

# Ephesians Parallels Joshua

## (Adoption #1)

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1 Well, it's always, as I have said before, "I was happy when they said unto me, 'Let us go into the house of the Lord.'" I believe David made that statement once, "Let us go into the house of the Lord." I don't know any better place to be, do you, than the house of the Lord?

2 Now, tonight we got some friends here that's all the way from Georgia. They'll probably be driving down after the lunch tonight. And then we will... Some of them from way down. I hope you stay over. And what rooms we got is open to you.

3 And then Wednesday night we'll continue on, on the study, and then, the Lord willing, next Sunday again.

4 And then Chatauqua begins on the sixth. So all that's got your vacations planned... We're expecting a great, wonderful time at the Chatauqua. There's where we always have such a marvelous time. Not too big a crowd. We run sometimes... It'll hold up to about... I suppose we could put ten thousand in it easy. But usually... last year I think we had around about seven thousand, something like that. Was a packed-out place, but there's plenty of room to stand, and seats that they could run all the way out. And so we are looking forward to that.

5 And glad to see many of our minister brothers in. I can't never think of his name here, the missionary--Brother Humes. And Sister Humes, is that you sitting right here, and the little ones? We're glad to have them. A missionary. Other ones, Brother Pat, Brother Daulton, and, oh, just so many. Brother Beeler, and seen Brother Collins just a few moments ago. And, oh, it'd be kind of hard to call them all. But we're very happy to have you in the house of the Lord tonight. This great precious Brother Neville, sitting behind me here

to pray with me while we are going to teach the Word.... Charlie, glad to see you and Sister Nellie here tonight, the little ones. This is ... and Bible teaching is usually a very.... Yes, Brother Welch, I just was looking for you. I see you sitting back there now.

6 Bible teaching is usually a little treacherous. A little, you know, kind of walking out on the thin ice, we call it. But we just feel that maybe, at this point and at this time, it might be good to kind of bring the church to, what I think, to a complete understanding, positionally, of what we are in Christ Jesus. And sometimes ... I think that preaching is a wonderful thing, but I believe sometimes, Brother Beeler, that teaching goes beyond that. It kind of ... especially to the church. Now, preaching usually catches the sinner, brings him under condemnation by the Word. But teaching places a man positionally what he is. And we can never rightly be able to have faith until positionally we know what we are.

7 Now, if the United States, of this fair land here, sent me over to Russia as an ambassador of this nation to Russia, then if they have officially sent me to Russia, all the power that the United States has is behind me. My word is just the same as the United States', if I have been recognized as an ambassador.

8 And then if God has sent us to be His ambassadors, all the power that's in heaven, all that God is, all of His angels and all of His power stands behind our words if we are correctly ... and ordained, sent messengers to the people. God has to honor the Word, for He has so solemnly written that "Whatever you bind on earth, that will I bind in heaven. Whatever you loose on earth, that will I loose in heaven. And I give unto thee the keys to the kingdom." Oh, such great promises He's given the church.

9 And after the other day, as.... Many of you, I suppose was here this morning to hear as I tried to--in my humble, simple way--to explain the vision that I saw of heaven.

10 I would by no means ever try to doubt anything that anyone ever told me that God told them. I'd believe it. Even if I didn't see it in the Scripture, I would still want to believe that brother's word. I might just stay right along with the Bible, but still I would believe that maybe brother had just misunderstood it some way, that he

might have just got it mixed-up a little. And still I would believe he to be my brother.

11 And if there's anything that burns within my heart, and I hope it never leaves in my years to come, that I'll never forget what happened last Sunday morning, as a week. It has done something to me that's revolutionized my life. I do not fear. I have not one fear of death. Death has no fear at all. And it doesn't for you, if you just understood. Now, maybe if. . . . You'd have to have the experience to know it, because there's no way to explain it. You cannot find words, because it doesn't lay in the English dictionary, or no other dictionary, because it's in an eternity--no yesterday, no tomorrow, it's all present tense. And it's no "I feel pretty good," and an hour from now, "I don't feel so well," and another hour, "I feel good again." It's present tense all the time, see. Never a cease, just that glorious peace and something. . . .

12 And there can be no sin, there could be no jealousy, there could be no sickness, there could be nothing ever reach that heavenly shore. And if I may have the privilege of saying this. . . . Which, maybe I do not. If I do not, then I pray God forgive me. But if I have the privilege, and it was that God let me be caught up to see something, I would refer to the first heaven. And then I believe one in the Bible, by the name, I believe it was Paul, that was caught up into the third heaven. And if it was this glorious in the first heavens, what does that third heaven hold? No wonder he couldn't speak of it for fourteen years! He said he did not know whether he was in body or out of body. With that great apostle--not to share his office, or not to try to make ourselves anything like he was--but I can say with him, I don't know whether I was in this body or out of the body. Only thing, it was just as real as I'm looking at you.

13 And I've always wondered about if I'd pass by and I'd see a little cloud floating by, a spirit, and say, "There goes brother and sister--that's Charlie and Nellie. That's Brother and Sister Spencer going there." That always puzzled me. If my eyes is in the grave, decaying, rotting, if my ears is not here to hear anymore, and if my blood has all gone back and they've embalmed it, and it's in the waters or in the ground, and my mental faculties, my brain cells, are all gone, then how would I be any more than just a spirit floating around? That worried me.

How would I like to say, “Hello, Brother Pat, oh, so glad to see you! Hello, Brother Neville, how I would like to see you!” But I thought, well, if I don’t have anything to see with, any mouth to speak with (it’s rotten, it’s dust), how would I be able to say, “Hello, Brother Pat, Hello, Brother Neville,” or so forth, and “Hi, Charlie”?

14 But now I know that that’s wrong. For it is written in the Scriptures, which I say it’s not contrary, “For if this earthly tabernacle be dissolved, we have one already waiting.” Another tabernacle that has eyes, ears, lips, mental faculties. “If this earthly tabernacle be dissolved. . . .” It has a body that can feel, can talk.

15 And now it comes to me, just now, that Moses had been dead and in an unmarked grave for eight hundred years, and Elijah had went to heaven five hundred years before, but on Mount Transfiguration they were found talking with Jesus.

16 After Samuel had been dead for at least three to five years, and the witch of Endor called him up. . . . And she fell on her face, and she said, “You have deceived me, because you are Saul, yourself,” she said, “because I see gods!” She was a heathen, you see. “I see gods rising up.”

17 And Saul couldn’t see him yet, and he said, “What does he look like? Describe him to me.”

Said, “He’s thin, and he has a mantle over his shoulder.”

18 Said, “That’s Samuel, the prophet. Bring him here before me.” I want you to notice that Samuel had not lost any of his personality. He was still a prophet. He told Saul exactly what would happen the next day.

19 So, you see, death does not completely diminish us as we weep and wail and lament at the grave. It only changes our dwelling place. It takes us from a place to. . . . What is age? If I live one more hour I’ll outlive a many sixteen-year-old person, I’ll outlive a

many five-year-old person. Age is nothing. We're just set here for a purpose, to do something.

20 Well, now, many of these little pretty-faced mothers sitting here, some of them sixty or seventy years old, would say, "Well, what have I done, Brother Branham?" You've raised your children. You've done what you were supposed to do.

21 Maybe some old Dad sitting here, say, "Well, I've harrowed the fields, I've done this. I never preached." But you did just what God sent for you to do. There's a place for you.

22 Speaking to an old doctor, yesterday, one of my doctor friend's buddies, eighty-something years old. And his sister-in-law is here at the church tonight, and she's been just a teeny bit worried about him. And I went to see him. As soon as I begin to talk to him, he brightened up, told me about a hunting trip he'd taken many years ago up in Colorado, in the very same country I hunt at. Just as brilliant and bright! And I said, "Doctor, how long you been practicing?"

23 He said, "When you were nursing. And way down..." I said... "And many a time," he said, "I've practiced, taking my buggy; I've put my saddle bags over my horse; I took the little satchel and I've walked."

24 And I said, "Yes, down along the creek banks, two o'clock in the morning, with your flashlight, trying to find a house where a little child had the tummyache, or a mother in labor pains."

Said, "That's right."

25 And I said, "You know, doctor, I believe across this dividing line here between mortal and immortality, God has a place for good old doctors that has served like that."

26 Great tears come in his eyes and he started crying. He reached up his feeble hands and said, "Brother, I hope so." Across the land, God judges a man's soul, what he is.

27 Then I give him this satisfying scripture. Many times, plowing through those dark muddy fields at night, trying to help somebody, maybe never get a penny for it, but it's all right.... I said, "Jesus

said in the Scripture, ‘Blessed are the merciful, for they shall obtain mercy.’” And that is true.

28 And tonight we want to set the church, in these three lessons, if God permits, how and what to look to, what we are. We’re going to begin at the first chapter of the book of Paul’s letter to Ephesus. And we’re going to take the three first chapters in our next three studies, trying to get a chapter an evening, if we can. Tonight, Wednesday, and next Sunday morning. Ephesians, the first chapter. Now as we study together, I’d like to say this, that this book of Ephesians perfectly parallels the Old Testament Joshua. Ephesians, the book of Ephesians.

29 Now, remember, if we happen to get just a little off to your teaching, just forgive us and bear with us a while. Before we open it, let’s ask Him to help us, as we bow our heads.

30 Lord, we are approaching Thy holy and sacred writ, which, it is more secure than all the heavens and earth. For we read in this Word, called the Bible, that “Both heaven and earth will pass away, but my Word shall never fail.” Then, upon this solemn hour that I come to this pulpit tonight, before the purchase of Your blood--these precious, darling mortals that sits here tonight, grasping for every little hope that they can, to hold on for that life that is to come--may it be so sufficient, tonight, that every believer here will see his position, and everyone who has not yet come into this great fellowship will press the kingdom, Lord, and knock at the door until the keeper opens the door. Grant it, Lord.

31 We are reading in here where this Bible is of no private interpretation. God, forbid that I, Your servant, or any other servant would ever try to put their own interpretation to the Word. Let us just read it and believe it the way it is written. And especially we shepherds of the flocks, we pastors who someday will gather yonder in that glorious land with the little flocks. And we’ll stand in the presence of the Lord Jesus and will see that generation come up of Paul, and of Peter, and of Luke, and Mark, and Matthew, and all them, and see them judged there with their groups. God, grant that I can lay ten million trophies at Your feet while I humbly crawl up and

lay my hands upon Your precious feet, and say, “Lord, they are Yours.”

32 O God, fill us freshly with Thy Spirit, and with Thy love and Thy goodness. And may we, as the poet has expressed in the song many years ago, “Dear dying Lamb, Thy precious blood shall never lose its power, until all the ransomed church of God be saved to sin no more. And ever since by faith I saw that stream Thy flowing wounds supplied; redeeming love has been my theme, and shall be till I die. Then in a nobler, sweeter song,” he goes on to say, “I’ll sing Thy power to save, when this poor lisping, stammering tongue lies silent in the grave.” Then the grave does not hold any death for Your children. It’s only our resting place, or our hiding place, where this corruption will put on incorruption.

33 And may we tonight see this, Lord, plainly, as it is given to us in the Word. Give us understanding. And place us, Lord, at our post of duty, that we might serve faithfully until You come. We ask this in Jesus’ name, and for His sake. Amen.

34 Now, the book of Ephesians, as I was just saying, to my opinion, is one of the greatest books of the New Testament. It leads us on. Where Calvinism runs out on one limb, and Arminianism runs out on the other limb, but the book of Ephesians draws it together and positionally places the church.

35 Now, I’ve typed it with Joshua. If you notice, Israel was brought up out of Egypt, and there’s three stages of their journey. One stage was leaving Egypt; the next stage was the wilderness; and the next stage was Canaan.

36 Now, Canaan does not represent the age of the millennium. It only represents the age of the overcomer, the dispensation of overcoming, because in Canaan they killed and burned and took cities. And there’ll be no death in the millennium.

37 But another thing that it does, it brings up justification by faith, after they believed in Moses and left Egypt; sanctification, through following under the pillar of fire and the atonement of the sacrificial lamb in the wilderness; and then entering into a land that had been promised.

38 Now, what is the land promised to the New Testament believer? The promise is the Holy Spirit. “For it shall come to pass in the last days [Joel 2:28], that I will pour out my Spirit upon all flesh. Your sons and your daughters shall prophesy. Upon my handmaids and my maidservants will I pour out of my Spirit, and they shall prophesy. I’ll show wonders in the heavens above. And in the earth, pillars of fire, and smoke, and vapor.” And Peter said, on the day of Pentecost, after taking his text and preaching, “Repent, every one of you, and be baptized in the name of Jesus Christ for the remission. . . .”—to remit, to forgive, to take away all back trespasses.

39 Did you notice, Joshua, before they crossed Jordan, Joshua said, “Go through the midst of the camp and clean your clothes and sanctify every one of you, and let no man come at his wife, for within three days you’ll see the glory of God.” See? It is a process of getting ready to inherit the promise. Now, the promise to Israel was. . . . God gave Abraham the promise of the land of Palestine, and it was to be their possession forever, and they was to always remain in this land.

40 Now, they come three stages, coming to this promised land. Now watch, it’s perfectly typed in the New Testament.

41 Now if this, as I have said, disagrees with some of the thinking of yours--some of you precious Nazarene people, Church of God, and so forth--don’t let it hurt, but just watch it close and watch the types. Watch and see if every place don’t hit just perfect.

42 There was three stages of the journey, and there’s three stages of this journey. For we are justified by faith, believing on the Lord Jesus Christ, forsaking the land of Egypt. Come out and then are sanctified through the offering of His blood, washed from our sins, and become pilgrims and sojourners, claiming that we are seeking a land, a city that’s coming, or a promise.

43 So did Israel in the wilderness. Sojourners, no place to rest, traveling night after night following the pillar of fire, but finally come to the promised land where they settled down.

44 That’s where the believer comes. He comes first to a recognition that he’s a sinner; then he is separated by the waters, the washing of the water by the blood, and . . . or, the washing of the



water by the Word, rather, believing on the Lord Jesus Christ. Then, being justified by faith, he becomes a partaker, and at peace with God through Christ, baptized into the name of Jesus Christ, to admit him into the journey. Do you get it? Into the journey! Then he becomes a sojourner and a pilgrim. He's on his journey to what? A promise that God made.

45 Israel had not yet received the promise, but they were on their journey. And without raising... Please do understand. That's where the Nazarene and Pilgrim Holiness, and so forth, fell. Because, Israel, when they come to the spot of Kadesh-barnea, when the spies went over and said, "The land is great," but some of them come back and said, "We can't take it, because the cities are walled up," and so forth. But Joshua and Caleb stood out and said, "We're more than able to take it!" Because of their already signed-up documented statements, they believed in two works of grace, justification and sanctification, and could not move any farther. And, listen, that whole generation perished in the wilderness. But two that went over into the promised land had brought back the evidence that it was a goodly land, "and we were more than able to take it, because it was God's promise." Then instead of the people going on, receiving the Holy Spirit, speaking with tongues, receiving the power of God, the baptism of the Holy Ghost, signs, wonders, miracles, they felt that it would break down their tradition of doctrine. And what happened to it? Perished in the land! That's right.

46 But the believers, the Caleb and Joshua outfit that was going on to the promise, they moved on over into the land, and took the land, and settled down in the land, as a possession. And we never stop at justification, sanctification. Let's go on to the baptism of the Holy Spirit. Let's not stop at believing on the Lord Jesus, being baptized. Let's not stop because He cleaned us up from a life of sin. But now we press on into a position, to a promise of the baptism of the Holy Ghost. For Peter said on the day of Pentecost, "For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call."

47 So, Ephesus here sets us like Joshua, positionally. Did you notice, Joshua, after crossing over the land, and taking the land, then

he divided the land? “Ephraim here, Manasseh here, and this one here, Gad here, Benjamin here.” He divided the land.

48 And notice! Oh, this just burns our hearts! Each one of those Hebrew mothers, giving birth to those children, she spoke the very place, in her labor pains, where they would be positioned in the promised land. Oh, it’s a great study! If we could only go into it in details, which would take hours after hours. Someday when we get our church fixed, I’d just like to come and take a solid month or two, just stay right in it. Watch when they, each one of those mothers. . . . When she called out, “Ephraim,” when she was in labor, positionally placed him where his feet was setting in oil—just exactly every one of them where they were at!

49 And Joshua, not knowing this, but by inspiration, led of the Holy Spirit, after being into the promised land, give each man his promise, exactly what the Holy Spirit promised through the birth back there.

50 How that God has set some in the church, through the labor pains! Oh, they get tremendous sometimes. When a church is groaning under the persecution of the outside world, believing on the Lord Jesus, that the promise of the Holy Ghost is just as real to us as it was to Pentecost, how they groan and cry under labor pains! But when they are born, and positionally born into the kingdom of God, then the Holy Ghost has set in the church some apostles, some prophets, some teachers, some pastors, some evangelists. Then He’s give into there speaking with tongues, interpretation of tongues, knowledge, wisdom, gifts of healing, all kinds of miracles.

51 Where the church is (now this is my purpose of doing this), the church is always trying to take somebody else’s corner. But don’t do that. You can never raise corn in Ephraim’s corner, if you are Manasseh. You’ve got to take your place in Christ, positionally take it. Oh, it gets deep and rich when we get in here, how that God puts one in the church to speak with tongues, another. . . . Now, we have been taught many times we all have to speak with tongues. That’s wrong. “We all got to do it.” No, we don’t. They all didn’t do one thing. Each one was. . . .

52 Each land was provided, and divvied up by inspiration, and each one. . . . I could take the Scriptures and show it to you exactly

that He put them in the place where they was supposed to be, positionally; how that the two half-tribes was to stay across the river, how that their mothers cried that in their birth, and how that each place was supposed to be.

53 And now after you are in, that don't mean that you're out free from war. You still have to fight for every inch of ground you stand on. So, see, Canaan did not represent the great heaven, because it's war and troubles and killings and fightings, and so forth. But it did represent this, that it must be a perfect walk.

54 There's where the church is failing today, on that walk. Do you know that even your own behavior can knock somebody else out of getting healed? Your misbehavior of unconfessed sins of you believers, can cause this church to bitterly fail. And at the day of the judgment you'll be responsible for every bit of it. "Oh," you say, "now wait a minute, Brother Branham." Well, that's the truth. Think of it.

55 Joshua, after he crossed over into the land, God gave him the promise that... Just think, to fight an entire campaign without losing a man, without even getting a scratch, without having to have a nurse, or a first aid or a band. God said, "The land's yours, go fight." Think of fighting a campaign, and there's no Red Cross around at all. There's nobody going to get hurt.

56 And they slayed the Amorites and the Hittites, but there wasn't one hurt among any of them until sin come in the camp. And when Achan took that Babylonian garment and that gold wedge, and hid it under his camp, then the next day they lost sixteen men. Joshua said, "Stop! Stop! Wait a minute, there's something wrong! Something's wrong here, we're going to call seven days of fast. God made us a promise there would be nothing hurt, that our enemies will fall at our feet. And there's something wrong here. Something went wrong somewhere, because we got sixteen dead men laying here. They're Israelite brothers, and they're dead."

57 Why did they die, innocent men? Because one man stepped out of line. You see the reason this needs to be taught? The church lining up--lining up with the Word of God, lining up with God and lining up with each other, walking perfectly upright, soberly before

all men, fearing God. Because one man stole a garment, and done something that he should not done, took the life of sixteen men. I think it was sixteen, maybe more. I believe it was sixteen men that was dead.

58 Joshua called, said, “There’s something wrong. God made the promise, and something’s wrong!”

59 When we bring the sick up before us, and they fail to be healed, we need to call a solemn fast, call an assembly. Something’s wrong somewhere. God made the promise, God’s got to stick to that promise, and He will do it.

60 And he called a fast. And they found out. They cast the lots, and Achan confessed it. And they killed Achan’s family and all, and burnt their ashes, and left it there for a memorial. And Joshua went right on through the battles, taking everything, without a scratch or a wound. There you are.

61 One day he needed a little time, extra time. The sun was going down, the men couldn’t fight very good at nighttime. Joshua, that great warrior, anointed of God, positionally placed into the land--like Ephesians to the new church, possessing the land, taking it over --he needed some time; so he said, “Sun, stand still!” And she stood still for about twelve hours, until he took the land. See?

62 Now the book of Ephesians placed us positionally in Christ what they was in the Holy Land. We are placed not in the Holy Land, but in the Holy Ghost. Now let us read just a word, see how perfect the church is.

*Paul, an apostle of Jesus Christ by the will of God. . . .*

63 Oh, I like that! God made him an apostle. No elders laid hands on him, no bishops sent him anywhere, but God called him and made him an apostle.

*Paul, an apostle of Jesus Christ by the will of God, to the saints [sanctified ones] which are at Ephesus, and to the faithful in Jesus Christ. . . .*

64 Watch how he addresses this. This is not to the unbelievers. This is to the church. It's called to the called-out ones, the sanctified and called ones that are in Christ Jesus.

65 Now, if you want to know how we get in Christ Jesus, if you'll turn to I Corinthians 12, it says, "For by one Spirit are we all baptized into one body." How? Baptized by what? The Holy Ghost. Not by water baptism, you Church of Christ people, but by one S-p-i-r-i-t, "by one Spirit." Not by one handshake, by one letter, not by one sprinkle, but by one Spirit we are all baptized into one body. Our possession, the land that God give us to live in, the Holy Ghost. Just as He give Canaan to the Jews, He's give us the Holy Spirit. By one Spirit are we all baptized into one body. Do you get it?

66 Now He's talking to the spiritual Canaanites, Israel, the spiritual Israel who has possessed the land. Oh, aren't you glad you've come out of Egypt's garlic? Aren't you glad you're out of the wilderness? And, remember, they had to eat manna, angel's food out of heaven, until they crossed over into the land. And when they crossed over into the land, the manna ceased to fall. They were fully matured then, and they eat the old corn of the land. Now, now that you're not babies anymore, now that you're not desiring the sincere milk of the gospel, that you don't have to be babied, and patted, and persuaded to come to church, now that you're real fully-matured Christians, you're ready to eat strong meats now. You're ready to come into something, he said. You're ready to understanding something that's deep and rich. Oh, we'll get into it directly. And, oh, it's been hidden since the foundation of the world. He said, "Now that you've come into this, I'm addressing this to you." Not to those who've just left Egypt, not to those who are still in the journey, but to those who are in the promised land, that has received the promise.

67 How many has received the promise of the Holy Ghost? Oh, aren't you glad that you're in the land over here now, eating the old corn, eating the strong things of God and got a clear understanding. Your spiritual mind is all un-muddled-up. You know exactly who He is, you know exactly what He is, you know exactly where you're

going. You know exactly all about it. You know in whom you have believed and persuaded He's able to keep that which you've committed to Him against the day. Oh, that's the one, that's who Paul's talking to now. Listen close. Now watch.

68 "...the faithful in Christ Jesus..." Now, let me have the church to repeat that. How do we get into Christ? By joining church? No. By putting our name on a book? No. By being baptized by immersing? No. How do we get into Christ? By one Holy Spirit are we all baptized into one promise--the body--and are partakers of all that belongs into the land. Amen! Oh, I like that. If I wasn't hoarse, I could shout. My, when I get in this land, it's mine. I'm home now, I'm in Canaan. I'm subject to anything God wants to use me for. I'm walking on holy ground, a child of the King, all robed and ready. I've come out of Egypt, come up through the promised land, stood the trials, passed over Jordan into this blessed promise. Oh, how did I get it? By one Spirit. The same way Paul got it. Acted on me the same way it did on him, same way it did on you. By one Spirit we are all baptized. Not sprinkled, just a little sprinkle of it, feel pretty good; but immersed under! All made to be.... Swim under in the Holy Ghost. That's the promise.

69 Our Ephesians, our Joshua, which is the Holy Spirit. ... Joshua means "Jesus, Saviour." Joshua--meaning the Holy Spirit, representing it in the spiritual as that was in the natural, that He is our great warrior. He's our great leader. As God was with Joshua, so is God (in the Holy Spirit) moving us about. And when sin comes in the camp, the Holy Spirit demands a halt. "What's wrong here in this church? Something's wrong." Oh, can't you see how we got too many sons of Kish now? Too many Sauls coming from seminaries and theological schools and going out and teaching perverse things, as the Bible said they would do; seemingly not having the faith, separating themselves from you, having no fellowship with you, and so forth, having a form of godliness and denying the power thereof. From such turn away. They don't know where they come from. They can't give any reason.

70 I say this from Brother Booth Clibborn, a friend of mine: if there's anything that's an illegitimate, un-God-created--anything in

the world--is a mule. A mule is the lowest of all things. He don't know what he is. He cannot produce himself no more. A mule cannot be bred to another mule and become a mule. He's finished. He don't know where his papa come from, neither does he know his mama, for he is a little donkey and a mare horse. God never did that. Don't you lay such as that onto God. God never done that. God said, "Everything shall bring forth of its kind." Yes, sir. But a mule is a . . . his papa was a donkey and his mama was a mare horse, so he don't know what he does belong to. He's a horse trying to be a mule, or a mule . . . or, he's a horse trying to be a donkey, a donkey trying to be a horse. He don't know where he does belong. And he is the hardheadedest thing there is in the world. You can never put a bit of trust to him.

71 And that's the way a lot of people are in church. They don't know who their papa is, they don't know who their mama is. Only thing they know, they're either Presbyterian, Methodist, Baptist, or Pentecostal, or something. They don't know where they come from. And an old donkey, you can just holler at him as much as you want to holler at him, and he'll stand there and stick them big ears out, and look. You could preach to them all night long, and they don't know a bit more when they left than what they did when they come in. Now, that's just right. I don't mean to be rude, but I want to tell you the truth.

72 But there's one thing they can do, they're good workers. Oh, they just work, work, work, work. That puts me in the mind of a bunch of these Arminians that's always trying to work their way into heaven. That's right, a mule. Oh, the Ladies Aid Society, and the chicken supper to pay the preacher, and "We got to have this dance, and this social," it's just work, work, work, work, work, work, work. And they . . . What are they working for?

73 Ask them, "Have you received the Holy Ghost since you believed?"

74 They stick out their ears, and don't know where they belong. "What do you mean? Where did all this . . .? What do you mean, the Holy Ghost? I never heard nothing about it. Oh, you must be some kind of fanatic." See, they don't know who papa was, or who mama was either. And you have to beat them on everything you do, beat

here and beat there, and beat here and beat there. That's right, an old mule.

75 But, I tell you, you don't have to do that by a real thoroughbred horse. Just crack the whip over him one time, and brother, he's gone. He knows what he's doing. Oh, how fine it is to ride a thoroughbred! How nice! You just say, "Come on, boy." Oh, man, see, you better hold tight, he'll leave the saddle in the air.

76 That's the way it is with real thoroughbred Christians. Hallelujah! "Receive ye the Holy Ghost! Repent every one of you, and be baptized in the name of Jesus Christ for the remission of your sins." Gone--just as quick as they can get to the water they're gone. They can't rest day and night until they receive the Holy Ghost. Why? You know, a Christian knows who his papa was. See, it takes two to make a birth. That's right, papa and mama. The mule don't know which was papa or which was mama. But we know who papa and mama was, for we were born of the written Word of God, confirmed by the Spirit. Peter said on the day of Pentecost, "If you will repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, you shall receive the gift of the Holy Ghost."

77 And, brother, a real born-again Christian (oh, my), he's spirited. As soon as he gets the Word, he receives the Holy Ghost, ask him something then! He knows where he's standing. "Do you believe in divine healing?"

"Amen!"

"Do you believe in the second coming?"

"Amen!"

78 Ask a mule that, the mule religion. "Hmm, I don't know. Dr. Jones said one time. . . ." Ah, there, go on after Saul, see. Oh, they don't know. "Well, I tell you, my church is not sure of it."

79 Oh, brother, but a born-again man and woman is just as sure of the coming of the Lord Jesus, they're just as sure they got the Holy Ghost as there is a Holy Ghost to be given.



80 Now, Jesus said.... The woman at the well, “We worship in this mountain, and the Jews worship at Jerusalem.”

81 He said, “Woman, hear my words. The hour is coming, and now is, when the Father seeketh those that will worship Him in the Spirit and the truth.”

82 Thy Word is the truth. And every man that’ll read the Bible and believe every word that Bible says, and follow its instructions, and receive the same Holy Ghost that they received, the same way they received it, same results they received it, same power they got when they received it, he knows who his papa and mama was. He knows he’s washed in the blood of Jesus Christ, born of the Spirit, filled with God’s unction. He knows where he’s standing. Sure! He’s in Canaan. He knows where he come from. And that’s the way it is with a real Christian. Ask him, “Have you received the Holy Ghost since you believed?”

“Amen, brother!”

83 Standing the other day by an old saint, ninety-two years old, talking to her eighty-year-old pastor. I said, “Grandma?”

Just as bright as she could be, she said, “Yes, my son?”

84 I said, “How long has it been since you received the Holy Ghost?”

She said, “Glory to God, about sixty years ago I got it.”

85 Now, if she had been a mule, she’d’ve said, “Now, wait a minute, I was confirmed and sprinkled when I was.... Well, certain ... then they taken me into the church and I took my letter over to So-and-so.” Oh, mercy me! They don’t even know where they belong.

86 But she knowed where her birthright come from. She was there when it happened. She was born of the water and of the Spirit. She knowed. And the water.... “Through the washing of the water by the Word”—takes the Word.

87 Now watch how this is addressed: “To those that are in Christ Jesus.” Paul, now remember. . . . I’m taking a long time. (Now I ain’t going to get through this chapter, but I’ll hurry.) Do you like it? Oh, it tells us where we are. But we can’t do it in just one night. We need a month or two of this, every night. Just go right through it, word by word. Go back and bring it up in the histories, and lay it right out word by word, and show you that it’s the truth. Now let me read that verse quickly again:

*Paul, an apostle of Jesus Christ by the will of God [not the will of man], to the saints which are in Ephesus, and [conjunction] to the faithful in Christ Jesus. . . .*

88 Means they’ve been called out, separated, and now been baptized by the Holy Spirit, and are in Christ Jesus. “I’m addressing this epistle to you, my beloved ones.” Oh! I think of Paul over there with them right now. Oh, how happy! That little old apostle had his head chopped off down there. I stood by the place where they chopped his head off. But, oh, his head is on in that new body, and can never be chopped off again. And he’s standing over there with them this very minute, the same apostle that wrote this, and said, “To you that are in Christ Jesus, by one Spirit we’re all baptized into this one body.” Now watch.

*Grace be unto you, and peace, from God our Father, and . . . the Lord Jesus Christ.*

*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all [Oh, do you hear that, Charlie?] hath blessed us with all spiritual blessings. . . .*

89 Not just some to the apostles, and some to this, but He’s blessed us with all spiritual blessings. The same Holy Ghost that fell on the day of Pentecost is the same Holy Ghost here tonight. The same Holy Ghost that made Mary shout and speak with tongues, and have a wonderful time and rejoice and the things that she did, is the same Holy Ghost here tonight. The same Holy Ghost that let Paul in that old ship, where it looked like it was waterlogged and was gone. . . . Fourteen days and nights, no moon and stars. He looked out there and every wave had a devil on it, dancing and gleaming his teeth, and said, “I’ll sink you, old boy, now. I got you now.”

90 And while Paul went down to have a little prayer, there stood an angel, said, “Don’t you fear, Paul. This old ship’s going to be wrecked upon a certain island. Go ahead and eat your supper, it’s all right now.”

91 Here he come with them chains on his little old arms, dragging them on his feet, and said, “Be of a good courage, men, for the God, the angel of God, whose servant I am, stood by me and said, ‘Paul, don’t you fear.’” That same Holy Ghost is here tonight, same Spirit of God, ministering to us the same spiritual blessings.

*... blessed us with all spiritual blessings in heavenly places....*

92 Oh, let’s stop just one more minute here. “In heavenly places.” Now, just not out anywhere, but in heavenly places. We are assembled in heavenly.... It means that the position of the believer, that if I’m prayed up, you’re prayed up, the church is prayed up, and we’re ready for the message; and we have assembled ourselves together as saints, called out, baptized with the Holy Ghost, filled with God’s blessings, called, elected, set together in heavenly places now--we are heavenlies in our souls. Our spirits has brought us into a heavenly atmosphere. Oh, glory! There you are, a heavenly atmosphere. Oh, what could happen tonight! What could happen tonight if we would be sitting here in a heavenly atmosphere, and the Holy Spirit moving over every heart that’s been regenerated and become a new creature in Christ Jesus, all sins under the blood, in perfect worship, with our hands up to God and our hearts lifted, sitting in heavenly places in Christ Jesus, worshipping together in the heavenly places?

93 Did you ever sit in one? Oh, I’ve sat till I would weep for joy and say, “God, never let me leave here.” Just heavenly places in Christ Jesus!

94 Blessing us with what? Divine healing, foreknowledge, revelation, visions, powers, tongues, interpretations, wisdom, knowledge, all the heavenly blessings, and joy unspeakable and full of glory. Every heart filled with the Spirit, walking together, sitting together in heavenly places; not one evil thought among us, not one cigarette smoke, not one short dress, not one this, that, or the other,

not one evil thought. Nobody got anything against one another, everybody speaking in love and harmony, everybody with one accord, in one place. “Then suddenly there come from heaven a sound like a rushing mighty wind.” There you are, “Has blessed us with all spiritual blessings.”

95 Then the Holy Spirit might fall upon somebody, and say, “Thus saith the Lord, ‘Go to a certain place and do a certain thing.’” Watch it happen just like that. See? “Thus saith the Lord. Do a certain thing at a certain place.” Watch it happen like that.

96 Blessed us together in all heavenly blessings in heavenly places. Watch!

*According as he has chosen us. . . .*

97 Did we choose Him, or He chose us? He chose us. When? The night that we accepted Him? Chosen. . . .

*According as he has chosen us in him before the foundations of the world, that we should be holy . . . without blame before him in [denominations?] in love. . . .*

98 When did God choose us? When did God choose you that’s got the Holy Ghost? When did He choose you? Before the foundation of the world, He chose you, and sent Jesus that He might be the propitiation of your sins, to call you to reconciliation, to Himself, to love. Oh, wish we had just a few more minutes’ time.

99 Let me, before we go any farther, go back, Genesis 1:26. (I’ll pick it up Wednesday.) When God made man. . . . Before He made man, He called Himself “El,” E-I, El; E-I-h, “Elah”; “Elohim.” The word means in the Hebrew “the self-existent,” all by Himself. Nothing existed before Him, He was all the existence there ever was, self-existent One. El, Elah, Elohim, means the “all-sufficient, all-powerful, almighty, self-existent One.” Oh!

100 But in Genesis 2, when He made man, He said, “I am Y-a-h-u, J-u-v-u-h; Yahua, Jehovah. What did it mean? “I am the all-existent One who has created something off of myself to be a son of mine, or

a temporary, or an amateur, little one of mine.” Glory! Why? He gave man . . . Jehovah means that He gave man to be an amateur god. Because He is Father God, and He made a man an amateur god, so He isn’t self-existent anymore. He exists with His family. Elah, Elah, Elohim. Now, now He is Jehovah, Jehovah meaning “the one who exists with His family.” Now, God made man to be the predominant over all the earth. He had dominion. And the earth was man’s dominion. Is that Scripture? Then if that was his domain, he was god over the earth. He could speak and it would be so. He could speak this, and it would be so. There He is: God, Jehovah, the One who once existed in self-existence, but now exists with His family, and His little ones with Him. There you are.

101 Now, read that. We’ll get into it Wednesday night, when we got more time. We just . . . about fifteen more minutes and we’ll. . . I thought I’d get to a certain spot here, but we won’t, to where we’re sealed by the Holy Spirit of promise. All right.

102 Now, when was we called to be servants of God? When was Orman Neville called to be a servant of God? Oh, my! It staggers me. I’ll tell you. Let’s get some scriptures. I want you to get I Peter 1:20. And, Pat, get Revelation 17:8. And I’ll get Revelation 13. Now we want to listen here. You want to know when God called you to be a Christian. Oh, I love this. This is, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” All right, Brother Neville, you got I Peter 1:20? Well, read 1:19 and 1:20. Listen to this. Yes.

*But with the precious blood of Christ, as of a lamb without blemish and without spot:*

*Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.*

103 When was he foreordained? Before the foundation of the world. Brother Pat, read Revelation 17:8 for me.

*The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book*

*of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.*

104 Who's going to be deceived? Who's going to be deceived by this religious person like Saul was? That was just so cunning and so perfect till it would deceive the what? Very e... [congregation answers, "-lect"] if ... ["possible"] if possible. All right, Revelation 13:8, let me read it for you.

*And all that dwell upon the earth shall worship him, whose names were not written in the book of life of the Lamb slain before the foundation of the world.*

105 When was our names put in the Lamb's book of life? When the Lamb was slain before the foundation of the world, when God was Jehovah, El, Elah, Elohim, the self-existent One. Just like one great big diamond, and He could not be nothing else. But inside of this diamond, His attributes, was a Saviour; in this attributes, on the inside of Him, was a healer. Well, there was nothing to save and nothing to heal, but His attributes produced it. So, then, before the foundation of the world, when He knowed that the great display in here of Him that He would be a Saviour, that He would come and be made flesh and dwelt among us, and He knowed by His stripes we'd be healed, He slayed the Lamb on His book before the foundation of the world, and wrote your name on that book before the foundation of the world.

106 Listen to this! Predestination looks back to foreknowledge--I mean election. Election looks back to foreknowledge, and predestination looks to destiny. Don't forget that, that election looks back here. Here it is: I was a cocklebur. I was born in sin, shaped in iniquity, come to the world speaking lies, born among sinners. Father and mother and all my whole family, sinners. I was a cocklebur. But, all of a sudden, I become a wheat grain. How did it happen? That, what is that? Election. God, before the foundation of the world, elected that the cocklebur was to become a grain of wheat. Now I know I'm a grain of wheat, because I'm saved. How do I do it? Look back and see that He predestinated it, long time ago. By foreknowledge He seen that I would love Him, so He made a

propitiation through His own Son, that through Him I might become from a cocklebur to a grain of wheat. Now, where am I at now? I'm saved, I'm walking in the grace of God. Where does predestination look? To destiny--where will He take me to, and where am I going? That's got you. There you are.

107 Now let's read just a little farther, and then we'll have to close pretty shortly.

*According as he ... chose us in him before the foundation of the world, that we should be holy ... without blame before him in love:*

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

108 What did He do? He, by foreknowledge, foresaw us, knowing that He was a saviour. Self-existent--there was no angels, no nothing; just God, Elah, Elohim, the self-existent one, nothing but Him alone. But in Him was a saviour. Well, what's He going to save? There's nothing lost. Knowing that, that He knowed that this great attribute in Him would project something out yonder that He could save. Then when it did that, by foreknowledge He looked down and He saw everyone that would accept it. And then by doing so, He said, "To save that, the only way I can do it, will be come down myself and be made flesh and take the sin of the man upon Him, and die for him, that I might be the one that's worshipped," because He is God, the object of worship.

109 Then He came down and taken upon Himself. And why He did that, He did that that He might save you who wants to be saved. Do you see what I mean? By foreknowledge, the infinite God, who knowed all things, saw the Lamb, and He slayed the Lamb before the foundation of the world, and He put your name on the Lamb's book of life. And He seen the deceitfulness of Satan, what he would do. So He put your name on there. And He said that the antichrist would be so religious, so good, such a fine fellow, such a smart man, such a religious man, that he would deceive the very elected if it was possible. But it isn't possible, because their names were foreordained before the foundation of the world. By election He chose them, and by predestination they know where they are going.

110 Now, who could doubt that? That's what Paul said. That's Paul's scripture. That's Paul's writing. That's what he taught his church--the church positioned before the foundation of the world. When God in His labor pain was bringing forth, bringing forth you, knowing what you would do, He positionally placed you into His own body, to be a housewife, to be a farmer, to be a preacher, to be a prophet, to be this or to be that. He placed you positionally. Then when we have come from the garlic lands of Egypt, through sanctification and baptized into the promised land.... For the promise of God is the Holy Ghost. Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption." Then God, having predestinated the church, He said.... And all the peoples, there will be millions times millions that will walk very religious and be deceived. The only ones that will not be deceived will be those that have come over into the promised land, who before the foundation of the world had their names put on the Lamb's book of life, and has come over into the promised land, and enjoying it.

111 Many people are afraid you're going to act funny. Many people are afraid the Holy Ghost will make you do something you'll be ashamed of ... people. Many people are afraid they'll cry, and their sweetheart will see them crying, or mama, or your neighbor, or your boss will see you.

112 Let me tell you about a man one time (before closing). There was a man named David. And when the ark of God had been down in the Philistine land, and had come across, pulled by an ark--an old ox was a-pulling them, when David saw that ark coming (he had a little gown on him), he run out there. He kicked his feet in the air, and jumped around, and screamed and jumped, and danced and jumped and danced. And, him, the king of Israel! And his wife looked out of a window and saw him acting so strange, she despised him. Why, she must have said, "The idiot! Look at him out there, the way he's acting, throwing his feet up in the air, and jumping around and acting like that. Why, he must be crazy!" And that night when he come in, she said, in words like this, "Why, you've embarrassed me. Why, you, the king, my husband, out there doing like that, acting like that!"



113 David said, "Tomorrow I'll do better than that. Yes, sir!" He said, "Don't you know I was dancing unto the Lord?" He crossed over. He was in the land of the promise. He had lost all self-styles and muck of the world. He was so happy to know that the ark was coming into his own city.

114 Oh, I'll tell you, some people's afraid to receive the Holy Ghost, afraid that they might speak with tongues. They're afraid that somebody would say, "Now, he's one of them tongues guys." They're afraid to come to the church to be baptized in the name of Jesus Christ, because they're ashamed of it. Oh!

115 Somebody said I'd have to recall my tapes, because I had preached of being baptized in the name of Jesus Christ. I ain't recalling them. I'm making more! That's right, making more! That is the Bible. If they don't like what we did yesterday, just watch what we're going to do tomorrow! That's the thing to do, see, just keep on going. There's no end to it, because it is of the Lord. It's God.

116 You know what God did? God looked down out of the heaven. He said, "David, you're a man after my own heart." David wasn't ashamed. He was a servant of the Lord. He loved the Lord. And he was so happy, so overjoyed, till he didn't think about human prestige.

117 You see, as I said in my sermon this morning, we are so much afraid that... We want a Saul to teach us, we want a Saul from some seminary to tell us how we must do our religion and how we must do it. That is on the other side of Jordan. This side, the Holy Spirit leads. Over here you're out of that muck. Over here you don't care what they think. Over here you're dead, and your life is hid in Christ through ... and sealed by the Holy Ghost. You don't care. You're living in Canaan. You can stand good corn. You're a new creature in Christ Jesus. You're bound for the promised land.

118 I remember standing yonder, Brother Collins, some thirty years ago, when this church wasn't built yet. It was a little tent meeting sitting here on the corner, my first meeting. I was preaching this same gospel, same thing: the unsearchable riches of Christ, water

baptism in the name of Jesus Christ, believing every word to be the truth, baptism of the Holy Ghost, divine healing, the powers of God, just like I preach it now, never varied one inch from any of it. God's revealed more of it to me, so, as He reveals it, I just keep bringing it on. He never takes away from what has been; He just keeps adding more on to it.

119 I stood down there when about five hundred people stood on the banks, singing, "On Jordan's stormy banks I stand, and cast a wishful eye, to Canaan's fair and happy land, where my possessions lie. When shall I reach that healthful shore and be forever blest? When shall I reach my Father's ... and forever rest?" When they began to sing that, I was taking a boy out into the river to baptize him out there into the name of the Lord Jesus. I said, "Heavenly Father, as I bring this boy to You upon his confession...." Just a boy, myself. Got the pictures of it at home. I said, "When I baptize him with water, Lord, upon his confession, in the name of Jesus Christ the Son of God, You fill him with the Holy Ghost." And about that time something let out a whirl, and here it come whirling down. The bright and morning star stood there. There stood that light that you see right there on the picture. There it stood.

120 It went around the world, way up in Canada and around. They said, "A mystic light appears over a local Baptist minister while he's baptizing."

121 A few days ago, when Dr. Lamsa come to me, and never knowed nothing about that, and brought me a picture, which brother's got it there with him now. Have you got that picture? Have you got the Bible with you, laying there, is it in your book? All right. There was a picture of the old ancient Hebrew sign of God, just exactly that that existed in the days of Job, before the Bible was ever wrote. God in His three attributes; not three gods. One God in three attributes--Father, Son, and Holy Spirit, three offices that God worked into. Not three gods; three attributes. And there it was. When that great man, Dr. Lamsa, the translation of the Lamsa Bible, when he said that morning ... when I told him that, I said, "What's that sign?"

122 He said, "That's God's ancient sign in the Hebrew. God, one God in three attributes."

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

123 He stopped, and he set his cup of coffee down. He looked at me. (Gene, believe you was there, Leo.) Said, “You believe that?”

I said, “With all my heart.”

124 He said, “Last night standing in your meeting, Brother Branham, I seen that discernment. I’ve never seen it before in America, in my land.” He said, “These American people don’t even know the Bible. Only thing they know is their denomination. They don’t even know where they’re standing.” Said, “They don’t know nothing.” He said, “But when I stood there last night, I said. . . . [Now, Brother Gene, I say this with reverence and love and such.]” He said, “I said, ‘That must be a prophet.’ But when I see that you believe that Father, Son and Holy Ghost was no three gods, it was attributes, then I know that you are a prophet of God, or it wouldn’t be revealed to you like that.” He said, “That’s a perfect sign.” Said, “I’ve never. . . .” Said, “You’re not Oneness?”

125 I said, “No, sir. I am not the Oneness. I believe in God being the almighty God, and the three attributes are only three offices that the one God lived in.”

126 He said, “Bless your heart!” He said, “Some day you’ll pour your blood upon the earth for that, but,” said, “prophets always die for their cause.”

127 And I said, “So let it be, if it pleases my Lord.” The translation of the Lamsa Bible.

128 Oh, it is so true. How many times did I say to this church, as Samuel said before they chose Saul. . . . Before you go out and join some denomination now, and get yourself all tied up in some kind of a religion, why don’t you let the Holy Spirit lead you? Why don’t you take God for your leader and let Him bless you, and forget about your denomination. Now, I’m not saying don’t belong to any denomination of church. You belong to any one you want to. That’s up to you. But I’m telling you, as an individual, you let the Holy Spirit lead you. You read the Bible. And what the Bible says do, you do it. God bless you.

129 And now I’ve waited a long time. I wonder if there’s any here that wanted to come through the prayer line to be prayed for. If they are, would they raise their hands. Just one, two, three. All right. You all come right up here and stand here then if you wish to, at this

time, and we'll have prayer. And then we're.... I don't want you to leave yet. I want to officially do something else here just before we close.

130 How many like the study of the book of Galatians? Oh, I mean Ephesians. Now, Wednesday night we're going to go into the seal. And then on next Sunday morning, we're going into the positionally placing the church. Oh, we'll probably get in on that on this coming Wednesday night, to you people here in "Jeff." Positionally placing the church where they belong, each one--how we're called by the adoption. God has adopted us unto the sons. We're sons by birth, adopted and positionally placed by the Holy Spirit. Look! They were every one Hebrews when they crossed the river, but Joshua divided the land and give each one his land according to the utterance of his mother at the birth, where the Holy Spirit told her.

131 Look at Jacob when he was dying, a prophet, blinded. Pulled his feet up into the bed, said, "Come forth, ye sons of Jacob, and I'll tell you where you'll be at the last day." Glory! Oh, I know I may seem strange, the people may seem strange, but, oh, if you only knew the assurance, the burning in the heart. "Come forth and I'll tell you where you'll be in the last day." And I can take that same scripture, and take the map of where the Jews are sitting today, and prove to you they're exactly on the same spot that Jacob said they'd be in the last day. And they never did ... haven't been on that spot until they returned ... since May the 7th, 1946, the night the angel of the Lord appeared to me up there and said for this mission. And I can show you that when they come back into the new land, they struck exactly the spots where Jacob said they would be sitting. And there they are sitting there today. Oh, my, oh my! We're one day nearer home, is all.

132 You dear people, you're sick, or you wouldn't be standing there, just to be standing. I'm your brother. I have a commission from God to pray for the sick. Not as my ... as I have power to heal. I do not. But I have power of prayer. As I said this morning, David didn't have nothing but a little sling-shot, but he said, "I know what it'll do with the power of God on it," see. I only have a little prayer to offer for you, and my hands to lay on you, but I know what faith

in God will do. It's done for others, it'll do for you. You believe that now as you step out, just a little closer to the place.

133 Now, I wonder, to make this so efficient, if I wouldn't ask my brother to come here and anoint them with oil. Will you do that, Brother Neville? I'll ask the church if you'll bow in prayer.

134 Now remember, last week when I was so sick, with that old castor oil, I would just have give anything if somebody would've come by and laid hands on me. If I could've had somebody to come by that God had blessed and helped, I would so appreciated it. You all feel now like I did then. You feel now you want me to do just like I wanted somebody to do for me then. God forbid I ever shirk the job. Let me always, whether I'm tired, whether I'm weary, whether I can hardly move one foot from the other, let me go, because I'm going to meet every one of you again, over in that land over there.

135 Then you old women and older men, broken down, hair gray and falling away, and falling to pieces like a rose that's opened up its little bud, shed off its petals, dropping away, you're just coming to pieces, aren't you? That's right. And the only thing you want to stay together for is to shine for the glory of God. So when the enemy has grabbed you now and run out, I'm coming with the slingshot of God, with faith, with a gift that God give me. Here's what I said, so that you'll understand it. I said, "If Peter would just come in, or some of them." Don't say that ... you don't have to pray for me. Just come in like this, and say, like to this woman, say, "Are you Sister So-and-so?" (What's your name? Sister Howard.) Say, "You're Sister Howard. You're a believer, Sister Howard? Do you ... you are a believer. Then, you see, you have rights to all the redemptive blessings." Then I'd say, "Sister Howard, everything will be all right," and walk away. Oh, how.... I said, "I would scream, I would shout." I'd say, "Lord, it's just got to be. It's just got to be."

136 And I thought, "What if people think that same thing when I come pray for them?" So that's what.... You see what I mean?

137 And I've stood, a lot of times, and took people, and said, "Oh, precious sister, will you believe it? Oh, will you believe it? Lord, O God, make them believe it. Have them to believe it. Oh, please, will you accept it now?" That's not it. I've passed from that. I've passed away from that.

I just say this, “Sister Howard, you a believer?”

“Yes, I am.”

138 “All right, Sister Howard, if you’re a believer, you’re an heir to everything that God has.” And just take her hand. See, I believe that. I contact Sister Howard by laying my hands upon her. Jesus never said “pray for them”; He said just lay their hands on them. That’s it, and she gets healed. Everything will be all right, Sister Howard. Then you can go home and be well. God bless you.

139 You’re Sister...? Sister Hampton, you are a believer, aren’t you? You’re an heir to everything that He has. God be with you, Sister Hampton. Go believe. You can go home and be well now. Jesus Christ has healed you. Amen. [Brother Branham continues to pray for the people.]