
JOSEPH MEETING HIS BRETHREN



. . . with voice enough to talk a little bit. And I've had a sore throat for some time. And—and, this morning, I got a awful cold; looks like, just every time I come down, somehow, right into this valley. Yesterday I was speaking to some of the brethren when we was up on top the knobs at New Albany, and looked down this way. I said, "That's the reason, right there." It's just a fog hangs over here, and a smudge-like all over the whole city. And as soon as I come into this vicinity, just as I drop down in here, there it goes, see, again, just soon as I come in. Oh, I have to take me a tent and go up on top the hill, somewhere, and camp. Cause, we're just pilgrims and strangers, anyhow, aren't we? "Seeking a City whose Builder and Maker is God." That's what we love. Now we have some . . .

² Just before the service, this morning, and before the Sunday school teaching, we have a—a dedication of babies. And my brother has a little one that he wishes to dedicate to the Lord; my brother, in flesh. And maybe, some of the rest of you mothers and fathers here have a little one to be dedicated. Now, many times, in the Bible . . .

³ And we've had lots of splits in churches, because of the different theories on infant baptism, and so forth. And, now, those who take them, and sprinkle them for infant baptism, that's up to whatever way you want to dedicate it. But, the whole thing mounts up to one thing, a dedication to the Lord. See? And now . . .

⁴ Because, the baby, as far as sin, it has none. Jesus died to take away the sins of the world. And the baby has done no sin, only it was . . . It's a sinner. It's born in sin. But when Christ died at Calvary, He took away the sins of the world, and the baby is not responsible until it becomes the age of accountability. And any little baby, no matter how sinful the parents are, as soon as it dies, it goes straight to the arms of Christ, see, because He paid the price. No matter if it's a baby born in sin, and by adultery or whatever it is, it makes no difference at all, that baby is safe with Christ because He died to take away the sins of the world. And when—when it gets old enough now, that it's done personal sin, then it has to repent for what it has done. But it has no personal sin until it's old enough to commit sin, to know which is right and wrong. But, now, we always try to stay just as close to the Bible on these things, as we know how.

⁵ Now, there's no Scripture in the Bible, for sprinkling babies. The only thing that we find . . . Or, no infant baptism in the Bible, in no form. The only place we can find, that's wrote here in the Scriptures,

that Je- . . . “They brought unto Jesus little children, and He took them up in His arms and blessed them, and said, ‘Suffer little children to come unto Me, and forbid them not, for such is the Kingdom of Heaven.’”

⁶ Now, that, now, as He has gone on to God, and sits at the right hand, today, in His corporal body, and on the Throne of God. And He has commissioned His Church to go into all the world and to continue the works that He started here when He was here on earth, that is, preaching the Gospel, healing the sick, and dedicating the children, and so forth. Therefore, the loved ones is asked to bring their little ones to the Lord, by giving them to their pastor, into his arms. And he raises them, by faith, to Christ, and asks Christ to bless them.

⁷ And, so, if you have a little one that—that you haven’t dedicated to the Lord, and you would want to bring him while our sister plays the piano, *Bring Them In*, and we can sing it. How many knows the old song, *Bring Them In*? And that’s fine. Now, Mr. and Mrs. Henry Branham will bring their little one. And any of the rest that has some they want to bring, well, bring them right up at this time now for the dedication. All right.

Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in, (. . . ? . . .)

⁸ I want to show you another little Branham, little Mary Ella Branham. It’s the daughter of my brother and his beloved wife. That, they have come forward this morning, at the church, to offer the little fellow, life, back to God, Who gave it to them.

Now shall we bow our heads just a moment.

⁹ Our kind Heavenly Father, as standing here before me today, my own brother in flesh, and his bride, his wife. And Thou has so blessed their homes with this little Mary Ella, to give them joy in the days that’s ahead of them. I thank Thee for their remembrance of where the baby come from, and bringing it today to the church, that they might present it back to You. And I now give the baby to Thee, in arms of faith, and ask You to bless the little one who I hold. And may it live and grow. And if Jesus tarries, may it be a servant of Yours, to serve Thee.

¹⁰ Bless its father and mother. And, God, grant that Your Holy Spirit will lead them through life’s journey. And in some day, when this earthly pilgrimage shall cease, may all the big family be gathered together in Glory. Grant it, Lord. Until that time, may the child grow and be blessed of God, be healthy and strong, and be an example of womanhood in its days to come. And we’ll give Thee the praise.

For we present the baby to Thee now, in the Name of Jesus Christ, Thy Son. Amen.

¹¹ And I give it back to you. God bless you. The Lord bless you. All right.

Precious memories, how they linger,
Sent from somewhere to my soul;
As they linger, ever near me,
Precious, sacred scenes unfold.

¹² How we praise our dear Lord for all the little ones! You know, it just seems strange how we were once little like that. And there's something about a baby that's unselfish, so forgiving and so kind. Even our Lord likened unto them, and said, "Except you become converted and be as one of these little ones," so easy.

¹³ I notice my little Joseph, how he's just the age to be into everything, and the mother will just have to correct him. And he'll pull the lamp off, or whatever more, just to hear it hit the floor. And then if the mother happens to spank him, or something, he'll climb right up in her arms and put his arms around her like that.

¹⁴ We have to be forgiven, to each other, as these little children, to enter into the Kingdom.

¹⁵ Now, we thank God for this little baby, little Mary Ella Branham. And may it live, and grow and prosper, and be a servant of the Lord. And may the home it's raised in be a Christian home, and so it can come up in the admiration of Christ.

¹⁶ And now we are . . . (Thank you, Sister Gertie.) And now the little ones have taken their position in the room for Sunday school classes.

¹⁷ And the pastor has—has made the announcements of where the services will be today, and tomorrow, tomorrow night. This afternoon, they'll . . . as far as I know, there's no services open, 'less it would be some of the little missions in Louisville, that we're acquainted with, our Brother Durban and many of them. I think they have a Sunday afternoon service.

¹⁸ I've got many calls. Many people are in courts, and so forth, to be prayed for, that's sick and afflicted.

¹⁹ My next services will be at Cleveland, Tennessee, beginning next Friday night, Friday through Sunday.

²⁰ And then we're coming right home, and going to South Bend, Indiana, and for two nights there with dedication of the temple; Brother R. E. S. Toms from Saskatoon, Saskatchewan.

²¹ And then, from there, we go to Sturgis, Michigan, for two nights of service at Sturgis, Michigan.

22 And then go over to Lima, Ohio, to the Baptist people, in Memorial Auditorium in—in Lima, Ohio. That begins on January the twenty-third, through the twenty-seventh.

23 And then, from there, we go over to the West Coast then, to the big meetings in California and Arizona. Be in prayer for us. Tomorrow . . .

24 Tonight, at seven-thirty, will be the evangelistic services here at the tabernacle, and everyone is invited.

25 And tomorrow night, I have to . . . I'm going to speak for Brother Cauble, at his—his midnight watch service. I'll be . . . My portion begins at nine, till about nine-thirty.

26 Then I'll return back to the tabernacle here, where the meeting will already be in progress, with visiting pastors and ministers who will be here, to have a portion in tomorrow night's service. If you all like to hear pastors speak and express their ways of telling you how to begin the new year, and what to do, why, from the Scriptural standpoints, why, be sure to be here tomorrow night. Services beginning at seven-thirty, as usual, on seven-thirty. And will continue on for till midnight, Sunday night, and then . . . or, Monday night, rather. Then, after nine o'clock, after I get through with Brother Cauble, I'll be right straight back over here at the tabernacle, to begin, and perhaps, maybe, finish what the sermon that I wish to start this morning. Or, I'm . . . kind of takes me a long time.

27 I'm slow, you know, but I like for It to get down on the right kind of a foundation. So, there's no need just scattering It anywhere. I want It to lay there, and grow and prosper for the Lord.

28 Now, there's a—a minister here this morning, a young minister that's supposed to be, I suppose, in the Bel Air Motel. I'm supposed to see him at by two to three, this afternoon. And, or, is he in, yet? As, I forget what the brother's name is. He's coming from down in Tennessee. He was healed of a broken back, in my meeting, and entered the ministry. This brother, *there*. All right. That's fine. That's at . . . That's from . . . Was it two to three, was it? I . . . [The brother says, "Three."—Ed.] Three; three to four. All right.

29 And then there's another minister, I don't know whether he's here yet or not. He is from way up in northern British Columbia. One day, when I was trying to buckle on some panniers, on some horses, I guess, or something; I had a beard about *that* long, had been back on a hunting trip; several years ago. A man walked up and said, "Aren't you Brother Branham?"

30 I met a young lady in a store, said she had never seen a wom- . . . or—or never seen the city, a big city. And I guess she was four or five hundred miles from a city, maybe more than that, hundreds of miles

from a hardtop road, in a little city called East Pines. I think there's one store there. Way back in there, this couple walked up.

31 And they're on their road to Cuba. I wonder if they are here this morning, yeah, from northern British Columbia? Right *here*. Well, bless your heart, brother. We're glad to have you and your wife, missionaries, traveling through. Called me, this morning, from the—from the Star Motel. The Lord bless you. I know that all our brethren will be glad to shake their hands. And a man that, by a picture, could recognize me with all that beard on, has a good discernment. Very fine.

32 And they were so gallant, the way up in there where there's no people, hardly, way up on East Pines. And it would be, going to be hard to say how few people there is through that country, but, yet, they were up there as missionaries, trying to do something for the glory of God. I certainly appreciate them with all my heart. I know you all like to shake their hands and hear about the great northwestern country. And, now, then the . . .

33 I believe a Mrs. Roberson's mother is still very ill. I've got to see her this afternoon, and remember to pray for her. That'll be . . . And then, the Lord willing, I'll be back here again at seven-thirty tonight. I think the McSpaddin's back there, as we're going to dinner with them around about six o'clock, and give us time to get back.

34 And then we want to visit Mrs. Burns. Is Brother Burns in, this morning? Is he here? Yes. I didn't see you, Brother Burns, sitting. Sister Burns is very sick, very sick.

35 And I was over the other evening, to see her, and she is very sick. And a gallant soul she is. And we want everyone to constantly hold to God, because, expressing it from this manner, not knowing who would be here; but it'll take a miracle of God to bring Sister Burns back to the church again. That's right.

36 When, her beloved husband just left the hospital up there, at the Veteran's Hospital, with cancer, condemned to die, and God healed him. And here he is, back in the church, and with very good health again as could be expected in this kind of time. And when the Lord healed him of a great enlarged spleen, with cancer in it, the same thing, years and years ago.

37 And I remember the very time, while Brother Wood sitting there. I was in on a little vacation. We was out in the woods, squirrel hunting, and Something said to me, "Go home." I went home. And why I had to go to Louisville, I'll never know. And Brother Wood, raised around Louisville, driving the wrong block, around, around, around, trying to pick me up. And God was holding me on a corner, waiting for Sister Burns to come tell me. And it was her, that gallant woman, that come

told me her husband was dying there in the hospital, when we went there and prayed.

38 And she got down, and took that picture, that the Lord taken His picture, the Pillar of Fire . . . All of you have seen it, I suppose. Set it down on the floor. And she said, “Dear God of Heaven,” she said, “help me to find Brother Branham at once. I must do it.” And she said, “Angel of God, guide me to him.” That’s what it takes. And she raises up, and goes to town, to pay a utility bill, and was strangely led around another corner. And God sent me from the woods, to Louisville, and held me on the corner for a half hour, watching Brother Wood turn the wrong corner all the time up there, trying to pick me up, he was. See?

39 Now, we know that God knows where His little daughter is laying over there, and He might be expecting you to pray the prayer of faith. We’ll do all we can.

40 Another thing we want to say this morning, with not only bowed head, but hearts, to one of the loyalest men that I . . . one of them, that I’ve ever met in my life, is our Brother Higginbotham. His . . . Our beloved sister has gone to be with the Lord Jesus. A gallant soldier of God; how many times have I seen her come to the altar! Her longing was, always, to get to this prayer line, where the Holy Spirit would tell her what was the trouble. She longed to do it. And how many times has she walked across this platform here, trying to find if the discernment would—would come. And in other meetings and different places has she tried, but it just simply wouldn’t come, somehow.

41 And then, a few weeks ago, walking into the hospital down there, when I heard she was sick, and it was late in the evening. And when I went into the hospital and sit down by her side, there the Holy Spirit came down; and went plumb back into life and brought everything up, and put it right exactly where the trouble was. But, the strange thing was, Sister Higginbotham didn’t even desire to stay here any longer. She wanted to go on. There was Something calling her. She answered that call the other day to go be with God. And I’ll always remember that. Yeah. [Blank spot on tape—Ed.]

42 No wonder you feel bad when you’re come into the city; it’s rejected the Gospel. That’s what’s the matter. And doomed she is. The ’37 flood won’t be nothing, till this is ended. But, yes, it’s doomed, absolutely. And that’s the reason the handwriting is on the wall.

43 And, now, it’s too bad. And we own the property, the things along here, but I heard the other day that some of our brethren got a ticket for parking even on the edge of the church lot there. Such a disgrace! I’ll pay that ticket if you’ll just let me know what it was. That’s a pity. Yes, sir. Well, we, this, I think if the . . . I think we still own that. At least,

the deed says so. Pull right over on this here, and maybe you won't get a ticket over there. But I'm glad we're headed for a place where they don't drive out tickets. Aren't you? That's right. Wonderful. Yes, indeed. Now, I'm not . . .

44 I'm just going to try to talk a little while, this morning, 'cause I got a real head cold, and stopped up. And—and I want to take a subject from the Old Testament, and just teach a while, the Lord willing. And then maybe, tonight, if come back, the Lord willing, get back in time, and not too worn out.

45 Oh, I just happened to think, too. Brother Kelly sitting here, and Sister Kelly, is to come up, right at . . . You come as quick as you can, after dinner, 'cause I'm just really moved out this afternoon, with a lot of stuff, Brother Kelly. I remember the other night, up there, I was leaving on a call when you all come in. All right. [A sister says, "Will you come, Brother Branham?"—Ed.] Now, that's—that's all right, sis.

46 Now, then, pray for me, and pray for the . . . my decisions, of the Lord, will be—will be for Him, the best that I can.

47 Now, we want to turn over in the old Book, the old, the last . . . The first Book, the Genesis 35, and we wish to read just a little portion of the Scriptures here out of the Book of Genesis. And we pray that God will richly add His blessings as a background of something we wish to teach on.

48 And how many likes Sunday school? Oh, that's a . . . How many knows where it first originated? I don't see a hand. It's kind of . . . How many knows what it was first called? Where is my wife? She ought to know that. All right. It was . . .

49 [Brother Neville says, "Brother Branham?"—Ed.] Yeah? ["Mission- . . . Another missionary here this morning."] Another missionary. God bless you. ["Brother Naber."] Brother who? ["Brother Naber."] Brother Naber, where is he? Would you raise your hand, Brother Naber? God bless you, brother. Is that your wife with you? That is very fine. We're glad to have you and your family with us this morning. You know you're in the will of God. See? You have to be, when you're a missionary, you see. Cause, the general orders is, "Go into all the world and preach the Gospel to every creature."

50 A man that's a missionary! Now, I don't—I don't care too much . . . *Missionary* is a very fine word, but I got a better word for it. You're an apostle. See? That's right. Now, what does the word *apostle* mean? "One that's sent." What does the word *missionary* mean? "One that's sent." It's the same thing. So, missionaries, prophets, evangelists, teachers, and pastors, make up the Church. Is that right? Apostles, prophets . . . they call. So, as long as you are a missionary, or an apostle, you're one

sent of God, to a mission, and you're always right. God bless you, is my—my prayer.

51 Brother and Sister Foss is on their way to Cuba, to the fields. Going from the frozen regions of the north, to the tropical jungles of the south, for this Gospel must be preached in all the world. Amen. What a change!

52 Where are you from, brother? [The brother says, "Going to Israel now, brother."—Ed.] Going to Israel.

53 Oh, I'd like . . . See Mabel sitting back there, I'd call my wife and Mabel, to sing for you:

They come from the East and the West,
They come from the lands afar,
To feast with the King, to dine as His guest;
How blessed these pilgrims are!
Beholding His hallowed face,
Aglow with light Divine;
Blest partakers of His grace,
As gems in His crown to shine.

54 Won't it be wonderful at that day! Amen. The Lord bless you, to Israel; and you, to the place you're going; is my blessings to you brethren this morning. Amen.

55 Now, 'fore we open the Bible . . . We know that this is text, and God has the context wrote between the lines, you see. So, we can just read the text and let God give us the context. So let's bow our heads just a moment, for prayer.

56 Our Heavenly Father, in the Name of the Lord Jesus, we pray that You take these Words that we shall read now, and break Them right into our hearts. And let us come softly, quietly, humbly, reverently, into Thy Presence. And may the Holy Spirit take the Word of God and feed every heart. Include mine there, will You, Lord? For I ask it in Christ's Name. Amen.

57 All right, we'll read just a verse or two, here, so that we can get just a little background. Genesis is the seed chapter, we know. All right. We'll begin with the 15th verse.

And a certain man found him, . . . behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

And he said, I seek my brethren: tell me, I pray thee, . . . they feed their flocks.

And the man—and the man said, They are departed thence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, by it . . . him to slay him.

And they said one to another, Behold, this dreamer cometh.

58 And may the Lord grant His blessings to His Word. Now, Genesis is always, to me . . .

59 Did I tell you what chapter that was? It's Genesis. I believe, if I seen, Genesis 37, and beginning with the 15th verse, and you that mark it. Now we . . . I believe I said 35, a while ago. I had two pages together. I'm—I'm sorry. This little old Scofield Bible, and it's kind of hard for me to read, because I'm past forty, you know. And my . . .

60 They tell me I should have some reading glasses. I went and got my eyes examined, when I got so I had to keep pushing my Bible away from me. And the doctor tells me my arm won't be long enough, after a while, to get it back. And I got to . . . Said I need some reading glasses. I examined my eyes, and they tested perfect, ten-ten. But I could see a hair laying on the floor, somewhere there, just as easy. But put it up close to me . . . He said, "When you get . . ." Said, "What makes your hair get gray?"

I said, "I don't know."

61 He said, "It's old age." Ha-ha-ha! He said, "That's what gets wrong with a person's eyes when you pass forty. You, actually, your eyeballs get flat. And you just have to—to cope with it, that's all." And I just keep putting it off. And, well, I don't have time to go, but I—I will someday, and get a—a readings to read by, when I go to teaching more. But now I just read a text and go on. And this is . . . I got this Bible many years ago, and it's real, extremely fine print.

62 Now, in the Genesis, *Genesis* means "the beginning," the seed chapter. And remember, that, everything that there is today, actually began in Genesis. It was the beginning of all things. It was the beginning of—of salvation. It was beginning of sin. It was beginning of all the cults. It was the beginning of the true Church. It was beginning of the false church. It was beginning of righteousness. It was the beginning of deceit. It was the beginning of all things, started in Genesis.

63 I wish we had just about three months on this, to stay right on this one subject, and just dig it, tie it by the Holy Spirit, by God's cords, and just wrap it together. And watch how every Word just dovetails right in with the other Words. Such a beautiful thing!

64 The Word of God is so inspiring! No matter what age, what time, every man that's ever read this Text, through the . . . It's been written now for many hundreds, yeah, pretty near three thousand, more, years. And every man that's ever read this Text, in every age, is inspired

by It, see, every verse of Scripture. There's nothing else can ever take Its place.

⁶⁵ A writing that was written back in another day, when it's read for that age and for its purpose, it's settled. I might write you a letter, and say, "My dear beloved brother, today I have been over to a certain place and done such-and-such, a time." That goes directly to you, and that settles it. Maybe for a court evidence or something, it could be brought up for an evidence against me or for me, to prove me something, or prove something against me, but it would not be the direct message as it would be when it's given to you.

⁶⁶ But the Bible is not so. It's given to the human race, and for all times and for all ages, because It is a written Word of God. See? His Words can never fail. They'll never die, and as long as there is an Eternity, forever and ever, these will still have the same meanings, because They're once come from the lips of God. See? Can't fail! Just think of that, how Eternal the Word of God is. They are Life.

⁶⁷ Now, what is a word? A word is a thought that's been expressed. And when God once thinks anything, it's just a thought. But when it's once expressed, it can never alter or change. It has to remain forever.

⁶⁸ Cause, your word is just as good as you are. God's Word is as good as He is. Your word is a part of you. Your promise is just as good as you can be. And God's promise is just as good as He can be.

⁶⁹ Now, as being a mortal, you can make a promise and have to break it, because you're just a mortal. I'm just a mortal. But, God, being immortal, and infinite, and omnipotent, omnipresent, He makes a statement, and He knows the end from the beginning, and He can keep it.

⁷⁰ Abraham called those things which were not, as though they were, because he was fully persuaded that, what God had promised, God was able to perform, 'cause He would have never made the promise unless He knew what was going to be.

⁷¹ See how we can rest upon His Word then? No matter how hard the storm blows, what's contrary to It, rest solemnly upon the Word. God said It, Who has seen the other side of the storm. See? So, if you're sick, just anchor your soul in the Haven of Rest. If you're perplexed and distressed, remember, He said, "I'll be with you always, even to the end of the world." And He's. . . He said, "All things work together for good to them that love the Lord," so just stay right there.

⁷² One man wrote, a poet wrote, "My anchor holds within the veil." What is a veil? It's something that shuts off here from There. And the anchor is on the inside of the veil. You don't see how it's going to be,

but you know that there's something that's got a hold of you, that's got a hold up There.

⁷³ And when the sea is blowing and stormy, did you ever . . . I guess maybe some of you has never been privileged to see a ship anchored. Oh, my! I've rode them when they throw out a sea anchor like *that*, until the little craft couldn't even go over the top the—the wave. It would go through the wave. But as long as the anchor held, that's all that makes any difference.

⁷⁴ Whether we go over it, under it, around it, or through it, doesn't matter; the anchor holds. That's the way when storms of life begin to shake us. We may have to go through, we may have to go over, under, around, but just let the anchor hold within the veil, to the unseen. We don't know just exactly where it's at, but it's a holding.

⁷⁵ Just like the little boy, you know, that had the kite. You've heard the old proverb, the story. Said, "How do you know you got a kite on the end of there?"

Said, "I can still feel it tugging."

⁷⁶ So, that's it. If we can feel it still tugging, God dealing with our hearts, then we know our anchor still holds.

⁷⁷ I believe it was Benjamin Franklin who caught the lightning in the bottle, who harnessed lightning, electricity. Something within him called, and said, "There is power in that. That power could be harnessed." And if it's that powerful, to shoot the streets and to burst the timbers, split open the ground, what could it do if it was once harnessed? It'll light, and flash, and hit the whole earth. And Benjamin Franklin, I believe, fishing on his kite, with a key tied on the end of the tail of it, and a bottle down at the bottom. And when he got it, he didn't know what he had, but he begin to scream, "I got it! I got it!" He didn't know what it was; he didn't know what he was going to do with it; but he knowed he had something.

And that's the way with every man that his:

Hopes are built on nothing less
Than Jesus' Blood with righteousness;
And all around my soul gives way,
Then He's all my hope and stay.
On Christ, the solid Rock, I stand;
All other grounds is sinking sands.

⁷⁸ Once born again, the Holy Spirit takes Its place into the heart. Some young people may not, or young, or may be illiterate, no matter how it is; there's no one can explain it, so don't feel bad because you're illiterate. You couldn't explain it. There's never been a man yet could

explain it, no matter how smart or how intelligent. It's God's Own secret. But when that Word takes Life in your heart, and you see It, you scream, "I got It!" You don't know what you're going to do with It; you don't know what It's going to do with you; but you know something has happened, and you got It.

⁷⁹ Now, therefore, on the Word! It's beautiful. Now we are faced this morning, and got before us, under consideration, to my opinion, one of the most vital texts of the Old Testament. *Joseph* (we're going to speak on) *Meeting His Brethren*. There could be a hundred different ways that the Holy Spirit get into this and unfold it to our hearts and mind. So, thinking this, being a few days here, we might speak a little while this morning, because of a tightness in the throat, and then maybe pick it up again tonight if the pastor hasn't anything on his heart, and maybe carry it on through and finish it up on Monday night, if so be that God provides it that way.

⁸⁰ Now, we're well acquainted with the characteristics of the Old Testament, how that, "All the old things was a shadow," Hebrews 11, "a shadow of the things that are to come." How beautiful that is, how God foreshadows!

⁸¹ And when we feel this shadow, as it was, we know that there's something beyond here. The . . . God, in His omnipotence, in His great infinite mind, seeing something just fixing to happen, He can forewarn it. He can make everything work together, even the wrath of man, to praise Him, even someone who treats you evil. As we're going to get, after a bit, if the Lord willing, how that Joseph's brother treated him evil, and He turned right back around, and took that and made it praise Him. So, we haven't got a thing to worry about, not a thing.

⁸² How that God, through that boy, was foreshadowing the coming of the Lord Jesus the first time, and the coming of the Lord Jesus the second time, and worked it all out in a life that knowed nothing about what was going on. Amen. Don't that just do something to you, to see poor little Joseph? Why, he didn't know what was taking place, why all these things should happen. But it was all God, working out, foreshowing, foreshadowing the things that were going to be.

⁸³ Then you can notice the Word, how you pick It up here and read It in Genesis, read It in the middle of the Book, read It in the last of the Book, and every Word copes right with one another like that. And It was wrote thousands of years apart, by hundreds of different men. See? So, therefore, you see it's all God. One not knowing the other, or know what Book was wrote, nothing about It; another time, another age.

⁸⁴ And we can see, today, that God is dealing just exactly like He did back there. We're just now going, ending up in the new year, from the

shadowing of the Old. And how that in the beginning, how that God, when He seen sin going to take its domain over the earth and over the people, how that the great program had been perverted; not spoiled, not re-created, but just perverted.

85 See, Satan cannot create. He can only pervert. Everything that you see, is wrong, that's righteousness perverted. See? You see an old fortuneteller out on the street, that's just a prophets perverted. See? You see anything that's evil, see man living untrue to his vows to his wife, that's righteousness perverted into evil. Vice versa, see women on the street, acting the way they do and becoming the way they are, that's ladies perverted.

86 I passed by Louisville, the other day, wife and I, and I seen a sign on a window, where we were coming from eating, over on Fifth Street. And said, "Tables for ladies."

87 I said, "They have never had a customer." No, a lady wouldn't go in there. When she goes in there, she is not a lady any more. See? So, they never had a customer, under that sign. Ladies don't go to those places. But, you see, what that is that goes in there, is ladies perverted. See? All right.

Now, God, to make all things praise Him!

88 We are celebrating the Christmas, birth of the Lord Jesus. Which, it isn't just exactly His birthday. His birthday was in April. Cause, it's just as cold in Judaea, or colder in December, than it is here. So, we realize that. You seen the picture the other day, the tanks up there in the snow, and things like that, in Judaea. Could you imagine shepherds laying out on a hill in weather like that? But, it isn't the day. But it, the day, doesn't mean so much, it's the—the attitude we have toward that day that's set apart.

89 Now notice. As soon as God seen the seed of the woman, and how they had been misconstrued there and righteousness had been perverted, God gave a promise that through that woman would come a blessed Seed. You get it? There would be a Seed.

90 And just as soon as Satan heard that, who was standing present, as soon as he heard it, he took in to destroy that Seed. And he tried to do it in Joseph. He tried all through the age. And he is still against that blessed Seed. Amen.

91 I want you to put on your deep-thinking caps, just for a minute now. As, put on the helmet of salvation, and listen close now. Here is something real vital. And you may disagree with it; it's all right. But, did you notice, as soon as . . .

⁹² There had already been a—a conception, for Eve had already lived unrighteous and had committed the sin. Where did that come from? That's in Genesis. Men today are trying to find the missing link between animal and man. This is revelation. The Bible said, that, "The serpent beguiled the woman."

⁹³ Today, man can bring up animal life, and the closest animal they have to the human being is the chimpanzee. They can make him smoke a pipe, ride a bicycle, put on a hat, tip it. That's just like "gee" and "haw" to a horse. It's sound. He hasn't no soul. He can't think. He can only go by sound. He doesn't have a soul. Then they got a missing link, right in between here, that they never have been able to find. And for six thousand years they've tried to get one mutter out of a chimpanzee, and can't do it. They never will. But, we know that we're animal life. We're plant life, out of the earth.

⁹⁴ As I was saying the other day, at our dear sister's funeral. We are a bunch of sixteen elements of the earth, of cosmic light, and petroleum, and things put together. We were here when God spoke and said, "Let there be." Our bodies were. But, Something, a master Mind developed us into what we are now. Made us with hands and arms, and so forth, not to destroy us, but that we might live forever. Sin done the destroying. And He Who made us, without us having any—any idea of ever being here, He that made us and brought these things together and made us what we are now; can He not much more, by giving us free moral agency to accept it, and by the same Word that created us, promised us that He would raise us up again. How much more will all this petroleum come together, and the atoms, and so forth, in the . . . by the Word of God!

⁹⁵ Now, in the beginning, when God spoke, and Satan was standing there and he heard it.

⁹⁶ And the people are trying to find this missing link. I'll tell you, by revelation, if you want to receive it. That missing person, between animal and man, is the serpent, before he had his legs taken from him. The Bible said, "He was the most subtle of all the beasts," not reptile, "of all the field." He was the one who beguiled the woman, in his beauty, and she conceived. And now, by doing that, and seeing sin was coming, God put such a curse upon him till science will never find any relationship between this serpent, as known today, and mankind. But there is your fallen, degraded being, between, that hooked them animal life together. There you are.

⁹⁷ "God has hid it from the wise and prudent, but will reveal it to babes such as will learn." See?

⁹⁸ There is your fallen person, the serpent. He was brought from way . . . the most subtle, the greatest, the most beautiful, the more-like human being. And then because of this evil that he did with Eve, He brought him down to a reptile, "To go on his belly, all the days of his life, and dust should be his meat." There is where science can come to there, and their tree is knocked down.

⁹⁹ Notice, now, as soon as the woman seen that she . . . the . . . Now, she was deceived. She didn't bring sin. She was deceived. She thought it was right. But, "Adam was not deceived," said the Bible. He knowed it was wrong, and she had him to do the same thing that the beast had done.

¹⁰⁰ And she brought forth her first son, which, all the traits of the devil was in that boy. He was a murderer. He was jealous. How could it come from that pure stream of God? It had to come from the evil. And as soon as he did this, then he, the devil, used his tool.

¹⁰¹ She brought forth her second son, which was after Adam, and in there was Abel. And, right quick, the devil tried to destroy that righteous seed. And he turned around and slew Abel, to begin with; which is a type of Judas and Jesus. Slew him at the altar; where, Jesus, Judas slew—slew Jesus, betrayed Him for thirty pieces of silver and sold Him. All right.

¹⁰² But, notice. When he did that, then God, a type of Christ, both death and resurrection, He raised up Seth to take his place. See? And the devil took after Seth.

¹⁰³ Now watch. Along, before the antediluvian destruction, there was a long lineage of men who came down through the sons of Cain, from the land of Nod, and they were scientists, smart, intelligent, marvelous men. They even tempered metals. They built homes. They were a marvelous civilization. The Bible goes ahead and said how they worked with copper, how they worked with metal.

But, this other group was wanderers.

¹⁰⁴ But, both groups was religious. Cain was religious. Abel was religious. And God drawed a line, which was right. Cain was just as religious as Abel. They both built altars. They both believed in God. They both worshipped God. They both brought gifts.

¹⁰⁵ Now watch them two seeds. One, fighting; the evil trying to destroy the righteous Seed. And he tried to destroy Abel; he did, but God raised up Seth to take his place. He thought he had Jesus right there. Look down through the age, everywhere. He, every place he come, he cornered that Seed. When he slew one, or the other, he thought he had That. And, finally, he—he took after John the Baptist, finally cut his head off. He thought he had Him then, but he found out He was

over here in Jesus. He slew all the babies. And, Moses; he tried to kill Moses. He tried every way he could to destroy that Seed, and when he killed Christ at Calvary; but God raised Him up again, the third day, and then He sent the Holy Ghost back to call sons and daughters to God. And that same evil, religious seed is persecuting that righteous Seed yet today. You see it? They're trying to destroy that righteous Branch of God.

¹⁰⁶ Now, both sides, if you notice, it started in Genesis, religious on both sides. One of them, denominational, highminded. And the other one, humble, walking in the Spirit, by revelation.

¹⁰⁷ How could Abel ever knowed that it was a lamb instead of fruits from the field? Because it was revealed to him, by a Divine revelation.

¹⁰⁸ Jesus said the same, when Peter confessed Him to be the Son of God. He said, "Flesh and blood has not revealed this to you, but My Father which is in Heaven has revealed this to you. Upon this rock . . ." The rock, not Peter, not Jesus, but on the Divine revelation. "I'll build My Church, and the gates of hell cannot prevail against It." You get it? It's Divine revelation.

¹⁰⁹ Now watch. Every effort, of time, there, they met face to face and fought it out. Look at when Moab was up on the hill, and Israel was in the valley. And Israel only asking as a brother, gentleman, to pass through their land, going to the promised land that God had promised them; only asked for a little revival in their church, as it were. Just to pass through the land, and promised they would even pay for the grass that the cattle licked up. And they would go by the king's highway, and the things that they would do as they passed through the lands, and they would make it right. But, jealousy . . .

¹¹⁰ Now, Moab, the land of Moab was not infidelic. They were believing in the same God that Israel believed in, for they were the sons of Lot's daughters; Lot's daughter who conceived while Lot was drunk, by her own father. And they went over, and they . . . That's where these Moabs sprung from.

¹¹¹ And when their prophet come out, their teacher, money-crazed, and set up altars, seven altars, exactly the same amount of altars was required down here. Here is Moab sitting here, the great fine denominational land, all fixed and figured.

¹¹² And here was Israel, a little old holy-roller wandering about in tents, from place to place. You say, "Holy-roller"? They sure was, if they—they're what they call, today, holy-roller.

¹¹³ When they crossed the Red Sea, and God performed a miracle in front of them, Miriam grabbed the tambourine and begin beating the tambourine, and running down the banks, screaming and jumping,

and dancing in the Spirit. And the daughters of Israel following her, jumping, screaming, dancing in the Spirit. And Moses stood with his hands up, perhaps singing in a language that nobody ever heard before, a song that nobody could understand. He sung to the Lord, in the Spirit. If that isn't modern holy-rollers, I don't know where to look for them. They had signs and wonders with them.

¹¹⁴ Now, if God only respects the fundamental, looky here. Moab, Scripturally speaking, was just as fundamental as Israel was. He had everything that Israel had. He had seven altars. That's what God required; Israel had seven altars. He had seven clean sacrifices. Israel had seven clean sacrifices. There is Cain and Abel, again. See? All right. He offered seven bullocks. He offered seven bullocks. He offered seven rams, speaking that . . . believed that Christ would come. He offered seven rams, the same thing. Just as fundamental as fundamental could be!

¹¹⁵ Cain built an altar; Abel built an altar. Cain offered a sacrifice; Abel offered a sacrifice. Abel worshipped; Cain worshipped. But, God vindicated, proved that Abel was His choice.

¹¹⁶ God proved here that Israel was His choice, for Israel had a supernatural in their camp. Although, with all their mistakes, they had a Pillar of Fire following them. They had an atonement for Divine healing, and practiced Divine healing; a serpent. They had a smitten rock. They had signs and wonders in the camp.

¹¹⁷ When John came, he was supernatural. When Jesus came, it was supernatural. And the enemy, on the fundamental side, always persecuted the supernatural.

¹¹⁸ You see what he's trying to do today? The same thing, "Blot out Divine healing! Blot out these people! There is nothing to them!" The dignitaries, the great people! "Blot them out!" Brother, it's nothing but that vine, twisting through Genesis, coming into Revelation.

¹¹⁹ I take my side with the holy-rollers! . . . ? . . . Let it be whatever . . . I never seen a holy-roller. That's a name that the devil put on the Church of God, when it don't belong there. They are not holy-rollers. They are sons and daughters of God, misunderstood by the world.

¹²⁰ Now, Joseph was born of his father, and was loved of his father, and hated of his brethren. Now notice, perfect picture of the Lord Jesus. I want you to notice how His life just typed, in the Old Testament, everything typed now. Look back there and see the picture; there is the shadow, and you see what the positive is. Now notice, Joseph, being a type of Christ, a type of the Church, type of the Holy Spirit. Type . . . He was a prince of prosperity, just as Christ is, just as the Church today.

¹²¹ Notice, again, that, when he was born, his father loved him and he made him a coat of many colors. Now, there's only seven perfect colors in all colors. All others are made off these colors. And the coat perhaps had colors in it, of seven different colors, stripes of colors, into the coat that the father made. If you notice, maybe Jacob didn't understand that at the time, but that signified "Promised One." When God gave Noah the rainbow sign, the seven colors, it was the promise, or a Covenant One. God had made a covenant that He would destroy the world no more with water.

¹²² And God's covenant was also carried over through Jacob, into Joseph. Abraham was election, and Isaac was justification, and Israel was grace, and Joseph was perfection. That was the only one that had the colors.

¹²³ We see Jesus sitting upon the Throne, with the colors, rainbow around Him, in Revelations 1. It was God's covenant with the people. Christ. . . Here it is. Oh, how I want you to see it! Christ is God's covenant with His people. Not denominations; but Christ is God's covenant.

¹²⁴ As Joseph was hated, so is Christ hated today. They don't want to say they hate Christ, but their works prove what they do. They're against every move of Him; speak of His action, His works, His marvelous doings. Well, sure, we have Satan at the camp, too, a battling away. Certainly. And they'll point to the words of Satan. But, I don't care what Satan does to—to try to confuse. God's Word stands perfect, and His promise is perfect. I'll never want to take sides with that group.

¹²⁵ Notice, there He was, the Covenant. "Christ was to look upon as jasper and sardius stone," in Revelation. That was the breast stone. . . the birthstone, rather, from Reuben to Benjamin. That was the reflection of the sardius and jasper, as they reflected together under the Light of God, made the covenant around Christ, the rainbow. And what does it speak of? Reuben, the oldest; Benjamin, the youngest! From first to the last, "He was the one that Was, Which is, and Shall Come; the Root, the Offspring of David. He is the Morning Star. He is from A to Z; the Alpha, the Omega; God's reflection from the begin of time to the end of time. There he is, God's covenant with His people.

¹²⁶ And all these other things, Joseph, David, all the prophets, was just a reflection. Amen. Reflecting, from the true Seed from the garden of Eden, till the time that He shall come the second time, in Glory, to receive His people and His Church. There it is, beautiful to look upon.

¹²⁷ Joseph, his brothers were arrogant with him. "They hated him, without a cause," because he was supernaturally inspired. You get it? Cain hated Abel, without a cause, because of being supernatural

inspired. Moab hated Israel, without a cause, because they had Divine healing, signs, wonders, and miracles. Hated him, without a cause, and wouldn't let him pass through. . . .

128 [Blank spot on tape—Ed.] . . . to have your brother's wife. Amen.
[Blank spot on tape.]

129 Now, my beloved friends, I want to bring something to your memory, and I want you to put it down below the fifth rib on the left side, in the tent of that compartment called heart.

130 Never, in any age or at any time, that God ever inspired a man, did he ever go on the religious side, so-called religious people of the world. Never did he take up with denominations. Always, he stood out against, and against the denominations of the day, and against the religious order of the day. Show me one prophet, show me one time through the Bible, that any man of God ever coped with the so-called religious moves of his day. Amen.

131 Even Elijah, after building the school of the prophets, why, when he went up there, they want him to leave. He said, "It's too straight here." You see? Ahab and the religious leaders of his day; Elijah separated himself, to Mount Carmel.

132 Watch John the Baptist, separate himself, never even went to their school, to learn their theology. But, God sent him into the wilderness, to prepare him for a work.

133 Cain's outfit has never been able to put their ecclesiastical jacket on a man of God. It won't fit. That's right. Notice, through the ages.

134 And when Jesus comes, never did He consult any of the theologians, but called them, "A bunch of vipers, or snakes in the grass."

135 Never did the disciples ever cope with any of their denominations. They were on the side of Abel.

136 Never did Joseph ever cope with them. He was hated and rejected, for the same purpose that the rest of them was. Because, God was with him in the supernatural way, and in a different way than what He was with the rest of them. And they hated him, without a cause. Cain hated Abel, without a cause. The brethren hated Joseph, without a cause.

137 And, today, the denominational world, no matter how great it is; I take my hat off, and say, "Thank God for them." But, in all of their great teachings, their great churches, the great things; still, in all of it, God calls out men having nothing to do with it, because they won't cope with the supernatural. There's the move on, today; and they hate that move, without a cause.

138 I heard a man say the other day, that almost turned my blood to water, to hear a man with the influence, a great Baptist preacher.

139 And he was talking about, that, it was not Scriptural for anyone to worship the virgin Mary. How true that is! That's right. He said there was no Scripture, to worship anybody except Christ. That's right. He said, "God was in Christ, and in Him was the fullness of the Godhead." That's right.

140 And then, after all that nice, wonderful Scripture teaching, turns back around and said, "Never was there a miracle done in the world." Because he is so hard against Divine healing, turned around and said, "There never was a miracle done after the death of Christ. No one never raised the dead, after Christ, because that He was the only One Who had Eternal Life."

141 But, I say unto you, that Jesus Christ, the Son of God, told His disciples to, "Go and preach the Gospel; heal the sick; and raise the dead; and clean the lepers." That's what Jesus told His disciples.

142 How can men become so religiously blind? They become narrow-minded because of denominational barriers and hate their brethren, without a cause. You see it? So narrow, so little, they do it because of their prestige.

143 A great minister of the land today, was asked why he didn't receive the baptism of the Holy Ghost, after it's presented by other men of his standing, who had received the baptism of the Holy Ghost. He said, "It would hurt my ministry." If you tell me, any time . . .

144 It might hurt an individual's ministry, but it'll never hurt the ministry of Jesus Christ that's to be carried on. It will further the cause of the ministry of Jesus Christ.

145 But this Mr. Doctor said that never was a person ever raised from the dead. Said, "I know there's a bunch of holy-rollers in the land today, that claim that they've seen the dead raised. But," said, "ah! There's never a scientific proof of any healings or anything else."

146 Now, you see, here it is, my brother and sister. I want you to notice this real close. The reason that is, is this. Today, men . . .

147 In the days of the Lord Jesus, in the days of the Testaments, when men believed in God, they heard of a miracle being performed, they never tried to scientifically prove it. They accepted it. They just believed it, for they knowed that God was.

148 But, today, the infidelic group has got into the religious moves, and he is so trying to prove things scientifically.

149 And let me say this, as it's coming from Heaven, I believe, to my heart. There is never a time that it could be proved. Because, if you

could prove God, then He is no more accepted by faith; it is a proof. We believe God and His miracles, by faith. We call those things which are not, as though they were, because God said so; no matter what it is.

¹⁵⁰ Abraham could not prove that Sarah's milk veins wasn't dried up. He could not prove that—that the tubes, and so forth, become impregnated. They, she could. . . They couldn't prove none of this. They couldn't prove maybe, by the tests of the seed, that they were fertile. But he believed it, anyhow, and rejected anything that was contrary to it, and called those things that were not, as though they were. Because, within the veil, the hope of God rested on the Word of God, and called those things, scientific or not, "The truth, because God said so." There you are.

¹⁵¹ We believe. By faith we receive it. But, if the brother, not disputing with him, I don't believe in that. But if the brother would only have read that how Paul was stoned to death, and the saints stood over him and prayed till life come back in him. How that Paul preached all night, one night, and a man fell out of an upper loft and killed himself, a young man; and Paul laid his body up over him, and the Spirit of life come back in him again. How that Elijah raised a woman's baby after it was dead, even eight hundred years before the Coming of Christ. Men, even without the blessing of the Holy Ghost, done miracles that these fellows are afraid to attack with the Holy Ghost. My, my! How pitiful!

¹⁵² Why? It's because they are arrogant, and they hate their brethren, without a cause; just as Joseph was hated, without a cause. You see it? He was hated. Not because that he was worthy to be hated; because, without a cause. They did not believe him. He was living in a different realm.

¹⁵³ And I say this, now, as our time is getting short. I say this with all trueness of heart. They hate the Church, today, that has the supernatural. It's jealousy. It's petty jealousy, and it exists among human beings.

¹⁵⁴ The disciples had it. They were so ashamed of themselves! Because, ten days before, God gave them power to heal the sick, and to cast out devils, and to raise the dead. And they had an epilepsy boy before them, and had failed. And Jesus, when He come down off the mount, and healed the boy. And they asked Him, "Why could we not?" He didn't say, "I—I took my Power back." He said, "I give you Power." I show you where He give It to the Church, but you can't show me where He ever took It back. See? What did Jesus rest His solemn Words upon? "Because of your unbelief."

¹⁵⁵ And then, a few days later, they found a man who was not in their ecclesiastical realm. He had heard Jesus pronounce these things, and

he was getting the job done. He was casting out devils. And Peter and John come to tell him he had to belong to their group or he couldn't do this. "You'll have to follow us and link up with us. We're the church, and you got to do it!" He let them know to attend to their own business. He was getting along pretty well without joining their organization.

¹⁵⁶ So, like little, sissy pettys, as we have today; little, juvenile, children's ideas, run back and said, "We found him, and he was casting out devils." And what was it? They were jealous because he was doing what they couldn't do. They had got carnal. Their eyes, of their understanding, was like Joseph's brethren, had not yet been enlightened, so they come back and tattled on him, and told Jesus.

¹⁵⁷ And Jesus said, "Let him alone." Amen. "He's doing a good work. He's doing what I commanded you to do, and you fail to do it." "God is able of these stones to rise children to Abraham."

¹⁵⁸ So now, my beloved Methodist and Baptist and Presbyterian brethren, because that you think it has to come through your church, God is able of these holy-rollers to rise stones unto Abraham. That's right. He'll have somebody that's going to do His work. That's right. With all their failures and blunders and what-more, they make, so did Israel make the same thing, but that righteous Seed is moving on.

¹⁵⁹ I'm so glad I can say I'm one of them. By the grace of God, today, we are one of those. I'm so happy for it, aren't you? My heart rejoices, at the beginning of this new year's, to know that God, through His amazing grace, has included my name in the Book of Life, to give me the understanding that I am associated among His people who are outcasts. And, with the disciples, I might say this, I count it a privilege to bear the reproach of His Name. Yes, sir. I'm so glad that I am one of them.

¹⁶⁰ And now we begin here with Joseph, on the next service, which may be tonight or Monday night, one, 'cause our time is up.

¹⁶¹ But, I love Him. Don't you love Him? He is wonderful. And I'm so glad today that I can join hands with that long string of despised and rejected, and hated by the ecclesiastics down through the land. Here they are. They are the lower. That's right. The ecclesiastics, speaking of the world, educationally, and socially speaking, they are above them. And we are glad to be humble. Because, those that will humble themselves, God will someday come the second time, in Glory, to exalt His Church. Until then, "Let's earnestly contend for the Faith that was once delivered to the saints."

Let us pray.

¹⁶² Now with our heads bowed, I just wonder if there would be one this morning, or many, I hope, that has never yet accepted this Christ,

and His great blessings and His great powers. And we are wondering, today, if you would make your choice today, and say, “Lord Jesus, it is I. And I desire to be Your servant, with all my heart, to take the way with the Lord’s despised few. I see now, Lord, it’s not what the world speaks of; it’s what Your Bible speaks of. It’s not what the world calls me. They hate me, as they did Joseph. They hate me, as they did Abel. They hate me, as they did John. They hate me, as they did Daniel. They hate me, as they did Ezekiel, as Zechariah. They hate me, as they did Jesus. They hate me, as they did the apostles and those who followed You, without a cause. Lord, I pray for them.”

163 Have you ever received an experience like that, that you’ve come out? “And we are a royal priesthood, a holy nation, offering spiritual sacrifices to God; that is, the fruits of our lips, giving Him praise.” Could you stand in the midst of the troubled world? Could you stand before your boss? Could you stand with a humility in your heart, with love in your heart, for the sinners of this world, with the Life of Christ within you, and give a testimony and praise to the glory of God? If you haven’t that experience, why not begin the world, the life, the everything anew, today, by raising your hand to Him, and saying, “I now, Lord, accept that, and want You to give me the baptism of the Spirit.”

164 Now, our Heavenly Father, the little Church this morning stands, we know, picked, shot at, the enemy has oppressed her, shooting its arrows. And we pray for their sinful souls, Lord. They don’t know that they’re blinded by the god of this world.

165 The Church, generally, all over the world today; the enemy, the religious people, has shot at them with every arrow. But in the spite of all of it, the great revival moves on. Thousands of humble, poor, neglected children has stumbled into these places, and seen Your miraculous hand, has been filled with the Holy Spirit. And they’re no longer of this world. They’re pilgrims and strangers. They care not for the world, but they’re seeking a City to come, whose Builder and Maker is God. They’ve seen Your healing power, to heal the sick, Your signs and wonders to be wrought amongst Your people. Great things break loose, in the spite of the places where they condemn it and try to hold it down. Your servants move right in and set up a revival, and they sweep the humble into the Kingdom of God.

166 In our midst this morning, we’re privileged to have these missionaries who are leaving into the other lands.

167 One, leaving into Israel. O God, there it is. Pour out Your Spirit, with him, Lord. And may great things be accomplished, and cause

those poor wandering Jews to come back. May they receive the Holy Ghost, as their fathers did at the beginning.

¹⁶⁸ Here is a brother going out into Cuba, out into the islands. You said, "Unto the utmost parts of the earth."

¹⁶⁹ Something pulling, tugging at these brethren's heart. Leaving their homes, their loved ones, not caring for the pleasures and good times of this world, but going out in the barren lands yonder; under the opposer, trying to stop the work. But just like the ox who brought the cart back, with the commandments on it, and the ark of the covenant. They left their little ones, a bawling, and they went down the road, lowing, singing, going down to the Rock.

We thank Thee for every minister.

¹⁷⁰ We see sitting back in our congregation, Brother John, this morning, also, out of Germany. How he has been raised up, poor. Pulled a little wagon across the nation, preaching the Gospel. Thank You for him!

¹⁷¹ And these young men, and other ministers who are sitting close, and all the laity. When I asked, Father, believing that under a time like this, that if a man or woman did not have Christ in their heart, they would have raised their hand, surely, seeing all the proof of the Gospel, that You're the same and Your Church is the same.

¹⁷² I thank You for every one. I pray that You'll bless them. And heal their bodies if they're sick, and grant unto them the desires of their heart. Grant this, Father, we ask in Jesus' Name.

¹⁷³ And with our heads bowed, let's just meditate a few moments. Just be in prayer, softly.

The first one to die for this Holy Ghost plan,
Was John the Baptist, but he died like a man;
Then came the Lord Jesus, they crucified Him,
He preached that the Spirit would save men from sin.

Then they stoned Stephen, he preached against sin,
They, so angry, they dashed his head in;
But he died in the Spirit, he gave up the ghost,
And went to join the others, that life-giving host.

There was Peter and Paul, and John the divine,
They gave up their lives so this Gospel could shine;
They mingled their blood, like the prophets of old,
(That's still Seed, persecuted.)
So the true Word of God could honest be told.

There was souls under the altar, crying, "How long?"
For the Lord to punish those who've done wrong;
But there's going to be more who will give their life's
blood
For this Holy Ghost Gospel and its crimson flood.
Keeps dripping with blood, yes, it's dripping with
blood,
This Holy Ghost Gospel it's dripping with blood,
The blood of disciples who died for the Truth,
This Holy Ghost Gospel is dripping with blood.

174 [Brother Branham hums *It's Dripping With Blood*—Ed.]

175 O God! Come, Lord Jesus! Mold us now while we're humble before You. Take all indifference from our lives, out of our hearts, while the—the sweetness of the Spirit seems to have the eyes colored. God taking His Word now and watering It. We're so happy that You've included us, Father, to be bearers of the Gospel.

176 We pray for every need of the church. We pray for our beloved pastor, O God; faithful servant, never tiring, always ready to go. Speak to his heart, today, and let him know that there's a great reward waiting there for those faithful pastors when they gather yonder on the other side with all the redeemed.

177 Bless other pastors, and the missionaries, and the members of the Body of Christ, everywhere. Forgive us of our shortcomings, Lord.

178 And now if there is a need in our hearts, Lord, won't You, while You're present, bless us? If there's sickness in our midst, Lord, someone may, who's come into the little church today, and they look yonder and they see Calvary, see there where the real Seed. Where Satan thought he could destroy It with death, but God raised It up again. Just can't do it! God has made a promise, and God stays with His promise. And every promise is true. You promised us Eternal Life, and we have It. We feel It. There is Something in us, moving, that we can't explain. O God! In the midst of trouble, we feel Something holds back yonder, "Just sit still." Storms may hit the Seed, the ship may rock our little bark. You'll make a way over, under, around, or through it, some way. So, we're laying right against the Word, Lord.

179 I pray now that if someone is sick in the meeting, that this Spirit, that's in the building right now, move down in great love, say, "Child of Mine, this is Me. I am the Father Who created you. I was the One Who brought the—the elements from the earth, that formed you what you are. Satan is trying to get in on My work. Take My promise, child."

180 And this prayer of faith I offer, believing that You're here. Let Thy hands, Lord, stretch forth to every heart, and the sickness depart from

the people. I rebuke the devil; the devil of oppression, the devil of fear, the devil of sickness of all kind. Thou has said, "In My Name they shall cast out devils." In the unity of this church, and this Spirit this morning, we cast away every evil from the people; that we go from here, clean, by the Sacrifice of the Lord Jesus, as we humbly accept It.

¹⁸¹ Bless us in the farther exercises. Bless us in whatever we do. Go with the ministers and with the evangelists and with the missionaries, to their places, Lord. Grant some day that we'll meet at—at Your feet. Then we'll lay our trophies down. God, they'll be of all types. There'll be the white man, the yellow man, the black man. All together, we'll say, "Lord, here they are." What a day of rejoicing that will be! Let us work while it's day, for night comes when no man can work. We ask these blessings in the—the beloved Name of the Son of God, Jesus Christ. Amen.

All things are possible, only believe;
Only believe, only . . . (What is it?)
All things are possible, only . . .

¹⁸² How many had a need, and could believe right now? You'll raise up your hand, say, "Now I receive."

Now I receive, now I receive,
All things are possible, now I receive;
Now I receive, now I receive,
All things are possible, now I receive.

¹⁸³ Now let's just bow our heads just a moment now. Just continue on, sister, on the piano, if you will. You receive Him?

¹⁸⁴ You say, "Brother Branham, I've been sick for a time. There's been something looked like I just couldn't overcome. I've been prayed for, by individuals."

¹⁸⁵ That's good, brother, sister, but did you ever think what it is? Is that little promise that's been given you. "All things are possible to him that believeth."

¹⁸⁶ Won't you cast that right into Calvary this morning? Just hold the end of it here, the Spirit that give it to you. Cast it right into Calvary, and say, "There my anchor holds. Now I receive, right now. It's all over, right now. No matter what takes place, right now my anchor holds within the veil, and I receive just what I ask for. I know I have it. God's Word said so. And, God, I'm looking to You now." Maybe you had worries, financial troubles, whatever it is. No matter what it is, cast it right yonder against Calvary.

For all things—all things are possible, only believe.

187 Just letting it soak in, real sweetly. Isn't it wonderful? This is my time of the service. The Word has been sowed, you see, now God is watering It. Can't you just feel that re- . . . that soothing, refreshing from the Presence of God, just coming down, watering It, say, "Now, here, child, I—I come with My Word. I honor My Word. I watch over It, day and night, and I'm watering It now in your heart. Can't you just take Me and believe Me?"

For all things (What?) are possible, only believe.

188 My! How wonderful! How wonderful, just to soak in, to feel the water coming down over the Seeds! What is it? The righteous Seed, It's been sowed in your heart. It's God's Word. That's the Seed. That's the Holy Ghost. The Seed that God promised in the beginning. You are Abraham's Seed, by being dead in Christ, and take on Abraham's Seed and are heirs according to the promise. The Holy Ghost come from the Seed of Abraham, which makes you sons and daughters of God.

189 Now, that's the Holy Ghost watering that promise that you took a while ago, for your healing, for your salvation, for a better walk, for the fear to leave you, for whatever you have need of; for that journey down to the islands, for that journey over to the homelands of Israel; to your church, to your place, wherever it is, to your home. That's the Holy Ghost saying, "That's Me. I'm with you. Go on. I'm leading the way. You, you just keep on moving. That's Me."

There's Honey in the Rock for you;
Leave your sin for the Blood to cover,
There is Honey in the Rock for you.

Shall we stand.

Oh, go out to the streets and byway,
Preach the Word . . . (Got anything you want to say?)

Say to every fallen brother,
There is Honey in the Rock for you.

Oh, there's Honey in the Rock, my brother.
There is Honey in the Rock for you;
Leave your sins for the Blood to cover,
There is Honey in the Rock for you.

190 Now, look, don't want you to leave yet. I want you to see somebody standing near you, shake your hand, say, "God bless you, brother," or sister, whoever it is. Just turn right around. This is a little old interdenominational tabernacle. We're just on our journey, peculiar people. All right.

Take the Name of Jesus with you,
 Child of sorrow and of woe;
 It will joy and comfort give you,
 Take It everywhere you go.

Precious Name, (Precious Name!) O how sweet! (O
 how sweet!)
 Hope of earth and joy of Heaven;
 Precious Name, O how sweet!
 Hope of earth and joy of Heaven.

Now everybody look this way now.

At—at the Name of Jesus bowing,
 Falling prostrate at His feet,
 King of kings in Heaven we'll crown Him,
 When our journey is complete.

Precious Name, (Precious Name!) O how sweet! (O
 how sweet!)
 Hope of earth and joy of Heaven;
 Precious Name, (Precious Name!) Oh how sweet!
 Hope of earth and joy . . . (. . . ? . . .)

¹⁹¹ Now while we bow our heads to the Lord Jesus. It's been a great jubilee, a great feast, a pentecostal feast on the Word and the things of God, on His Holy Spirit. We want to pray God's blessings upon our missionary brethren who are going into the field now, and God speed them right straight. We give you a promise; we'll be praying for you, brother, and sister. Their wives, their loved ones, think what them women are going through with. I know, by my own wife.

¹⁹² To the pastors here, Brother Jackson, and—and I guess Brother Beeler is back there, and many other of the pastors. Teddy back here, a young minister. Many others who are here, we just pray God's blessings. A young brother here, from down in the church of God, that we're to see this afternoon. We pray blessings upon him, evangelist, I believe it is. Isn't it, brother? What is your name? [The brother says, "Morgan."—Ed.] Brother Morg-. . . ["Morgan."] Morgan, Brother Morgan. Just so happy to have them all here!

¹⁹³ And, now, while we bow our heads now to Him, and look. There's a humble little brother standing in the back of the building. He pulls a little wagon, I understand, across the nation. A lot of them know him as "Prophet John." We call him "Brother John," around here. I always had a respect for the man. But, the other day I was up visiting some friends of mine, that's brother. . . Sister Jimmy O'Neal, up at Sellersburg. That's the son-in-law of Brother and Sister Green. They're present this morning. And Brother John had been in their home, and

they told me what a real Christian gentleman he was. And they give me his life, of what he had told them, and how he had come up through hard trials. And he's had a hard way. And we're going to ask him, this morning, if he'll dismiss this congregation, and ask his blessing from God, upon this congregation. Will you do that for us, Brother Johnny? As you all bow our heads. And, Brother John, if you'll dismiss us in prayer.



JOSEPH MEETING HIS BRETHREN

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