on the book, and be sprinkled, or poured, or baptized, or whatevermore. And that's all you have to do."

¹⁵⁰ But Peter said here, "Add virtue." Now, Peter is talking about building the House of God, see, 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.

¹⁵¹ I preached a sermon about twenty years ago, I guess, on Rev. Mr. Lily. Lily, the pastor. Took it from the text to where Jesus said, "Consider the lily, how they neither toil or spin. Yet I say to you, Solomon in all of his glory is not arrayed like one."

¹⁵² 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. See? 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 the bee come in there; insufficient funds, no honey? That little bee would scratch his head and say, "What kind of a lily is that?"

153 If a man coming along, trying to find salvation, go to the church that believes the days of miracles is past?

154 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. Say, "I'll take a T-bone."

"Well, that was for a day passed. We don't have it."

155 Might as well lay the menu down and get out, see, that's right, 'cause they ain't got nothing to eat, anyhow. So you might as well go where a restaurant has got something to eat.

156 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 does feed, He supplies our every
need,
Oh, it's sweet to sup with Jesus all the time!

157 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. Now, now you must have virtue.

158 I said then, the first thing you know, there's somebody loves to smell the odor. He ain'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.

159 Before you can give out virtue, you have to have it. So, add to your faith, virtue. Amen. Understand? We could stay on that a long time, but our time would get away from us. Adding virtue to your faith. Now, first is faith, then virtue.

160 And then, thirdly, you add knowledge. Knowledge, now, that don't mean worldly knowledge, 'cause 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, 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.

¹⁶¹ Add, add knowledge, because, knowledge of His Word. You must believe it in this way. Such as, you should believe today that the . . . and accept it, that the days of miracles is not passed. Knowledge that what God said, God is able to perform.

¹⁶² 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 passed bearing, lived with her since she was a—a young girl, or teen age. And here he is, his life stream was dead. And Sarah's womb was dead. And all hopes is gone, as far as it was hopes. But, yet, against hope, he believed in hope, because he had knowledge that God was able to keep everything that He promised.

¹⁶³ 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 . . .

¹⁶⁴ You say, "Well, I don't know now whether *this* Scripture is just right. Now here is Acts 2:38, I don't know how to go about it with Acts 28:19, I don't." All right. You don't—don't add nothing, 'cause 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.

¹⁶⁵ 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.

¹⁶⁶ Oh, you're getting to be a pretty good man right now. See? You're coming up, see. What with? With faith, then with virtue, then knowledge. See how it's building this man? You can see there's no—no way escaping it. This is the way to become in the full stature of Christ. Yes, sir.

¹⁶⁷ 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 born again or join a church. Then you're beginning. Judge right, when the preacher says, "The days of miracles is passed." The Bible said, "Jesus Christ the same yesterday, today, and forever." Now which you going to believe?

168 When you say, "I'll take God." Now, you don't say that just to say, "Well, I—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. Amen. I've witnessed Him the same. There's nothing can take it away from me. I know He's real." Amen. Then add that to your faith. Lay it down on the foundation. Coming up now, coming right on up towards the Kingdom. Got to a spot now. All right.

169 Now, next thing, the preacher will tell you, and many people say, "The . . . 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 shouldn't. We don't have to practice those things, Divine healing. We don't practice speaking with tongues, in the church, to—to keep our church straight. And we don't do *this*."

170 We'll get to that. I got a Scripture wrote down over here about that, see, whether we should do it yet or not, now.

171 But here he 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, to see if we're able to be able to present ourself, if our IQ is high enough to do it, and—and so forth like that. I think . . . And we hold the greatest congregations. We build our organization."

172 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 the dwelling place of the Spirit, by His Word. By His Word, see, 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. See? Add to your faith, virtue; to your virtue, add knowledge. Well, now you're coming to a place.

173 Now when they begin to say, "Well, we don't have to accept that today . . ." You do have to. It must be.

174 The Scriptures cannot lie. "And They are 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 have Heaven-born knowledge. And Heaven-born knowledge will vindicate the Word. See?

175 You've got to believe, not make-believe it. None of these are make-belief, see, if you try to say, "I got it." Don't be a black bird putting peacock feathers in yourself, see, 'cause they'll fall right out. They're not naturally growed in there. They're just stuck in.

176 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 from being planted and being set out, stuck out. Like the old oak tree, it’s been planted, that weaves down and gets a good hold. Little old stick is sticking in there, you don’t know what’s going to happen to it. Has no roots. It has no foundation. See?

177 That’s like some people coming from a seminary or something, see. Don’t have . . . “Well, Doctor *So-and-so* ordained me in the ministry.” Don’t make any difference what that was.

178 Christ born you into it, see, see, by your faith. See? You’re regenerated and born into it. And 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.

179 Now there will be another thing on this knowledge, we might speak of, godly knowledge. See? “Has the Bible in this day lost Its meaning?” See, they, 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 [Blank spot on tape—Ed.] 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, . . .

180 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 transgress these laws, He condemns you for it, how much more has He watched over His law that condemns you! Amen.

181 Go on, boy, don’t tell me that stuff!

182 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, and 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. See? That’s knowledge.

183 Some of them say, “Well, now, the Bible said that He’s the same yesterday, today and forever.”

184 And the church says, “In a certain sense, He is the same.” Huh-uh! Huh-uh! You done broke the gap, right there. See? Yes, sir. No, sir. He is the same. Yes, sir.

185 “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 a while 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 is in the Vine comes out through the branch. Glory! Then, “Christ the same yesterday, today, and forever.” It produces the Life of the Lord Jesus Christ. Amen.

186 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 is going to happen, every scientist in the world could tell you, “It’s contrary. It could not happen.” You believe it, anyhow. See? Yes, sir. It doesn’t reason. The Bible said, “We cast down reasons.” 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, other*. It doesn’t move, a bit. It stays right there, wait, wait, wait, wait. Don’t make any difference. It stays right there.

187 God told Noah these things is going to happen. He believed it. See? God told Moses these things are going to happen. He believed it. God told the disciples certain things going to happen, “Go up there at Pentecost and wait.” They stayed right there. Yes, sir. All right.

188 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.

189 And 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 begin to . . .

190 I said, “Well, then, if there’s nothing wrong, why don’t you get off my back?” See? See? And I went ahead, telling him about some Scriptures.

191 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.”

192 He said, “Now I want to know what this superstition, you charge for these handkerchiefs you send out, that little superstition of praying over the handkerchiefs and send them out, them ‘anointed clothes,’ you call them, ‘cloth.’” He said, “Then you charge for those.”

I said, “No, sir. There’s no charge to it.”

And he said, “Well, on this superstition.”

¹⁹³ I said, “You call it a superstition, sir. You told me a few minutes ago you was a Bible student.”

He said, “I am.”

¹⁹⁴ 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?” See? Knowledge, smart, world! But when . . .

¹⁹⁵ He said, “But, Mr. Branham, you are trying to try this case by a Bible. We are trying it by the laws of the land.”

¹⁹⁶ I said, “Sir, isn’t the laws of the land based upon the Bible? Then it’s justice.” Amen! Sure.

¹⁹⁷ Knowledge; not worldly. Spiritual knowledge of the Word, knowing what God said, do what God said, that’s right. Then if you got that and can believe all these things, that He’s the same, and all these things 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.

¹⁹⁸ 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.” Huh-uh. Don’t add that. It won’t work. It’ll fall off. Like putting clay on a rock, it won’t stand up. It will crumble.

¹⁹⁹ Then people tell you, “The Bible can’t be trusted today. You be careful now. Don’t you go believing that. It can’t be tr-. . .” You’ve heard that all the time. Little saying, “You can’t trust the Bible.” Well, if—if you got that in your mind, you don’t—don’t try to add it, ’cause it won’t work. The whole building will fall down right there.

²⁰⁰ 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 . . .

²⁰¹ 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’ll melt off. Yes, sir. See?

²⁰² And that’s what’s the matter with a lot of people today. They try to stick their knowledge on a worldly knowledge, with a little old earthly glue, and, when the trials come, “Well, maybe I was wrong.” See? And the air go, you’re deflated in a few minutes. All your shouting and jumping up-and-down didn’t do you any good. The people sees you right back in the same puddle again. See? That’s right.

203 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'll 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.

You say, "The Word can't be trusted." Don't try to add that.

204 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 is, all crumbled up. See? 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."

205 I was down to Brother Wright. . . I think they're back there somewhere. One night, 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."

206 I said, I told somebody, I said, "That's—that's one sitting right there. Watch."

207 So, Junior Jackson, back there, just got through speaking. And he said. . . was preaching on the grace of God. Oh, my!

208 He was burning up, waiting. He got up there and he was trying to understand. "Now, I want to say that Mr. Branham here, I tell you, is an antichrist." And he started off like that, all night.

209 Some of the preachers started. . . I said, "Wait a minute. Now, 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?

210 So, he said, "Mr. Branham is an antichrist," and he went ahead saying that everything, you know, about. . . He said, "He said there, 'A 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.

211 I said, "Wait just a minute. I wrote down so many here," I said, "give me a chance to answer some." And when I got up, I said, "The sir, he said that he 'spoke where the Bible spoke,' his church did, 'and 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 a hundred and twenty, the first shot." Amen! Throw that kind of knowledge out, you see, that he was trying.

212 I said, “Then I guess Paul didn’t receive the Holy Ghost when he said he did.” See?

213 I said, “Down in . . . 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, come down and laid hands on them, and the Holy Ghost come on them. I guess that was only the twelve?”

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

215 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. Amen.

216 I said, “And Paul wasn’t one of the twelve that was in the upper room, and he had the gift of healing.”

217 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.” Oh, my!

218 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’s 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—a faith, when your faith punctuates it, every bit, with an “amen,” then you say, “All right,” add that to it.

219 Fourthly. We’ll have to hurry, because I’m just . . . It just feels so good to stand here and talk about it. Amen. [A brother says, “We’re enjoying it.”—Ed.] Yeah. Fourthly . . . Thank you.

220 Add “temperance.” Oh, my! We’ve come to temperance. Now, you’ve had faith, first; 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.

221 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!

222 Boy, a lot of us going to fall off before we get started, aren't we? See? Then we wonder why God is not in His Church, doing miracles and things that they used to do. Yes, sir. See?

223 Add these things. Add temperance to it. Oh, 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.

224 When they said, "If Thou be the Son of God, turn these stones into bread," He could have done it, and show He was God. But He had temperance. When they called Him, "Beelzebub," He said, "I'll 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!"

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

226 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." See? He had temperance.

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

When your virtue is like His virtue, then it'll add to it.

228 When your knowledge is like His knowledge, "I come to do Thy will, O God." See? 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'll vulcanize with your faith.

229 When you got the right kind of temperance, like He had, it'll vulcanize. If you haven't, just a man-made halfway, soused-up belief, or temperance, "Oh, I ought to slap him down, but—but maybe I better not, 'cause 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'll vulcanize. You can add that to your faith. Whew!

²³⁰ No wonder the church is so short. Isn't that right? No wonder. I'd say, "Repent and be baptized, the Bible said, in the Name of Jesus Christ." And a strict Trinitarian don't believe that, 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. See? Why don't you come, say, "Let's reason this together, Brother Branham. I'd like to hear This explained"? See? Then come down and listen to It. And then It's put right before you, and then you walk away; we'll—we'll get to that just in a few minutes, in "godliness," see. But when you—when you fly loose, want to jump at every conclusion, huh-uh, that's—that's not it. See? You haven't got Bible temperance yet when you do that; how to answer back. Then if you got all this, you can add this to your faith.

²³¹ Then, after that, fourthly, you want to add patience to your faith. If you got faith, "it worketh patience," the Bible said. See? So, *this* is patience. Now, that's the next thing is going to build this stature. You know, God has got real material in His Building.

²³² See how short we are, brother, sister? See? See why, where we're at? Yes, sir. See? We have glory, 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. See? He can't. He can't make us up to that kind of a place. We got all these other things. We fall, slide off with it. See? He can't build His Church.

²³³ 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.

²³⁴ Say, "Well, I asked Him last night to heal me, and I'm just as sick this morning." Oh, my! What patience?

²³⁵ God told Abraham, and twenty-five years later there wasn't even one sign. He was still believing. He was patient with God. Uh-huh.

²³⁶ 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, and it's going to happen." See? Keep Him before you. That's right.

²³⁷ Noah had patience. Yeah. Noah had real, godly patience. God said, "I'm going to destroy this world with rain," and Noah preached a hundred and twenty years, yet. Plenty of patience. Not even dew fell from Heaven. Wasn't nothing. Just as dusty as it ever was, for a hundred and twenty years, but he was patient.

Then, God tries your patience. That's right. God tries them.

238 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, and I—I want you get in. Climb way upstairs, now, so you can look out, top window. Now, I want you get in there. I want you to tell these people, 'Tomorrow, what I been preaching for a hundred and twenty years, is going to take place.' All right, you go down there and tell them."

239 What was the first sign? Noah got in the ark. Wasn't no rain. Noah got ready, and got the raincoat on, and everything, so he could look out, once in a while. Got ready. But the next day . . .

240 I believe he might have told his family, and his daughter-in-laws and all them, said, "Oh, my! Tomorrow you're going to see something you ain't never seen. Because, all over the skies, they're going to be black. And thunder and lightning is going to take place. God's big sword is going to zip through the sky. He's going to condemn these bunch of sinners that's turned us down, for this hundred and twenty years. You just watch and see." See?

241 Some of the half-way believers, you know, that hang around and don't ever come in, you know. You—you still have them, you know. So they—they come up, 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."

242 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 cloud."

243 That guy come up, said, "Ah, I knowed you was one of them. You see, you're hanging around up here."

244 "Well, pardon me, sir. Ha-ha. Maybe I—I—I just, you know, just enthused, you know. Kind of, see. Ha-ha-ha."

245 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?"

246 "A hundred and twenty years ago. I've come this far, so I'm just waiting here now." See that? After a while . . .

247 We find, God come this far, waiting for the Church, too, but It'll be there. Don't you worry. He promised It.

248 Waited all this time for a resurrection. There'll be one. Don't worry. God promised it. Just wait patiently. You fall asleep, that won't . . . You might take a little nap before it happens, but you'll wake up at that time. He promised it, you see. A nap, see, what we call a nap of death, you know. What we call death, just a little nap, or sleeping in Christ. 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 can call. "He'll call, and I'll answer Him," said Job. Job has been sleeping now for four thousand years. Don't worry. He'll—he'll wake up. Don't worry. He's still waiting.

249 Noah waited. The fourth day passed. No rain. It's all right. It's going to happen.

250 I can hear Mrs. Noah come around and say, "Dad, are you su- . . .?"
"Don't talk like that."

251 He had patience, 'cause he had faith. Yes, sir. He had virtue. He had knowledge that God was right. He had temperance. He didn't fly loose, 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, 'cause God said so.

252 And I can see his son come around, say, "Dad, you know. . . ." Stroke his hand over his long gray hair, you know. And he was hundreds of years old, you know, setting there. Said, "I know you're an old patriarch. I—I love you, daddy. But could it been possible that you could been a little bit wrong?"

"Oh, no. No."

"Why?"

"God said so!"

253 "Well, daddy, this is six days that we sit up here. Setting up here in this big, old, dry ark setting right here. And it's all pitched, inside and out. And we been all these years building on it. And 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. . . ."

"It will rain!"

254 "But we've been all these years, waiting. We been preparing. And you told us it's 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!”

²⁵⁵ Now when you get that way, add it. But if you ain’t got it that way, don’t—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. Got to add it. Patience with God’s promise. Yes, sir. Noah believed it. And he had patience with God, a hundred and twenty years.

²⁵⁶ Moses, he had patience with God. Yes, sir. “Moses, I’ve heard the cry of My people. I’ve seen their affliction. I’m coming down to deliver them. I’m going to send you down.”

²⁵⁷ And the little contrast there between him and God, and God showed him His glory. 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!” He started . . .

²⁵⁸ Said, “Take it up, Moses. If I’m able to turn it to a snake, I can turn it back again.”

²⁵⁹ Ah! Amen! If God can give me a natural life, He can give me a spiritual Life! If God could give me the first birth, He could 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 day. That’s right.

²⁶⁰ “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.”

²⁶¹ Moses reached down and got it. There it was, a stick. He begin to add knowledge there. See?

“What’s the matter with your hand, now, Moses?”

“Nothing.”

“Put it in your bosom.”

²⁶² “All right. What about . . .” White with leprosy. “O Lord, look at my hand!”

“Put it back in your bosom, Moses.”

²⁶³ He put it back like *that*, it turned out just like . . . He just begin to add them like *this*, then, see. Yes, sir.

²⁶⁴ 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."

²⁶⁵ Pharaoh said, "Obey? Do you know who I am? I'm Pharaoh. Obey you, a slave?"

²⁶⁶ 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 talked to God. He had faith. He knowed where he was at.

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

"I'll show you."

"Show me a sign."

He throw a stick down; turned into a serpent.

²⁶⁷ "Why," he said, "that cheap magician trick! Come here a minute. Come here, Jannes, you and Jambres, throw your sticks down." They throwed them down, and they turned into a serpent.

²⁶⁸ 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 trick, some of your hoax," you know, mind-reading. You know what I mean. I hope you're reading about it. "Mental telepathy or something, you see, yeah, come down here with some of that." Said, "Well, we can do the same thing you do."

²⁶⁹ What was Moses? He didn't say, "Oh, Mr. Pharaoh, I—I'm sorry, sir. I'll be your slave." No, sir.

²⁷⁰ He stood still. Amen. Stay right there. God said, just no doubt in his heart, "Hold your peace. I'll show you something." When you've done exactly what He said do, seems like it went wrong; stand still, be patient.

²⁷¹ Moses said, "You know, when I laid on that foundation, there was patience laid on there, so I'll just wait and see what God will do."

²⁷² There the old serpents was, crawling around, blowing, 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? See? Yes.

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

See, just wait on the Lord. Have patience. See? Yes, sir.

273 Then Israel was going to be taken out. The great contrasts came, and Moses waited.

274 Then he got in the wilderness. It's only about a 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.

275 And we should have patience with one another, too. See? One time. . . We get—we get so much impatient with one another's. 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. . .

276 Like, I've tried to get this Message over at the tabernacle, to see that each member of the tabernacle become *This*. It's hard to do. I've tried to have patience; this is thirty-three years. See? Have patience. Women still bob their hair, still just the same. But just have patience. See? Just have patience. Wait. Have to. If you ain't got it, don't try to build on this down *here*. Have patience.

277 Even one time, when that rebellion bunch of people had such impatience, they caused Moses to do something 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."

278 He threwed hisself in the breach, and said, "God, don't do it." What? Patience with the people that was rebelling against him.

279 I wonder if we could do that? If you can't, don't try to build on *this*, 'cause it—it don't change, you know. That's the way the first one was 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, if you haven't got patience, patience, one another. All right.

280 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.

281 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, but, when it comes to Caesar interfering with God, God is first.

282 "God said, 'Don't you bow to that image.' And I won't do it. Our God is able to deliver us. If He don't, I'll not bow to the image."

Said, "All right, there's the furnace."

283 "Well," he said, "oh, I guess, could rain hard tonight and put it all out." But didn't do it. Still patient.

284 Next morning, when they was brought out before the courts, there sit 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."

285 "Well, you're going to burn up. You're wise men. You're smart. You been a great help to us. You been a blessing to our kingdom. Can't you understand I don't want to do this? But I—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?"

286 "I know that sounds all right. But, our God is able to deliver us. But nevertheless. . . ." Had patience.

287 Started walking up the ramp. One looked at the other one. "It's all right. All right." Got patient. 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 he hit the bottom of the pit, He was there. See? They had patience.

288 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."

289 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 day. So, got patient, wait."

290 Paul had patience. Certainly did. Look what Paul had to do. Talk about patient!

291 How about the pentecostal people? As long as they got the commission, "Wait until," see, "wait until you're endued with Power." How long? They didn't have no question, "How long will it be?" They just got the answer, "Wait until."

292 They went up there and said, "All right, boys, maybe fifteen minutes from now the Holy Spirit is going to be on us and we're

going to have our ministry.” Fifteen minutes passed, nobody. One day passed, no; two, three, four, five, six, seven.

²⁹³ Some of them might have said, “Hey, don’t you think we already got It?”

“No, no, no, no.” That’s it. No. That’s right.

²⁹⁴ “You better come on out, boys.” Devil said, “You—you—you know you’ve already got what you want. Go on, start your ministry.”

²⁹⁵ “No, no, no. We ain’t got It, yet. Because, He said, ‘There will come, 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,’ see, Isaiah 28:19.” Said, “This is—this is It, you—you’ll get It when . . . Why, we’ll know when It comes. We’ll know when It comes. We’ll know it, ‘Promise of the Father.’” There he waited nine days. And then on the tenth day, “We were there.” They had patience, to wait.

²⁹⁶ 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. And see how high you’re getting now? You’re getting way up *here* now. All right. The clock hand is getting way round, too, isn’t it? All right. All right. Add this to your faith.

²⁹⁷ Always putting Him before you, remembering, it was He that promised. Wasn’t me, promised. Wasn’t 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 is able to keep everything He promised. All right. If you got that kind of faith, to 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?

²⁹⁸ Have patience, if you got patience. If you’re not, you’re crumbling off of this Building here, see. It’ll knock all the rest of it down, that one thing. 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 got. And if you haven’t got any faith, and try to put virtue on it, it’ll break your faith down. See? 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?

²⁹⁹ But if you 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.

300 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 Jeffries' there, we found it in a—in a dictionary. *Godliness* means “to be like God.” Oh, my! After you got faith, virtue, knowledge, temperance, patience, then be like God. Whew!

301 You say, “I can't do that, Brother Branham.” Oh, yes, you can.

302 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 virtue, all the things that's in God, is in you. Matthew 5:48, “Be ye . . .” Jesus speaking, in the beatitude.

Be ye therefore p-e-r-f-e-c-t, (What's that?) perfect, even as your Father . . . in heaven is perfect.

303 You got way up *here* now, before you're asked to do that. All these things has to be added first. Then when you 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!

304 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—how we should do. Ephesian, 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; . . .

305 Remember last night? Don't try to take the other man's office. See?
. . . and some, evangelists; and some, pastors . . . and some, teachers;

306 “For the perfecting of God”? Does it read like that? [Congregation says, “No.”—Ed.] The perfection of what? [“Saints.”] Who are the saints? The sanctified ones. Amen. The ones 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): until . . .

Till we all come in to the unity of the faith, and . . . the knowledge of the Son of God, and to the perfect man, unto the assurance, (oh, my), to the measure of the stature of the fulness of Christ:

307 “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. Let's see. But you know what godliness meant. You've sang this 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.

308 That's godliness. When He was smite on one side of the face, He turned the other. 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." See? Yes, sir. Always. That's godliness. See?

309 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 got to have *this*, plus all *this*, and you can't even start until you get *this*.

310 Now remember the black bird with peacock feathers. Don't forget him. See? Don't try to add it till you're actually born again. Cause, you, it won't work, and you—you can't make it work. It'll come to *this*, or *this* here, it'll crumble somewhere.

311 But when you get down *here*, a genuine born-again dove, then you don't add nothing. It adds to you, see, comes on up, all right, coming into perfection now. All right.

312 Then, sixthly, let's add, the Bible said here, adding brotherly love. . . brotherly kindness. Now, that's a good one, right here, the sixth, seven. 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 . . .

313 "My brother sinned against me," said Peter. "Shall I forgive him," he said, "seven times a day?"

He said, "Seventy times seven." See?

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

315 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, all the rest?" Then put, see, brotherly kindness. See? See? Hoping, someday, see; patient with him, see; temperant, enduring with him; knowledge, to understand what he believes, 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 someday God will bring him in. See?

316 Brotherly kindness, the seventh thing. One, two, three, four, five, six, seven. [Brother Branham tapped on the chalkboard seven times—Ed.] See, seventh thing. Then, now, you're coming.

317 Next thing, then, add charity, which is love. That's the capping stone. One of these days, in the church . . .

318 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 that, by the help of God, what it really is, that, the first Bible that God ever wrote was the Zodiac in the sky. It starts off with the 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 crossed fish. And 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 to the . . .

319 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 pyramids, just exactly, the second Bible God wrote. Enoch wrote them, and put them in the pyramid.

320 And the third, God always is perfected in the third, then He made Himself His Word.

321 Here, now, remember, in the pyramid . . . I guess many you soldiers and things was in Egypt. The pyramid hasn't got a cap on it. Never been. The—the Stone of Scone, and everything else they got, but still . . .

322 If you have a dollar bill in your pocket, you look on the dollar bill, and you'll find out that, over in the righthand 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.

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

324 I happened to turn around, look at his sign on the car, had that serpent on a pole. I said, "You better take that sign off your car, then, 'cause your own sign testifies that God is a Healer."

325 A real doctor believes that. That's them quacks. Yes, sir. The serpent on the pole! Moses lifted up the serpent on a pole. He said, "I'm 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!

326 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.

327 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, someday.

328 Now, in building, the virtue . . . Building this monument, building this stature, see, it starts off with 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. That's right. Yes, sir.

329 Right in *here*, right in *here*, you see I got, in between, all these works in here, and here these little waves come. What is that? The Holy Ghost coming down, through Christ, see. 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.

330 What's it been done again? It's manifested through Seven Church Ages, and seven Church messengers.

331 Started back *here*. Where was the Church first founded? Where was the pentecostal Church first founded? By Saint Paul, at Ephesus, the star of the Ephesian Church Age, Ephesus.

332 The second Church age was Smyrna. "Virtue." Irenaeus, the great man who held up the Gospel of Paul.

333 Next Church age was Pergamos, who was Martin. Martin was the great man who stayed. Paul, Irenaeus, Martin.

334 Then in Thyatira come Columba. You remember? Here it is, drew out right *there*. Columba. After Columba . . . The Dark Ages come in there.

335 Then come Sardis, which means *dead*. Luther. Hallelujah! What then? What come next after Sardis, Luther?

336 Then come Philadelphia. "Godliness." Wesley, holiness! "The just live by faith," said Luther. Sanctification through Wesley.

337 Then come in brotherly kindness, through the Laodicea. And we believe the great Message of the second appearing of Elijah, in the last day, shall sweep the land.

338 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 It 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.

339 You remember *The Bride Tree*? You remember the sermon on *The Bride Tree*? They eat It down, but He pruned it. They 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. "And in the evening time it shall be Light." See? That's when comes Christ, the Holy Spirit. Jesus comes down and sets Himself at the Head of the Church then, and He will resurrect this Church, being His Own Body. In *there* is the Body.

340 And the way God is expecting us as an individual to grow, the way He has brought His Church in to grow. Every Church age, It becomes one big Church. See?

341 *These* fellows wasn't required what *these* fellows are. *This* wasn't required what *this* was. See? But He brought His Church up the same way. He brought His—His Church up the same way He's bringing His people up. Then Peter here says, first, seven things: faith, virtue, (see, come up), knowledge, temperance, patience, godliness, brotherly love, add 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.

342 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 has 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 added that to that, then you are a living monument. You are a living, moving idol.

343 But, you know, the—the heathen, they prostrate themselves before an idol, imaginary god. And in imaginary way they believe that that imaginary god speaks back to them. That's heathenism. That's Romanism. They bow before all kind of saints and everything else.

And they have Saint Cecelia, a house god, and so many different things like that. They bow to that, and actually believe that in imaginary way. What a—what a type it is, of the true living God.

³⁴⁴ But when we, not in 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 in 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 imaginary thing. There's a reality that proves.

³⁴⁵ 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 it. It all goes together. Sure. See? Oh, my! How wonderful that is, see, to see what it—what it does.

³⁴⁶ Now, that is the House that God dwells in; not a building with a big bell on top of it, and a high steeple. See? "But a Body has 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.

³⁴⁷ 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. See? Takes its life out of the apple tree, take it all out, and give it a—a sap transfusion, and drain from the peach tree over into the apple tree. What happens? It won't bear no more peaches. See? No, sir. It won't. If the peach tree life comes into the apple tree, rather, it won't bear no more apple. It'll bear peaches, see, see, because it's got the life in it.

³⁴⁸ Well, you take us, that's nothing but a wild gourd, a knothed, see, and there's nothing to us, for we're all dead in sin and trespasses. We're all in these kind of condition. And then we, ourself, can prostrate ourselves, give ourselves up, until God takes His transfusion tube, the Name of Jesus Christ, 'cause, "There's not another Name under Heaven whereby man can be saved," and transfers 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. 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.

³⁴⁹ Jesus said, "Is not it written? You condemned Me, saying, 'I'm the Son of God.' Isn't it written, that, 'You are gods.' Don't your own law say that?" Like Moses, like Elijah, like those prophets who lived so close to God, till God just transfer Himself right into them. And they spoke, not themselves, but God. "Take no thought what you should say, 'cause 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.

³⁵⁰ 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 the man, he's gone. Then the only thing you do is put another blood back in him; he's going to live again. You took his blood out.

³⁵¹ 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 and controls you. And your feet is the foundation, faith. Amen! Controlled by the Head, takes the . . . ? . . . There you are. There is the perfect man of God, when he possesses these virtues.

³⁵² 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, [Brother Branham taps on his chalkboard seven times—Ed.] till He brings this one complete Church into *this*.

³⁵³ My feet moves. 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 moves because the head says so. And the head never says, "Now, feet, you become hand. Ear, you become eyes." See?

³⁵⁴ 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, and 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.

355 *Here* come a man, Paul, laying the foundation. Irenaeus begin to pour *this* onto it. The next one poured *this*. The next one poured *this*. Next one *that*, and *that*, and *that*, and on down till it comes to the last age. But what is it? It's the same Spirit.

356 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?

357 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.

358 Did you ever hear this? Now let me tell you this. And keep real . . . Put this on your listening ear. See? A chain is its strongest at its weakest link. That's right. It's no stronger than its weakest link.

359 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. [Brother Branham is referring to his chalkboard drawing—Ed.] Now if you possess, you say you got *this*, *this*, *this*, you don't have *this*, there's where she breaks. If you 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 if you ain't . . . Can't have *this* without having *this*.

360 So when you surrender 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, patience, godliness, brotherly kindness, full of the love of the Holy Ghost. See, there he is, walking around." What is it? A stature that unbelievers can look at and say, "There is a Christian. There is a man, or a woman, who knows what they're talking about. You never seen a kinder, sweeter, godlier person." You're sealed. A seal shows on both sides. Whether you're going or coming, you see the seal just the same. There you are. See? When a man or woman possess *this*, then the Capstone comes down and seals them into the Kingdom of God, which is the Holy Ghost.

361 Then the Word, coming from *Here*, manifests Itself through each one of these beings, see, 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. First Corinthians 12. That's right. See? 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. That wonderful?

³⁶² And then God, through that, has brought also Seven Church Ages, to show the seven steps that He brought, building His individual into His image, He's 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. See? So that cuts in every age, every age that come.

³⁶³ 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 the 32nd verse.

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

Who through faith subdued kingdoms, wrought righteousness, obtained promise, stopped the mouth of lions,

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

Women received their dead raised to life again: . . . others went through torment, were tormented, not accepting deliverance; that they might obtain a better resurrection:

³⁶⁴ Way down in *here*. See? [Brother Branham refers to his chalkboard drawing—Ed.] All right.

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

They were stoned, they were sawed asunder, they were tempted, they were slain with . . . swords: they wandered about in sheepskins and goatskin; being destitute, and afflicted, and tormented;

(Of whom the world is not worthy:) . . .

³⁶⁵ See, in parenthesis there, you noticed 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, . . .

³⁶⁶ *Here!* [Brother Branham refers to his chalkboard drawing—Ed.]

. . . good report through faith, received not the promise: (See?)

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

367 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 they're under, souls under the altar, waiting for this Church to come to Its perfection, that when Christ does come.

368 And this Church, you see, is coming smaller, in the minority. [Brother Branham refers to his chalkboard drawing—Ed.] It's a whole lot sharper than that, but just like to write that cross there, see. It's come up to a needlepoint. 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. . .

369 It's got a little pocket-like *here*, where it's going to sit right in 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, 'cause it sheds the water.

And when it comes, this Church has got to be honed.

370 All these, rest the stones in the pyramid, are laying so perfect till you can't run a razor blade between them, weighing tons, laying in there. How they got them up, they don't know. But they were built.

371 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 other we come through. It'll have to be so perfectly like Christ, till, when He comes, He and that ministry will fit right smack together. See? Then will come the Rapture, the going Home.

372 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, sup with him." See? Here it is, in *this* church age. They gradually throwed Him out, until *here* they completely ousted Him. They don't want nothing to do with It.

373 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's the same as Catholicism.

374 There's only one difference, if they can just get over that, that's taking the communion. That's the only thing in the diocese, that—that—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 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 thank Him for it. See? And there's the only thing that they cannot get together on. They'll do it.

³⁷⁵ Oh, it looks very pretty. It'll unite, to run. . . It'll—it'll run all the. . . Well, the Bible said, "And these beast 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 procession, this very week. Not as I have anything against Catholic people, no more than Protestant people.

³⁷⁶ You Methodists and Baptists, and a lot of you Pentecostal, 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, it's the same as in United Nations and things. They're trying to unite all Protestantism together.

³⁷⁷ Now, the Catholics are wise to that, and going to bring, this Pope John the twenty-third, or twenty-second, whatever he is, he is 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 falling for it, hook, line, and sinker.

³⁷⁸ Why? Why? Because they don't possess *these* things. *Knowledge*, "The Word is right." *Patience*, "They that wait upon the Lord." See what I mean?

³⁷⁹ Like that Methodist bishop said the other day, when they passed that. And anyone knows that, how, 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 other, and the parents sued the—the—the school because they wouldn't accept this prayer to be said in school. And 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 always talking about the scandal of Hollywood, and ninety-five percent of them go to see it anyhow."

³⁸⁰ What's the matter? They left off *this*. That's exactly. They left off that.

³⁸¹ I was talking right here in this room, the other day, to a—a—a official of one of the biggest Methodist churches there is in the Falls City, one of the most spiritual Methodist churches there is in the 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 the contractor that's building this, fix the building for us. Main Street Methodist, where he belongs to, where Brother Lum and them was pastor. So then we find out that, in that, that I believe it was seventy-some percent of the Methodist people in an analysis, that, 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 it was a analysis given, or estimate between men and women; women, it was seventy, seventy-something percent, to about fifty percent of the men. More women smoke and drink that there was men. Seventy percent, seventy-something percent, more women than there was to the men.

³⁸² Now what if we got down to Bible Doctrine of wearing shorts, and bobbing hair, and stuff like that, see, where to godliness, women professing godliness and holiness? Card parties and everything else, tattlers, blabbers, not having been able to hold their own tongue. 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!

³⁸³ 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 it do? That's Brother . . . I can't think of his . . . [Someone says, "Dan Gilbert."—Ed.] 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 is dead, they can't put a blood transfusion to the baby now. She says that Dan ravished her, and that's her . . . "That's Dan's baby." Such a . . . I don't believe that no more than I believe that a—that a—a crow has pigeon feathers. No, sir. I believe it's a lie. I believe Dan Gilbert was a man of God. And I believe that's a scheme of the devil.

³⁸⁴ Like that thing trying to put over about them prayers. That old Methodist—Methodist bishop was smart enough to catch that. If he would have, if that would have went through, that was only inspired by something else. That's right.

³⁸⁵ 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—a "new dealer," and I'm not a Democrat. I'm not a Republican. I'm a Christian. So I'm . . . But I don't believe in that. I don't believe the colored people ought to sell their birthrights to such stuff, either. It

was the—it was the Republican party. The blood of Abraham Lincoln freed them people because he was a godly man. I think they ought to at least stick to their party if they're going to vote at all.

³⁸⁶ But I tell you one thing, that boy wasn't down in there just because that, their schools. That boy is a citizen. He's American. This is freedom for all. The color of a man shouldn't change his difference. We all . . . “God,” said, “of one man, made all blood, all nations.” We're all one. But, that boy, he was a soldier. He's 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.

³⁸⁷ 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 is not here . . .

³⁸⁸ “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?

³⁸⁹ I don't care if this is taped. Here it comes. Uh-huh. Yeah. What's the matter? My old mother used to say, “Give the devil his dues.”

³⁹⁰ There's one man that done the only thing was sensible, that was Castro down there. Yes, sir. He went down there. And the capitalists had all the cane and everything that . . . it's on a gold standard, like the United States. What'd 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.

³⁹¹ 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'll be collecting forty years from now. She's done. That's *Life Line* right out of Washington, DC, across the nation. Taxes, they're spending, and trying to buy foreign . . . Well, they're just giving it out any way. Don't you see? That's exactly what they're—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.

³⁹² 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 all of it's Catholic, 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 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 in his cabinet. Look what Mr. Kennedy is asking for.

³⁹³ 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? Certainly, a false vote. Now, I'm not against the Democrat party no more than the Republican party, but I'm just stating facts from the Bible. What's the use of voting? They know who is going in there.

³⁹⁴ How many of you remember the telecast where it had two women standing up? And one said, "I'm going to vote for Mr. . . ." Or, a Protestant women said, "I'm going to vote for Mr. Kennedy."

They said, "Why?"

³⁹⁵ Said, "Because I think he's a smarter man than Mr. Nixon. He'll make a better President."

³⁹⁶ Then he said, "This is a Catholic woman. 'Who you going to vote for?'"

³⁹⁷ She said, "I'm a Catholic, a Roman Catholic, a loyal Catholic." She said, "And I'm going to vote for Mr. Nixon."

"Why?"

³⁹⁸ Said, "Because, I think Mr. Nixon is make a better President because he's more used to the things. He's more acquainted with communism." That woman told a lie.

³⁹⁹ I've got *The . . .* what they call, *The Facts Of Our Faith*, the highest Catholic book 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're 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."

⁴⁰⁰ See how, that deceit, what they're trying to do? Give money away, to buy. Why? They're trying to break it. And they're doing it, and she's broke. And what is it? It's on the gold standard. And the Catholic church, the hierarchy, owns the gold of the world. [Someone says, "A hundred and sixty-eight billion dollars."—Ed.] Hundred and sixty-eight billion. There you are. 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.

⁴⁰¹ 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.

⁴⁰² "And it pleased God, through the—the foolishness of preaching, to save those which are lost," by a 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.

⁴⁰³ Peter said, "And because you have escaped the corruption of the world through the lust of money, and lust of big time, and pleasure, and the eating, and drinking, and lust that we have. You've escaped that. And now you're built up into 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 Second Peter? Just listen what he says here, how beautiful that's wrote in here, how he—he addresses it. All right. Listen to him now as he speaks. All right.

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

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

According as—as his divine power has given unto us all things . . .

⁴⁰⁴ Who is going to inherit the earth and all things? [Someone says, "Saints."—Ed.] Sure. "Pertaineth . . ." Yeah. All right.

. . . that pertaineth unto life and godliness, through the knowledge of him that has called us to glory unto glory:

Whereby are we given to the exceeding great . . . precious promise: 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.

⁴⁰⁵ 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, our hope of Glory.

406 Build me up, O 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 brother kindness, work in me, O Lord, is my prayer. I don't care; live or die, sink or drown; denomination, 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.

407 "For God has set in the Church, apostles, prophets, teachers, pastors, and evangelists, all for the perfecting and bringing all these virtues into it, for that perfection of the Coming of the Son of God." Each one of *these* stones are a material off of that One. *This* is material of *This*. Each one of these virtues belong into Him, and they're pouring out of Him, down through them. Amen.

408 It's twelve o'clock. Where does it all go? Amen. Do you love Him? [Congregation says, "Amen."—Ed.] Do you believe that? ["Amen."] Listen, little one.

409 Sister Kidd said, this morning, "Brother Bill, I don't know whether I get to see you again." That liked to killed me. See? She thinks she's getting old, and she is. I prayed for God to spare her and Brother Kidd, a long time.

410 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—let's obtain. Let's not let this just pass over us. Let's take that.

411 There it is, in the Bible. Here it is, patterns everything else. And if I only had time to do it! You can't do it in one day. You know that. But, can tie the whole thing together!

412 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? [Congregation says, "Amen."—Ed.] See? Sure! Come right down, drew the same thing out, that Angel of the Lord.

413 See, it's true. Don't let it escape you. Hold onto it, children. Hold onto that. Remember, build upon your faith, virtue, knowledge, patience!

414 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—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—and type it off.

415 And 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? See? It's different. See?

416 There is seven qualifications to make the stature of God. There is Seven Church Ages, that God has brought the Church to this qualification. And He's had seven messengers to do it. There is seven, seven, seven. See? Seven is—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. Let's study it.

417 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. See? 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.

418 I can imagine them apostles never acted liked us. They went around, probably men of few words, till they got in the pulpit. They walked in and 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 know where they stood. That's all. They know who they believed. They kept on walking in the Spirit. Doing only . . .

419 Just as I said the other night. One little nod, that's all God had to do, then nothing going to stop them. They didn't question and study, and hem-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 soon. 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. Didn't have to worry about nothing else. When God spoke, they went. We speak . . .

420 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.

421 You ought to 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 a sick, and somebody dying and not saved, there'll be thirty calls come in in ten minutes, if they can get that fast, to keep me from it. "Oh, Brother Branham, you got to do *this*." But there's a soul at stake. Sure. Yeah.

⁴²² Other night, I was called to a place. A young man, I talked to him down here in the what-you-call-it, supermarket, few years ago. He become an alcoholic. I knowed the boy, a good fine boy, but he was a sinner. And so his mother called. I think she called Doc a couple times. I . . . Called, and they called Billy, and—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.

⁴²³ And when I got there, the poor fellow was past knowing me. There he was, laying there, unconscious, and just a carrying on. His father trying to pat him, and saying, "Honey." And the man is fifty, about fifty-one years old. And saying, "Honey," *this*, and "lay still." And 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.

⁴²⁴ I took him by the hand, I said, "Woodrow, Woodrow, this is Brother Branham."

⁴²⁵ His daddy said, "Don't you know? This is Brother Bill. Woodrow, this is Brother Bill."

He said, "Uh. Huh. Uh-uh-uh." Like *that*.

⁴²⁶ And his daddy looked and said, "Billy, you come a little late."

I said, "Never too late. He's here." I've had a battle.

⁴²⁷ And then the other boys, some more boys, sinners, was standing there, some of his relatives. I said, "You see, boys, make ready, 'cause you'll come to this place. You got to come right down here. See? Maybe not with this—this cancer. You might come with something else, out there on the highway, bleeding to death, or something. You got to come to it." We talked to them.

⁴²⁸ I was waiting to see what the Spirit said do. Waiting. First thing you know, I felt that little nod. "Lay your hands on him."

⁴²⁹ I walked around, said, "All of you bow your heads." They all bowed their heads, two or three young fellows in there.

⁴³⁰ I put my hands upon him. I said, "Lord God, let the boy have conscious of knowing what he's going to do, 'fore he has to meet this thing. He's dying. This devil has got him wound up, and he's going. And he's drank himself to death, and here he is in this condition. I pray

You be merciful to him.” And when I prayed for him, the next morning he was setting up, talking to his daddy.

⁴³¹ Busty Rogers, who . . . They called me down here at the hospital, not long ago. I was out there that day, after I had preached down there at Milltown where little Georgie Carter was healed. All of you remember it. And there when Brother Smith, a Methodist preacher, said, “If anybody is ever baptized, the Name of Jesus Christ, get out from under my tent,” like that. Up there at Totten Ford, holding that meeting up there. And, oh, condemned me for everything you could 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? [Congregation says, “Amen.”—Ed.] Sure. All right. Then I was going down through the wilderness there, hunting for it.

⁴³² I went to Totten Ford. 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, top of the hill, to do some trading. I went with him. There was a big old Baptist church setting up there, empty. The Lord said to me, “Stop there.”

⁴³³ I said, “Let me out right here, Brother Wright.” I stopped. He went on up and come back.

⁴³⁴ I went there, and couldn’t open the door. I said, “Lord, if You’re in this, You want me to go in the church, open the door for me.” I set down there and was thinking.

⁴³⁵ Heard somebody coming; walked up, and he said, “How do you do? I’ll tell you,” said, “you want in the church?”

I said, “Yes, sir.”

He said, “I got the key here.”

⁴³⁶ Started a meeting. First week, hardly nothing. 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, all of them. I couldn’t find where this lamb was. After 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. Yes, sir.

⁴³⁷ And that afternoon when Busty Rogers, 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, to baptize in the Name of

Jesus. I walked out in the muddy waters of Totten Ford, where they had a . . . [Blank spot on tape—Ed.] . . . up the creek there, and just roaring as hard as it could. Couple deacons walked out with me.

438 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 remission of your sin.’” I turned around, handed the Book to one of the deacons.

439 Walked out there, and I said, “Whosoever will, that repents of his sin, is a subject to come.” Walked out there in the water. I said, “Seems to me that Angels are setting in every limb now, watching.” Oh, my! About the time I baptized about two or three, his whole congregation, them women with fine silk dresses on, hitting that water, screaming at 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.

440 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.

441 Busty Rogers standing there, when he seen that, he said, “Then I believe it with all my heart.” And out into the water he come, with his good clothes on, and was baptized in the Name of Jesus Christ.

442 About three or four years ago, they called me down here to the hospital in New Albany. There he was, dying, with cancer, just eat him up. Doctors give him till the next morning, to live. Said, “He’s dying now.” Said, “Come at once.”

443 I went down to the room, when I did, to stand there and pray. He said, “Billy, there is a rainbow circling that corner yonder.”

444 And I turned, to look. I said, “Busty, it’s a covenant. You’re not going to die. The covenant of the Blood saves you.”

445 I put my hands upon him, said, “Lord God, how that vision yonder that proves that You’re here. Your covenant is that, this, ‘By His stripes we are healed.’” Laid hands upon him, and there he got well. Sent him home.

446 And 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 of the stomach, had calloused it, there’s 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 hard time getting much food, he’d have to eat so slow. He went over to get it done. I didn’t know he was there.

447 Then when they operated on him, found out it throwed him into a convulsion, and he had a stroke. Paralyzed his side down like that. And

the only thing he could do is just half-way cry. And he got a pencil, like *that*, and go, “uh, uh, uh.” And he tried to write, shaking like *that*, with his good hand. His left side, stroked down. And he wrote out, his hand: “Jesus saves, 1900 and something.” They couldn’t get it.

448 So now when his wife said, “Brother Branham, I don’t know what he means by that.”

449 I said, “Mrs. Rogers, what he means, it was 1900 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.”

450 I said, “Lord God, spare his life. I pray it, in Jesus’ Name, that You’ll spare his life.” Laid hands upon him. The stroke left him. The convulsion stopped. And he raised up in the bed. And he’s up now, giving testimony.

451 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. ’Cause, just beneath Him . . . The Holy Spirit is the Spirit of Jesus Christ into the Church, to manifest those virtues. Oh, my!

Here it is, quarter after twelve.

I love . . . I love Him
Because He first loved me

Way down *here*, before you was 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 is the cause.)
And purchased my salvation
On Calvary’s tree.

452 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 old stature of mine, till I can be a manifestation of the living Christ. For, He became sin like me, that I might become . . . come 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? [Congregation says, “Amen.”—Ed.] With our heads bowed now, and our hands up.

I . . .

⁴⁵³ 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.



THE STATURE OF A PERFECT MAN

62-1014M Vol. 2-18R

This Message by Brother William Marrion Branham was delivered on Sunday morning, October 14, 1962, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 62-1014M, is two hours and forty-five minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2012.

©1996 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

(812) 256-1177 • www.branham.org

Copyright notice

All rights reserved. This book may be printed on a home printer for personal use or to be given out, free of charge, as a tool to spread the Gospel of Jesus Christ. This book cannot be sold, reproduced on a large scale, posted on a website, stored in a retrieval system, translated into other languages, or used for soliciting funds without the express written permission of Voice Of God Recordings®.

For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org