

THE MESSAGE OF GRACE

¹ Thank you, Brother Neville. The Lord bless you. Good morning, friends. Certainly a privilege to be here again this morning in the service of the Lord. And just so sorry that we don't have any room to place the people in the little church. It doesn't hold very much. But we are very glad that you're here and willing to make the sacrifice to—to be patiently to wait on us. And we'll do our very best to bring you the Word of the Lord the best that we know how to bring It. And now, I just . . .

This little lady just walking in, and she had a baby to be dedicated this morning, and then she seen that they was kind of running late, and she said she'd just wait. I never seen the woman before, but I pray that God will bless her and give her the richest of His blessings in her heart, because of her being patiently to wait.

³ Now, it's coming time of the year when it'll get cooler and it won't be so hot when we're jammed up in the church. And we are trusting that God will richly bless all of you.

Now, I would like to say just a few things here just before I speak. I had given out that I was going to speak this morning, if the Lord willing, on the subject of "The Winds In The Whirlwind." But He just changed it for me. I never know what I'm going to say until I—just maybe a few minutes 'fore I come here to the meeting. And I tried a second time now on that subject, and I failed to get the answer back from God. I don't know why. I always like, as all you ministers here know, that you have to wait on the Lord for what you're going to say.

⁵ Last evening on the private line, I had a—a call come all the way from down somewhere in Arkansas, some people wanted to move up here this next week, said they heard we was going to start a meeting on the Seven Seals. I just got through The Seven Church Ages, to the strangers. And her husband is coming Monday to get him a job in Louisville, so he can work while they stay close enough to hear those Seven Seals. I said, "That'd take about three months, lady. We don't have any place here to advertise the meeting, and so forth, nothing to take care of it here in the city, nothing for to seat the people."

⁶ I'd like to sometime, maybe, if God being willing, to have that out in the campaign somewhere, set up about a three-month's meeting and just start right through those Seals like that, out in the campaign. Then people could just stay right through it.

In here, it runs from the 6th chapter of Revelations through the 19th. So you get the seven seals, the seven plagues, the three woes, the woman setting on a scarlet-colored beast, and the hundred and forty-four thousand. Oh, there's just so much of it goes in to tie those before the seventh seal is given, seventh plague falls, seventh trumpet sounds. And there's so many of those things that all tie that together, and each one of them is a great day's lesson in itself.

⁸ Now, let us bow our heads just a moment for a word of prayer. Before we pray, would there be some in here would like to be remembered in this prayer, and you would make known by raising up your hands. And in your heart, think to God just what you have need of now. And I'll pray that He will give it to you.

⁹ Almighty and gracious God, Who is a prayer answering God, a Father that knows all His children has need of . . . You knowed us before we were born, and You have our footsteps numbered; the very hairs of our head are numbered; and our words are all weighed in Thy balance. So, Lord God, let us this morning take heed to these things, this solemn obligation that we have before Thee.

Many of those hands was raised up this morning here in this little assembly, perhaps was for prayer for their sick bodies, a lost loved one. Thou knowest their hearts and all that is within them. For when You stood here on the earth in form of a human Being called Jesus our Lord, You knowed the very secret of the heart. Everything that the people could imagine in their minds, You could tell them right back what they were thinking about: "Why reason ye in your heart of these things?" Jesus perceived their thoughts. And we read in the Scripture that Thou art the same yesterday, today, and forever. And it is also written that, "Wherever two or three are assembled together, there I'll be in their midst." So You're here this morning in the form of the Holy Spirit, and know every desire that's on the people's heart.

I pray Thee, Father God, that You'll speak back to them and say, "It is finished. Your request has been answered, and I—I'm sending you the assurance this day that all that you have asked for has been granted."

¹² God, we remember especially those who are unsaved, who raised up their hand. May this be the hour that they'll receive Christ as their Saviour.

Before the meeting closes today, may there be something happen, Lord, that would bring Your Presence so close to the people, that they would know that that same Jesus that walked in Galilee stands in the midst of His people, they might go away from here

today with the same assurance that those who came from Emmaus that time. When they were on their road back, after walking with Him all day long, talking to Him, and Him talking to them, and yet they had little idea that it was Him.

O God, so many times we are like that. You speak to us in the setting of the sun, in the singing of the birds, in the rustling of the leaves, in the blooming of the flowers, in the hymns of the church, and we so little recognize that it's You. In the sick rooms in the hospital, many other places You speak to us and we so little realize that it's You.

¹⁵ Now, Lord, as we return to our homes this morning, may we, like they did, recognize, may You do something today in our midst just like You did back there. They knew the thing that You did there before them. You did it before Your crucifixion, and they knew that that was the risen Lord. They went back to their groups, rejoicing and praising God, for they knew that He was alive. And they said, "Did not our hearts burn within us as He talked to us along the road?" Lord, Your appearing there and doing something like You did before Your crucifixion, proved Your resurrection, that You was the same Jesus, that caused them to remember all their conversation with You. You talk with us all week, Lord. Now, appear in our midst and make Yourself known to each needy heart. For we ask it in Jesus' Name, and for His sake. Amen.

¹⁶ [A sister speaks in another tongue. A brother gives an interpretation. Blank spot on tape—Ed.] Now, the congregation shall pray:

Our Father Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thine will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us of our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.

¹⁸ That if my pen should be a sculptor's tool and my paper would be flint, and these Words that I say now should be engraved upon this that It might go to all peoples.

God's Holy Spirit has strange ways of dealing with His people. Many times through wonders and through gifts and callings, which are without repentance, that God gives them to His people by His grace.

²⁰ I'm home now kindly a little vacation like. I usually take this time at home, for along this time of year, 'cause I like to relax when

I go squirrel hunting. And I've been down in Kentucky with my friends this week squirrel hunting, my favorite spot. Somehow I was discouraged, not exactly because I could find no squirrels, but I just felt discouraged. Something was telling me I must return home. And I slept in the car coming back.

²¹ Last year, as all of you know, which is on print and also in testimony and in the tapes, I was setting at a place here in Indiana where the Lord God came down and spoke to me, that my second ministry, that was ready to take place in the near future. And there was spoken into existence three squirrels. All of you know the story; I'm sure. Somehow, going up the road I. . . While I let the rest of the boys off, going hunting, I—I had a strange feeling to go to this place again. It was before daylight, raining, and I didn't even know whether I'd get to hunt or not, but that I would get over in the field there. Hunting means to get alone to yourself to pray. And I stopped the car, and got off, and walked across the road, and went over into the bush, and just before it would've been daylight, kinda gray dawn. . .

²² I'd stopped and had offered a little word of prayer, as usual, and telling Father that just what I had need of, to provide it. I don't believe in wasting anything or destroying; never shot a bird in my life for a target practice or anything else. What I hunt, I eat, or give to someone that does eat it. I don't believe in wasting anything. I don't believe in doing those things, because it's not right.

Then as I turned and started along a familiar little pathway by the side of a pasture that crossed over to an L-shape in the woods, and something strange took place. All my experiences, I've never had anything like that. I looked at the top of the hill to my left from where I was standing, and there, coming up out of like the top of the hill, came three rainbows. And they were running some thirty-foot high. First, I looked and seen the Light and I just turned back, because I thought it might be the sun raising. On the second thought, it wasn't towards the sun; it was towards the south. And another thing, it was smooth, cloudy, rain, raining all over. That was August the twenty-fifth, last Friday morning, and you know how it was raining. And it's smooth clouds everywhere.

²⁴ And I looked again, and there it was, growing taller and taller, three rainbows. I took off my hat. I set down my gun. I started walking towards it with my hands up. Something just seemed to tell me, "This is close enough." I was going to set down and take off my boots that I had on, to see if I could walk a little closer. But I got within a few yards of it, and I seen the color of it, misting like a fog

moving around. I stood still for a few moments. It was coming right out of the top of the little mountain. And I watched, as the three (one to the right, one to the left, and one in the center) running down into one bowl-like . . . Ever what it was, was alive. It was moving and making Its motions. And I stood there just as it was graying dawn.

I turned and looked again, and I screamed out, "O God, what would You have Your servant know?"

Just then the Spirit of the Lord came in and said, "Jesus of the New Testament is Jehovah of the Old, He only changed His mask from Spirit to man." That was confirming, of course, my message of Him, letting me know, assured that these thirty-one years hasn't been in vain.

²⁷ As I started to approach, It begin to go away, and went down into this bowl-like affair, and then disappeared. I walked up close. I was afraid to go any closer, because He'd stopped me 'fore I got there.

I turned and noticed that that Light, the way It was shining for me, was just exactly in line with the tree where I set last year, where the squirrels appeared. Some thirty-five or forty minutes later, I went down through the woods and over the creek bottoms and so forth, till I got to this tree that separates in four directions (east, north, west, and south), four prongs of the tree, running out. And I climbed into this prong and set down where I was when He told me of that Scripture, "If you say to this mountain, 'Be moved.'" And as I stood there a little bit, not thinking yet of the rainbow, it had left my mind. I stood there. And this has been a very bad year for squirrel hunting, everything is late, no squirrels.

²⁹ I thought, "Right here is where God gave me them squirrels last year to speak into existence." I took off my hat again, and I said, "Lord God, You are still the same Jesus. You are still God."

And Something said to me, "How many do you need this time?"

I said, "Just as I did the other time: the limit." And then I said, "I shall have this limit before ten o'clock today." And strange as it seems, just then I was in a very bad mosquito area, where it was invested with mosquitoes, and kind of a swamp land, and a great big mosquito came to bite me right by the eye, and I said, "Not one of them will bother me this day," no repellent or anything with me. And before I knew it, I said, "The sun will shine within thirty minutes."

³² And no more than I'd said that till just behind me a squirrel exactly like that one last year, young, red, jumped out on the limb

about seventy yards away and begin barking. I turned around. At those long distance, I could barely, through the powerful scope see his eye. Just shot, that's all; I didn't even have an aim at, just no more than over the squirrel. And the bullet was just exactly smack at the eye where it was the other time.

On down through the woods I went. And at exactly three minutes of ten o'clock I shot my third squirrel, just like it was last year, just exactly the same: At three minutes before ten. God, being my solemn Judge, not one mosquito even buzzed all day long, right where there's just tons of them, I suppose, if they could be weighed out. And I never even seen or heard one. I was listening for them to see if I could. And I heard a humming, I thought, "There's one somewhere," and I listened and it was a truck way back on the highway. And exactly thirty minutes from that time the sun shone out good and bright.

³⁴ Then I came back to the place. And I'd been thinking when I said, "limit," that that meant five squirrels, which is the limit in Indiana. But I remember last year, when He asked me how many did it take for me a mess, I said, "three," and I just got the three. So yesterday I went back, was going to the same place again, and Something said, "Do not go. Cross the road."

And at exactly ten o'clock on the exact dot, ten o'clock with my watch, I shot the Indiana limit, the fifth squirrel. I want you to notice there was three rainbows, and there was three things said, three squirrels gotten. There was three things: three squirrels by ten o'clock, no mosquitoes, the sun would shine in thirty minutes. And there were three to give witness of it: Brother Banks Wood, my son Billy Paul, and his son David, to give witness to it.

³⁶ When I seen them rainbows about as wide across as that halo is, that Angel of the Lord, but there were three of them running into one, oh, how it helped my heart to know that God, that Jesus is not just a man as people think He is, just a prophet, as this modern idea today thinks that Jesus was just a prophet. He's Jehovah of the Old Testament made flesh and dwelt among us. And there that sure did comfort me. Then thinking on that subject, that God had sought so many people. . .

³⁷ Now, there is a group of people call themselves the Oneness or the Jesus Only. I don't agree with them upon their theory. Neither do I agree—agree with that trinitarian group that says that there are three different Gods the extreme of the trinitarian. But I believe that the three, Father, Son, and Holy Ghost is One, that they are three offices of one God. He lived in the Fatherhood in the Pillar of Fire;

He lived in the Sonship in Jesus Christ; and He lives now in the Holy Ghost in His church. The same Lord Jesus that was made flesh and dwelled among us, is with us this day, among us in the form of the Holy Spirit.

Of all the experiences, when I turned first and seen It, thinking first It could be the sun peeped through a—a cloud somewhere, but it was before the sun time. Then when I turned back again and seen it wasn't a light, it was rainbows, and then when I looked and seen that, I become numb all over.

Just someone said to me, "Did not you feel like shouting?" No, I didn't feel like shouting. Those experiences never make you feel like shouting; they just make you feel anchored, just where that you know that there's something that tells you, just a satisfied feeling.

⁴⁰ Now, those things are truth. I know we have things that's said, that many times some people say, "Oh, I don't believe in such stuff as that." I can't voucher for that; I don't know. I can only voucher for what I know to be the truth. And God Almighty Who wrote this Bible, and I am His servant, He knows that that is the truth.

Think of it, that the day that we are living in, just before the coming of the Lord, Jesus said, "There'll be signs in the skies and in the earth, great sights, flying saucers, missiles, perplexed of time, distress between the nations, and fearful sights upon the earth." And we're living in that day to see those things.

⁴² Now, for the message this morning that I have chosen, I want you to turn with me in the Scriptures over to Zechariah. It was my . . . Zechariah the—the 4th chapter . . .

It was my desire to tell you these things. Many times things happen that I don't—don't speak it, don't say it. But this was too outstanding for me to keep it from the church. It must be told. And before God Who I stand, it's the truth. I know that there is a God, and I know that Jesus Christ is the Son of God, Emmanuel, dwelling amongst His people today in the form of the Holy Spirit. And I know that the coming of the Lord is drawing nigh, when signs and wonders are appearing.

⁴⁴ We just got through the Seven Church Ages, and learning that we're in the last and Laodicean church age, when the church would be indifferent, get cold, denominate, and be organized: organizations would take it over, eat it up. But a promise that there'd be a little remnant left. There would be a church that would be scattered

abroad everywhere, but God would gather It together and will rapture it into glory: a little sanctified group somewhere waiting on the Lord.

⁴⁵ Then the other day when I got Daniel's Seventy Weeks, standing right here in the pulpit Something struck me; I've never been able to get away from it to see the hour that we're living in. I want to go somewhere and do something else, keep it off my mind. I got too many loved ones that's unsaved. Knowing, what can I do to get them saved? What is there I can do? I have preached the Gospel. God has done great signs and wonders like He's never done since the world, since the days of the Lord Jesus, has He never did it in all the history of time. And around the world it's went. And still the world continually gets worse. But then I have to remember that we're living in the Laodicean church age, where they will get worse, and It said they would.

⁴⁶ Then I chose this morning, being that that message was so attacked, another thing that I'm so gotten after about is preaching grace. I want to speak on that this morning as I read the 4th chapter of Zechariah, a portion of it.

And the angel that talked with me came again, and wakened me, as a man that is wakened out of . . . sleep,

And he said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

So I answered and spake to the angel that talked with me, saying, What are these, my Lord?

And the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord.

Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

Do you see? The Message will not come by some great might or powers, but by the Spirit of God. Last verse, 7th verse . . .

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shouting, crying, Grace, grace unto it. (Grace, grace unto it.)

48 We are all acquainted with this Scripture, that reads the Bible. We know that this was during the time of the preparation of the restoration of the temple. And Zerubbabel was a great prince amongst the people, who had laid the foundation of the building. Now, you, I want you to put on your spiritual thinking, anointing jacket this morning as we think. And this great prince had determined to rebuild the house of the Lord. And then, when he did, he had laid the foundation stone.

And as we read on farther, we find out that God said, "Zerubbabel has laid the foundation with his hands; he also shall bring forth the headstone." I want you to notice: He never said he shall bring forth the Cornerstone. He shall bring forth the Headstone.

50 And we know that the Scripture says that Jesus is the Chief Cornerstone, and He's also the Headstone. Now, if we will think for a few minutes, that the seventh church messenger was to restore the faith of the children back to the fathers, in other words, rebuild the church again under the power of the Spirit. "Not by power, not by might, but by My Spirit," saith the Lord. Not by organization, not by denomination, but by the Holy Spirit God will bring forth the church in the last days.

51 Zerubbabel, the prince with Joshua, was the one that was to bring forth this headstone. He had laid the foundation; he'd took the people back to the foundation in type.

Which, we all know that these candlesticks and so forth represented both Jewish and church. They were olive branches, the Bible said here. And the olive branch, we are the wild branch that was grafted into the root of the tame olive tree: Gentiles. And out of these two branches come censer pipes, going into the seven golden candlesticks to give Light to the Seven Church Ages.

53 Now, remember in our teaching on the lessons that we've just been through, that we took the great pyramid and studied that for a while, that Enoch must've built. And the headstone was never put in the pyramid. I've been there. The architectry of it could never be replaced till this day. We have no machines that could build a pyramid, no powers ('less the atomic power) that could build a pyramid, because it's too gigantic. Stones that would weigh tons and tons and tons stands way in the air, so put together that even a thin razor blade could not. . . And they're not cemented; they're just cut so that they join one with another.

54 That's the way the body of Jesus Christ should be: so cut by the Holy Spirit by God's great Instrument and Tool, that we'd be

joined as one person. We are not divided. We should be one person. And it goes to show that no machinery can do that that way. It takes God to do that. No mechanics of organization, no lodges, none of these things can ever do it, as good as their intentions are. They can never do it, because that it takes God to do this, the Holy Spirit.

⁵⁵ I don't think I have a dollar bill in my pocket. But there is. . . Yes, I do; I have a dollar bill. I'm sorry. On the back of this dollar bill you'll see the seal of the United States on the left side, looking towards you. From me it'd be on the left side; yours, it's right. It's the eagle, and also in there the coat of arms and so forth. But on this side here, right side to me, you see the pyramid. And you notice, above the pyramid is the capstone, and beneath there says, "The Great Seal." Even on our currency, that we have to recognize. . . No infidel can stamp out Christianity. Every letter that you date, dates the birth of our Lord. Every calendar, everything speaks of Him. Even on our currency, the Headstone, which is Christ. . . Why did not they put the headstone on the pyramid? Because the Headstone was rejected when It come.

⁵⁶ But now, according to the prophecy, there will come the Headstone. And I want you to notice that when the Headstone comes, the prince that's going to cry out the message will cry out, "Grace, grace." For it's by grace are we saved, that not of works, lest any man should boast. And the message of grace has been tramped under the feet of men until it's become a disgrace. Some of them runs out into eternal security; some runs out into, oh, everything. But the true message of grace remains the same, and there's where Satan tries to knock it out from the church. But it's the grace of God that we're all saved by.

⁵⁷ So in the Deity of Jesus Christ, if the Lord God could come there and confirm that that is the truth, not only that, but by His Word He confirms it's the truth, and by signs and wonders He confirms it's the truth. Then, also, grace is the truth. Then why could anyone criticize and say that grace is wrong, that we're saved by works? We are saved by grace, that through faith, not by works. Works shows that you have been saved. But what saves you is the grace of God. Grace saves you. Grace is what God does for you. Works is what you do for God to show appreciation of what God did for you. But by grace are you saved.

⁵⁸ Some people thinks, "Because I go join church, put my name on the book, that's all I have to do." Some people thinks, "Because I shout, that's all I have to do." Others think, "Cause I speak with tongues, that's all I have to do." Some thinks, "Because I got power

to heal the sick, that's all I have to do." It's not. It's the grace of God that saves you, God's amazing grace. I cannot trust in any merits. Some said, "Oh, there's a great man. That man, I've heard him stand up and do this; I've heard him stand up and do that."

Paul said, in I Corinthians 13, "Though I speak with tongue of men and Angels, though I have discernment, though I have gifts, to feed—I'll take all my goods to feed the poor, though I can move mountains with faith, though I have knowledge to understand all things, I am nothing till love comes in, which is grace." God has to do it. You can do all these things and still be lost. It's grace that saves you, God's grace to the human race.

⁶⁰ To think of Him . . . I was thinking of that grace immediately after that appeared Friday morning just at the break of day up there in that field when I set on a log later, and tears come down in my eyes. I thought, "O God, Your grace has stooped to save me. Why did You ever have such pity upon a poor illiterate wretch like myself? How did You ever come down to our humble little Tabernacle, where peace, and people of low walk of life, poor, have nothing of this world, and still Your grace is spread abroad in our hearts by the Holy Spirit, that You heal our sickness, and save our sins—save us from our sins, rather, and make us Your people, deal with us?"

⁶¹ Then I thought of David, how that when he took a notion to build a house unto the Lord, said, "It's not right for me to live in a house of cedar, and the ark of the covenant of my God under sheepskins and a tabernacle."

God told the prophet, "Go, tell My servant, David, I took him from the shepcote, from feeding them few sheep out there of your daddy's, and made you a great name like great men in the earth."

⁶³ I thought of the grace of God, how that He could do that: save to the uttermost. And then would take a poor wretch like myself, and give me the opportunity to preach the Gospel and to see others saved, see them healed; see homes that's been broke up, straightened up again; see lives that's been ruined, made right again. And to give me grace, I thought, "Oh, it's amazing grace. Then come to a degraded, low squirrel hunter out into the woods, and form Himself in the form of the rainbow, which means a covenant, with a Message that He give me to preach, and formed it there in a covenant, that He's behind it. He'll be behind it, because the message is of Jesus Christ and His glory.

⁶⁴ How He's let me go all over the world, around the world to the nations to the millions of people, seen millions coming to the Lord and accept Him as personal Saviour, seen them filled with His

goodness and sanctified by His power, see them healed by His great omnipotent power. Then I can cry out like as the prophet and said, "It's not by power, nor by might, but it's by the Spirit of God." It's not by education, not by theology, but by the Spirit of God He saves the people. By the Spirit of God He heals the people. It's the Spirit of God that gives the message to the people. It's the Spirit of God that confirms the Word.

⁶⁵ We've got theologians today; we've got Doctors of Divinity; we've got great men all over the world that's smart, intelligent, and educated. But it takes the simplicity of believing God to make His Word speak out to show that Jesus Christ is the same yesterday, today, and forever. Takes a humble heart dedicated to God, bring Jesus Christ unto present tense. Amen. If it taken theology, what would the Presbyterian, Methodist, Baptist, Catholic, and so forth, we wouldn't have a chance us poor unlearned people. But it doesn't take knowledge. "Not by power or by might, but by My Spirit," saith God, "I'll unfold this mystery." And, "He will cry to it, Grace, grace, with shoutings and cryings." That's what it is today: God's amazing grace to His people. How He takes the illiterate, the unlearned, shows that Jesus is the same.

⁶⁶ When He came, He never come to the great theologians. Neither did He go to Caiaphas the high priest; only to be condemned by him. . . But He took fishermen, men who were poor and walked the common life, and to there He revealed Himself, and said, "Follow Me, and I'll make you fishers of men," show that His grace still reached down even from the Jews to the Gentiles to call a people for His Name in this last days, as we've just been through it. Amazing grace, how sweet the sound.

⁶⁸ Grace is old. Grace is as old as the world is. Grace was first shown to the human race when we had the beginning of the human race. When the human race was first created in the garden of Eden, on that dark morning when that little woman had stepped across the separating line, and had gone against God's commandments and enticed her husband to do the same thing, then the law was broken. The law must have a penalty or it isn't no law. The law was, "The day you eat thereof, that day you shall surely die."

Remember, the first judgment seat was upon the earth, and it was in the garden of Eden. And the last judgment seat will be upon the earth at the end time, the white throne.

⁷⁰ But when Jehovah come down, I could imagine there wasn't even a star to shine; it was so dark in that light little garden that once was, because sin had blotted it out, had taken the Light from among them.

That's what's the matter with the churches today. That's what's the matter with the peoples today. Sin has blotted out the Light of the living God, to show that Christ's still the same yesterday, today, and forever, and He lives to save to the uttermost, and to heal to the lowest, sick person.

⁷² Oh, how it was terrible that morning, darkness hanging in the garden. I'll imagine fog of black sackcloth. I'd imagine every leaf never moved. There was no wind stirring. It was darkness and terrible, because sin had blotted out.

There come Jehovah down like a roar of thunder, walking through the garden, crying, "Adam, where art thou?" That's when Adam realized he was naked and had sinned before God. He hid hisself and tried to make hisself a religion, but it didn't work. God killed some sheep, took the skins, and showed that something had to die to cover sin.

Joining church will never cover sin. No dry-eyed confession will ever cover sin. It takes sorrow and repentance, and the grace of God to cover sin; for the Blood of Jesus Christ, the One that God killed at Calvary to cover sin.

⁷⁵ There in the garden that morning, when sin was so black, Jehovah come in. There stood His couple, standing condemned. There would be no more human race; they had to die; death on the human race, give the world back to wild beasts and there'd been no human race. But in that darkest of hour, in that time when all hopes was gone, grace come pouring through, said, "I'll give you a Saviour, a Messiah." Oh, it's a wonder how God could ever do it. God's amazing grace in the garden of Eden, that give them the promise of a Just One Who could come through the woman. "The woman's Seed shall bruise the serpent's head," the guilty one, "and his head shall bruise her heel," to show there'd be an affliction to the church. But He promised a triumph. What provided a Saviour? Grace.

⁷⁶ What could they show to merit grace? What could they show to do it? The army expression, excuse it, I only want to make it from my pulpit here to make a point, "passing the buck." Adam said, "The woman You give me did it." The woman said, "The serpent beguiled me." One laying it to another.

There was no hopes for them, but God provided grace, and it come breaking through. And He said, "But I'll make a way, somehow. I'll save you, regardless. You've done wrong; you've trespassed My laws. And My laws will have to be . . . ? . . . The judgment from My laws will have to be executed. Therefore there'll have to be death, because I've said death." [Brother Branham knocks on pulpit—Ed.]

⁷⁸ Now, my Christian friends (And these tapes here that's being made will spread across the world.), let me ask you something; you who try to make God be three Gods, or you who try to make Him to be one like your finger. He's one in person.

It would not be right for God to make an Angel die. He could not be the right kind of a Judge and make an Angel die for a human being. That still doesn't cure it, because His great law demands death, and something's got to die, and an Angel can't die. Neither could He say, "Eve, because you've caused Adam to do this, I'll make you die, let Adam live," because Adam was partaker also.

⁸⁰ Like someone said, "Pilate was justified; he washed his hands." You can't wash the Blood of Jesus Christ off your hands. You'll never leave this building this morning and go to heaven, if you die in your sins. It's on your hands. So it isn't right.

There was only one just way. There's only one way that could be, God's great law demands could be met. He had to meet it Himself. He had to do it. God's a Spirit and He can't die. So God had to be made man, and He died in human flesh in the form of a Man called Jesus Christ, and that was the promised Messiah that bought the grace. There where you see that God and Christ is the same Person, God dwelling in Christ. "I and My Father are One; My Father dwells in Me. It's not Me that speaketh the Word, but My Father that dwelleth in Me." God in Christ, certainly . . .

⁸² The grace was promised in the garden of Eden, and grace came, grace to Adam and Eve. Nowhere to go, no which way to turn, and yet grace made a way.

Let me say this, my sinner friend. You may be here this morning a prostitute; you may be here this morning a woman-chaser; you may be here a drunkard, or a gambler, or a murderer. You might be here as an impure husband, an impure wife. You might be the vilest of sinner. You say, "I'm a past that stage of redemption." No, you're not, or you wouldn't be at the church this morning. Grace will make a way for you in this dark hour if you'll just accept it. Adam had to be willing to accept it, so do you. Accept it.

84 The grace of God reached over in Noah's time. Noah, just an ordinary man, he and his family, but because Noah feared God, he believed God. You can't fear God without believing. How can you fear something you don't believe? You've got to fear God. Solomon said, "The fear of God is the beginning of wisdom." Now, just to fear God, you're beginning to have wisdom. And the fear of God, Noah feared the Lord, and he believed the Lord. And that's what God honors, is your faith in Him. That's right. Then when the fear of God come upon Noah, God called him by grace, and saved him and his house, because it was grace that did it. Not because Noah was a great big handsomer man than all the rest of them, not because Noah went to the best church there was in the country, not because he belonged to the best in organization, not because he could dress better, not because he had more money, not because he was some special person; but because of the grace of God, God saved Noah. Grace saved Noah (not his works, but His grace) and also saved his family.

85 We'll call another character where God's grace was extended, many of them; we'll just speak of a few. Abraham. Abraham, no special man, come down from the tower of Babel, perhaps come out of a idolater bunch (his father), come down in the land of Shinar down there to dwell in the city of Ur. And while he was there, God spoke to him by grace: not because he was different, not because he was a better man, but by grace God called him. The Bible clearly makes that known.

Oh, Abraham, how Abraham tested God's patience. Told him, said, "Abraham, stay in this land; don't you go out of it." But as soon as a famine come, Abraham run.

86 Abraham spoke of us. God take—God took Abraham by grace and saved him. And that's how He takes you: by grace. And how do we test His patience? Today we're up; tomorrow we're down. One day we believe; the next day we're wondering. Today we're a Methodist; tomorrow we're a Baptist. Today we believe in Divine healing; tomorrow the tummy ache comes and we don't know whether we believe it or not. But yet in the midst of all of that, God wants us to stay put. But He saves us anyhow. If it wasn't the grace of God, we'd all be gone. Sure. God saves us by His grace.

87 Abraham was supposed to stay in that land, but he went down into the Chaldeans, or, not Chaldeans, but the Philistines; went down there to sojourn, to get out of the famine. Things was a little hard up in his country, so he went down there to journey down there with them, done exactly what God told him not to do; but yet the grace

of God appeared to him and kept Pharaoh from taking—or the—or the king from taking his wife. Grace of God. . . When Abraham said, “It’s my sister,” lied about it, but yet the grace of God held him, because he repented. He was willing to repent.

And anybody that’s willing to repent, the grace of God still goes for you. The grace of God is searching for you. So that goes for you backsliders this morning; the grace of God is still looking for you. If you’ll just repent, God’s grace is sufficient.

How He took good old Abraham, brought him back. And remember, Abraham was not saved by his works; he was saved by grace. Abraham was saved by faith, which is grace. And God saved Abraham because of His grace, not because of his behavior. He saved him because of His grace. Oh, how good. He was saved by grace.

⁹⁰ Let’s take Israel. I got a Scripture written down here. I write it down and I can just refer to it in my mind. If you want to put it down, this will be a good one to remember if you want to, Deuteronomy 7:7. God gave Abraham His promise, or gave not Abraham, pardon me, give Israel, and told them, “If you will not associate with idolatry, if you’ll not do these things, if you’ll stay away from all these pagan ceremonies, if you’ll do all these things, then I’ll bring you to a good land. I’ll take care of you. I’ll feed you; I’ll lead you. I’ll do these things if you’ll do such-and-such, if you’ll love Me, if you’ll keep My commandments, My statutes, My ordinances. I’ll do all these things if you’ll just do something, and keep My commandments and love Me.”

⁹¹ Just like a husband taking a wife, and saying, “If you’ll be a good woman, if you’ll take care of the house, if you’ll be true to me, if you’ll keep my clothes clean; if we have children, if you’ll be a mother to them; if you’ll do things, I’ll work till my hands bleed to make you a living, if you’ll do it.” But then, think, what if that woman turns wrong, lives lazy, won’t work, won’t do nothing? Then it takes grace to keep that family together.

O God. It taken the grace of Jehovah to keep His family together. And that’s the only way we’re Jehovah’s family today, is because of the grace of Jesus Christ; we’d all be gone. But it’s grace, oh, grace.

⁹³ Now, but they didn’t keep it. But they were. . . never did come to the full promise, not that generation. No, the one that promise was made to perished in the wilderness. But God fed them; God took care of them; God loved them; He moved around. Why? His

grace did it, His grace because of His promise, His promise then, the grace that went with His promise. But they never did come to the full value of the promised land.

And neither does this church come to its full value. The grace of God holds us. But He wants to get a church that'll obey Him, a people that'll take His Word and say It's the Truth, regardless of your organization. He wants a people that'll not say, "Well, I'm just as good as you are. I'm Presbyterian; I'm Methodist; I'm Catholic; I'm as good as you are." That's not grace; that shows there's something wrong.

⁹⁵ But a person, regardless, that'll read God's Word and see that you've got to be borned again and filled with the Holy Ghost, they'll believe that; they'll take it by the Word. They'll take the Word exactly what It says.

Like in baptisms and sprinkling; baptism is right. There's nobody in the Bible ever sprinkled, no such a thing in the Scripture. Neither was there ever anybody baptized in the name of Father, Son, Holy Ghost, in the Bible. They was every one baptized in the Name of Jesus Christ. So there's not one, not even one speck of history for... If anybody can show anywhere, anywhere in the history, where any person was ever baptized in the Bible, or three hundred years after the death of the last disciple, until the Catholic church, if anybody can show anywhere that anybody was ever sprinkled or baptized in name of Father, Son, Holy Ghost, until the Catholic church, you're soul-duty bound to come tell me. It's not there. But what do we do?

⁹⁷ We've been through the church ages and see where they had to do that. So you see, God wants somebody that'll obey Him. If it's not in the Scriptures, then it's not of man—it's a man-made doctrine and not a Bible doctrine. See? So regardless of what the church is, how wrong you've been, what difference does that make? It's how right you can be now. God's grace has showed it to you, then walk in it. God's grace...

⁹⁸ Remember Moses also, that great leader. God should've killed him when he went down there to glorify himself by smiting that Rock and said, "You see what I can do?" in other words. "You rebels, must we fetch you water from this Rock?" And he smote It, and the waters didn't come; he smote It again. What did he do? He testified of the weakness of the—of Christ, 'cause Christ was that Rock. That's the Headstone. Instead of smiting it, or speaking to it... It was smitten once.

Remember, God told Moses over in Exodus, “Go out and I’ll stand before—before you upon the Rock, and smite the Rock.” And he smote the Rock, and It brought forth waters. God said, “The next time, go speak to the Rock and It’ll bring forth Its waters.”

But Moses wanted to show he had a little authority, a little power, so he said, “I’ll bring you water out of this Rock.” God should’ve killed him for it. God should’ve separated him there; he broke God’s law right there, ‘cause he spoke of the weakness of Christ; He has to be smitten the second time. Christ was only smitten once. Now, we speak to the Rock and It brings forth Its waters.

But what was it? Let’s look at the old man; he’s a hundred and twenty.

¹⁰² Someone said to me not long ago, said, “God is an unjust God,” said, “because He let Moses down. After he toiled with them Hebrews for forty years in that wilderness out there, He let him down and then wouldn’t even let him go in the promised land.”

I said, “Oh, nonsense.” No, He didn’t let Moses down. He went to the promised land. About seven hundred years later, he was saw up on top of Mount Transfiguration, as live as he ever was, standing, talking to Jesus before He went to Calvary, him and Elijah, standing together, talking to . . . Moses and Elijah appeared to Jesus, Peter, James, and John on Mount Transfiguration. He was not dead. He was alive. God didn’t let him down. He was in Palestine.

¹⁰⁴ Now, look, before he died, he climbed up Mount Nebo that morning when he knew he was going. He done stripped Aaron, put his clothes upon another, took his own robe and put it upon Joshua, commanded him to stay with them precepts. And when he climbed up to the top of Mount Nebo, went through the valley of the plains, knowing he was going up there to die, climbed up on Mount Nebo, and up to Pisgah. While he was standing up there, God said, “Look over in the land. I want you to see it. Moses, you could’ve went over there. But you know what you did down there at the Rock that day? You glorified yourself.” I think that’s what’s going to be the great trouble with a lot of us people today. “Go down there at the Rock, and you glorified yourself.” But notice when he got ready to die, there stood the Rock. He must’ve just stepped over on the Rock there at Pisgah, and God buried him. Be he must’ve rose again somewhere, because he was alive. He was a type of Christ. There he was standing there on Mount Transfiguration, hundreds of years later, over in Palestine, See, the grace of God provided the Rock. Oh, my.

¹⁰⁵ When I think of Abraham, of all the mistakes that he made, and Moses and his mistakes, but when Abraham’s commentary

was written, when the Divine commentary was written, when Paul wrote Abraham's commentary, he never mentioned one thing about Abraham's unbelief, no, no, never was even accounted to him. He said, "Abraham staggered not at the promise of God through unbelief, but was strong, giving praise to God."

My humble prayer is, before the grace of God that's here this morning: I hope mine's wrote like that, that He won't see my mistakes. That when my commentary is written, my obituary, that it won't be read out that I made mistakes and done wrong, but He'll only see the things that I tried to do for Him. May they just become. . . What does that? He'll take the grace of God that I believe in. And that's where I'm solely trusting. For upon my own merits I could no more go in, none of the rest, but upon the grace of God I'm depending. Yes, it's grace that I'm depending on.

There was a Rock there when Moses got ready to die.

¹⁰⁸ What could we say of David? The grace of God. . . That great warrior to whom God Himself, He said, "He's a man after My Own heart." . . . That great warrior, David, how could he do such a thing as he done, to take Uriah, his soldier, when he had a handful of Gentiles out there as soldiers? Listen close to this little story just for a moment. When they had their soldiers out there, and Uriah was the one who stood by David. Uriah was a proselyte; he was a Hittite, a proselyte to the Jewish religion. And them men loved David so much. They seen the anointing was upon him, although he was a—he was a fugitive. He was ousted out from his own country, had to live with the Philistines. Saul was hunting him. But yet those men, they saw the anointing upon him. They knowed he was coming into power. Glory to God.

I'm so glad to be a fugitive today, because I see that Christ is coming in to be King. You can elect all the Kennedys and whatevermore you want to. But Christ will be King. The anointing is upon Him, upon His message of His coming. And He'll be King.

¹¹⁰ What did they do? One day he was standing up there thirsting for a drink of water from the gate out there at Bethlehem, where he used to go herd the sheep. And you know what? Two of those men took a sword and cut through fifteen miles of human flesh to get him a bucket of water. Because why, his least desire was a commandment to them. Think of that. And they cut through those men, all the way to the top of that mountain to where they said he was standing, it'd be about fifteen miles. They went through there. And every man raised up, they'd duel with him till they killed him, went on through, and took this bucket and got a bucket of water, right through the

enemy's line, two men, to get their king, their brother, a drink of water, when he had water up there to drink, but he wanted that water.

¹¹¹ O God, let me take the Sword of the Word and cut through every organization to bring the baptism in the Name of Jesus Christ, and the power of the resurrection, and the Holy Ghost, back to the people, regardless of the . . . ? . . . 'cause He's coming into power. He's coming into power; He'll stand alone. But it's cut through every organization, cut through every theory, every man-made creed, until you bring the Saviour back a sheep that's gone astray, somebody, bring back the Bible doctrines again of Jesus Christ the same yesterday, today, and forever. The grace of God . . .

¹¹² Look at David. How could he have done . . . One jumped into a pit and killed a lion. How could David take Uriah's wife, the beautiful Bathsheba, when he had five hundred of his own? But seen her taking a bath, and there's the negligence. Now, she just forgot to pull the shades down when she was taking her bath, and knowed that king made a trip there, by there, every day, down over that wall.

That's what's the matter. I don't think women today so neglect or so, well, they just simply go out naked (That's all.) in the streets, little old clothes on. It's a disgrace, and then wonder why men blow and whistle. Why, they do that to make them whistle and carry on. They know that; they got sense enough to know that. They do it just because they want to. It's in their heart. You tell them they're immoral; they might dispute that. But they might not be immoral; they might be as pure as a lily, when it comes sexually. But remember, there's a spirit on them that's anointing of the devil, sending some man's soul to hell. Remember, the Bible said, "Whosoever looketh upon a woman to lust after her, hath committed adultery with her in his heart already."

And remember, sister, you'll answer for committing adultery though you never done it actually in all your life, but that sinner that looked at you the way you dressed, be guilty of adultery. You'll answer at the day of judgment for committing adultery. When he has to say . . .

¹¹⁴ He say here; He has wrote on His Book, "Committing adultery."

"With who?"

"Mrs. John Doe."

"Then, Mrs. John Doe, what about that?"

"I'll swear I. . . You know my record; I never lived with another man but my own husband."

"But you dressed yourself till you caused this man to commit adultery. And you're guilty of adultery with him. That's who's doing it. You are to blame; you was the one presented yourself."

117 Bathsheba done wrong just like Eve done wrong, but Adam was included in it. I think we're always hollering about women too. You sons of God, men, I know you're the stronger bunch (That's right.), the stronger sex. You're over the women; that's true; so act like it. Don't overpower them, try to take some little girl and ruin her life. But be a son of God; tell her she's in the wrong, and stand like a son of God. She's your sister. Yes, sir. What we try to do, what so-called sons of God today, belong to churches, take every little girl out they can. Remember, because that there's a immoral woman made because some married man ruined her too. So the pot can't call kettle black; so just remember, it's sin that does it all. And we're all subject to death and should die for it.

118 When David did that evil thing, his own judgment should've killed him. When that prophet came up there, he thought it was hid. When that prophet come up there and stood before him, he said, "David, is everything going right?"

Said, "Everything's fine."

David, in his high robes and his big crown, and he had Joab out there, his great general, and all the fighting going on. He was keeping all the enemies off the borderlines and things; everything was going right. He had a baby by this Bathsheba. And had poor little Uriah go out there, and had Joab to stand by his side, until he withdrew from him. And—and—and the boy died when the sun went down, with the battle knife in his hand, blood on his shield, where he'd stood for Israel, yet a proselyte he was to their religion. Then when Joab come back and told him that—that David had died—that—that Uriah had died, David thought, "Everything's all right now. I've got his wife, and everything will be all right, got a baby." But the baby took sick. The baby started dying. And he done everything he could to save the baby's life, perhaps every doctor come: no good. Finally, the baby died. They was afraid to tell David that the baby was dead. And he died. Then he thought everything was hid. So he comforted Bathsheba. He'd already taken her for his wife, after all those other wives.

120 This old prophet, old baldheaded fellow stomped in, old Nathan, out of the wilderness, set down, said, "David, how's everything going?"

Said, "Fine, fine. Oh, prophet of God, live forever. Hallelujah." Oh, he was just. . . He thought everything was fine; he thought he could hide it. But you can't hide from God. He knows what you're thinking right now. He knows your thoughts, for He's God. That Holy Spirit that's in the building this morning knows your thoughts, who you are, where you come from, what you've done, for Jesus Christ is the same yesterday, today, and forever.

¹²³ God had revealed it to that prophet. He said, "David, there was a rich man lived on this side of the road; he had a whole lot of sheep; oh, he was very rich. A man lived on this side of the road, was poor, he had one lamb. He treated it like a daughter. He fed it out of the same spoon he eat with. He slept with the lamb. Everything was just. . . It was just like a daughter to him. And one day a visitor came, so, instead of the rich man taking one of his own sheep and making a feast for the visitor, well, instead of that, he went over and took the poor man's lamb, and by force took the lamb and slayed it, and made a feast."

¹²⁴ Now, that was David's passions. He had five hundred wives, but when he seen Uriah's wife, instead of taking one of his five hundred wives to appease or satisfy his passions, he went took this other man's wife, then he killed Uriah when she become a mother. David didn't know what he was doing, why, David was ready to pronounce judgment. That's the way we are. We can always judge the other fellow, but when it comes to us, oh, that's different.

David said, "The man will pay with his life."

That old prophet, them eyes narrowed down; he said, "David, surely you'll not die." Watch grace then go to work right quick. The Spirit struck the prophet, saved David's life. Grace, "Surely you'll not die, but the sword will not leave your house till it's thoroughly purged your heart, for you are that rich man." Oh, it was different then, wasn't it?

What saved David when his own judgment said, "The man will die. He'll pay to the uttermost, and he'll pay for it with his life"?

And the prophet said, "Surely (grace) you'll not die. You'll not die, David. Grace has saved you." It was grace to David that saved him. Oh, my.

If it hadn't been for grace, where would we all be? Is that right? Certainly.

¹³⁰ Sovereign grace is from a sovereign One. Sovereign grace from a sovereign One. Sovereign, what can it do? Sovereign can do whatever it wants to. Listen to this now. Sovereign grace can only

be given by One that's Sovereign. And God is Sovereign, so He can give sovereign grace. Therefore, being sovereign, grace don't have to ask anybody; it don't has to . . . It does what it wants to. Isn't that wonderful? It don't has to ask, "Can I do this? Or, shall I do this? Can I? Must I? Will I?" Doesn't do it. It does it itself. Grace is sovereign; therefore, He can save the vilest. He can save the worst. He can save the impurest. He can save the immoralst. He can heal the sickest. Hallelujah.

¹³¹ He can save a wretch like me. And He did. What is it? Grace. William Branham, a drunkard's son: that don't make any difference; the grace of God saved me.

"Me, I'm a woman's daughter that was no good." Don't make any difference, the grace of God saved you. It's sovereign, has to ask nobody nothing. Amen. I'm so glad of that. Hallelujah.

Can take the vilest sinner and make him white as snow, don't have to ask anybody about it. Oh, it can do it because it's sovereign.

Listen, quickly now. That was proved at the cross, when there was a vilest thief; he deserved to die. God had never come across his mind. He never thought nothing of it. There on the cross when, through those bloody lips, in between the groans there came a sound, "Lord, be merciful to me."

And there came another One back through Blood, tears, agony; grace took a hold and said, "Today shalt thou be with Me in paradise." Grace did that. How could that thief help himself? No more than Adam could help hisself, no more than Eve could help herself, no more than you can help yourself, no more than I can help myself, when no more we could jerk ourselves up the Milky White Way with our boot straps. We couldn't do it. But the grace of God can do something about it, and it does it. The grace of God, the sovereignty of the grace of God come to that dying thief, "Today shalt thou be with Me in paradise." Oh, think of it. That's wonderful.

¹³⁶ Think of it. Love and grace is sisters, twin sisters. You can't have grace without having love. They're twin sisters. That's exactly right. Before you can have grace, you have to have love. Before you can actually show somebody a favor, you love them; right or wrong, you have to love them anyhow, or you can't. See? So love and grace is the same thing. They're just twin sisters (That's all.), love and grace. They were . . . We can't see one without the other. "God so loved the world, gave His only begotten Son." He shed His grace abroad in our

hearts through the Holy Ghost. See? There's just nothing you can do without working one with the other. Grace, grace of God this is what saves us.

¹³⁷ Now, we find out that grace, there like that dying thief, no wonder it's inspired poets when they seen it. One poet said:

That dying thief rejoiced to see
 That fountain in his day;
 There may I, though vile as he,
 Wash all my sins away.
 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,
 I'll sing Thy power to save,
 When this poor lisping, stammering tongue
 Lies silent in the grave.

Grace, amazing grace . . . Hallelujah. One wrote it:

Oh, love of God, how rich and pure!
 How fathomless and strong!
 It shall forevermore endure,
 Saints and angels song.
 If we with ink the ocean fill,
 And were the skies of parchment made;
 And every stalk on earth a quill,
 And every man a scribe by trade;
 To write the love of God above
 Would drain the ocean dry;
 Or could the scroll contain the whole,
 Though stretched from sky to sky.

¹³⁸ That's what it is: grace, the grace of God. The grace of God has brought forth and shed a . . . God brought grace into our lives by His love for us. Here's something else grace can't do: grace cannot be bought; grace cannot be sold. It's grace. It's by a sovereign One. Yes, sir. You cannot bargain for it. You can say, "God, I'll do so-and-so if You'll do so-and-so." You can't do that. God won't do it. You

can't pull nothing out of God. God gives it to you by His grace. Oh, oh, oh, my. "Not he that willesh or him that runneth, but God that showeth mercy." That's right.

¹⁴⁰ People lay on their faces. And some man come to me. . . I believe I seen one of the boys back here in the building today. A Methodist boy just come in and received the Holy Spirit from up in. . . And them boys come to me, said, "Now, Brother Branham, now that we have been saved and has received the Holy Ghost, shall we go to seeking gifts?"

I said, "Don't do it. Don't do it."

God gives His gifts sovereignly. Gifts and callings are without repentance. The first thing you know, you go to seeking something, "God, You just make me a preacher; You just do this to me," and what you going to be? A big stuffed shirt, that's all. You'll go to some man's theology and some organization, and there you'll pillar yourself down and canker. Let God do the calling. God will call you; God will sanctify you; God will give you what He has need to give you. Yes, sir.

¹⁴² You can't bargain for grace. No, sir. You can't be sold; it can't be bargained for; nor it can't be bought, can't be traded for. You can't say, "Well, now, Lord, I'll go join this great big Baptist church, or this big Methodist church, or this big Pentecostal church, or this big Nazarene church. I'll do this if You'll just do this for me." It can't be bargained. No, sir.

"All the Father has given Me will come to Me. No man can come except My Father calls him first."

You just become a church member of that big church; that's all; you won't be saved. Grace has to save you.

¹⁴⁴ Our talents does not rest, and our talents cannot be our—our. . . Our talents that we have, we cannot earn grace by talents.

If God made me a preacher, that don't say His grace has been with me. No, no. It's His grace alone that saved me. Not because I preach the Gospel, I'm saved. Not because you speak with tongues, you're saved. Oh, no. Not because you. . . Because you preach, you're not even saved just because you preach. You're—you're not saved because you speak with tongues. You're not saved because you do any of these things. I Corinthians 13 proves so, "Though I speak with tongue of men and Angels, though I understand all the mysteries of God (a preacher), though I do all this, and have faith to move mountains, I am nothing until charity comes in, which is love." Love is grace. The grace of God that does all.

¹⁴⁶ Some people, you have talents like some of these rock-and-roll kings. That just makes me sick at my, I don't know, my spiritual gastronomics. I'll tell you, when I hear these rock-and-roll stand up on Saturday night and sing rock-and-roll, and dance all night, and then the next morning come to face the audience and things like that with try to put on a long sanctimonious face, and stand up there before the people and sing some hymn, and think they're going to go to heaven. I could call many names, but I don't have to. This tape's going everywhere. But you all know. A boy here not long ago, in Hollywood, wouldn't kiss a girl because it was against his religion: against his religion? And make rock-and-roll pictures and things that's disgracefully, and things like—like that. Do you think that you could take your thirty pieces of silver and merit something in God's grace, Judas? Won't buy nothing but a place in hell for you.

¹⁴⁷ God's grace cannot be bargained for, neither be—can be talented into. It's sovereign grace. "Nothing in my arms I bring, simply to Thy cross I cling." Naked, wounded, I just come as I am.

Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bids me come to Thee,
O Lamb of God, I come!

That's all, it's grace that brought me. Grace did it. Grace is like . . . Another thing that I'd like to say; sometimes grace is . . .

¹⁴⁹ These big churches, they think that you can go down there, they think, "Well, we built the biggest church in the city. We got a ladies aid society here that makes poor—clothes for the poor, and sends them overseas. We feed the poor. We do all this."

Paul said, "I can do the same thing, and nothing."

They say, "Well, we, we're an old organization. We've been here for two thousand years. We're five hundred years old. John Wesley, Alexander Campbell, these great founders back there, they founded our church. Hallelujah."

Well, Jesus Christ founded this Church, the baptism of the Holy Ghost, and told them to go up to Pentecost and wait till they received the power from on high.

¹⁵² And still you can belong to the Pentecostal church and be lost. Pentecostal church is no more than any other church. That's right.

The thing of it is, there's only one church; that's the church that you're born into by the baptism of the Holy Spirit, "For by one Spirit we're all baptized into one body," I Corinthians 12:13; that's right: I—I Corinthians 12. Now, we are baptized into that church.

¹⁵⁴ But people think that they can merit it. "Why, we . . . I—I went to school and I learned to do this, and I went to seminaries and I done . . ." That don't mean one thing. You can't buy God's grace.

God's grace is like this. Let me tell you a story in ending. God's grace is like this. One time there was a mighty king, and this mighty king had a son, and it was his only son. And one day a murderer killed that boy. And through that kingdom went the delegates hunting for that murderer. They finally found that murderer. And when they found him, they brought him back and imprisoned him. And when they did, a trial was set and a sentence was made. Oh, it was a terrible thing. He had murdered the king's son, and he knowed what was coming to him.

¹⁵⁶ They put him into the inner cells; they locked the doors; they put pads on it so no one—and guards around it, 'cause we know what kind of a horrible punishment this boy was going to receive, because he killed the king's son, the royal king's son. Guards was placed all around the doors. He was put in inner cells. Stripped, with nothing but a—a loincloth on. And there he was, set there in that condition, starving, wouldn't give him nothing to eat. He was setting in that condition.

Then they brought him out to a trial. He was found guilty and proven guilty. A sentence was made, that he was to be executed under horrible capital punishment; he was to be killed by inches until his mortal life was gone. Sentenced by the judge, he was to die. And he begged and he cried, and he said, "Though I am guilty, though I am guilty, I'm sorry that I did that. I wished I had've never done it. I'm sorry that I did it. In a moment, in a rage of temper, I did it. I didn't mean to do it that way."

¹⁵⁸ One day the king went down to the place to visit the boy, to tell him, talk to him and tell him about killing his own son, the only son he had. He'd killed that boy. He said, "I'm going down to talk to him."

And when he went down there, he looked back in that cage, like a caged-in animal. He saw his little skinny body laying back there in a corner, crying, his face all sunk in, his jaws sank back, his eyes way back; matter was all in his eyes; and his mouth was all whited over: no water, thirsty, laying back there on his face, crying. The king said, "Stand up." He come up to him; he looked at him. He said,

"Why did you kill my son? What did my son do to you? What did he do to merit such a death as you killed him, stabbing him to death with a spear?"

He said, "Nothing, my lord, not one thing. Just my own impudence, just my own ways. I killed him because I was jealous of him, and I got in a temper fit, and I killed him." Said, "I'm to die under your justice, sir. I realize that, and I deserve to do it. Only thing I'm crying for, that I'm just sorry that I killed that royal man like that, without a cause."

¹⁶¹ The king turned on his heels and walked out, went out to the desk, and said, "Destroy all the records (You know, put them in the sea of forgetfulness.) Destroy all the records. Wash him up, and bring him up. I'll send down a robe for him."

After while, a great big limousine drove up to the door. When it did, a carpet was spread out to the prison cell. The king stood at the end of limousine, said, "Come, my son, and ride home with me to the palace," put the king's robe around his shoulder. He said, "From henceforth you are my son." Because he had pity. That's grace.

That was me, that was you. We killed the Son of God with our sins. We were alien, dirty, filthy, laying in the cells of the world. God washed us by the Blood of His Own Son, and cleansed us, put on the robe of the Holy Spirit. And now the great chariot of God will back up to the door someday, and we'll go home to live with Him. All records are destroyed; we can't be judged no more; burn them up, He put them in the sea of forgiveness and remembers about it no more. No wonder we can sing,

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
And was blind, but now I see.
It was grace that taught my heart to fear,
Grace my fears relieved;
How precious did that grace appear
The hour I first believed!

¹⁶⁴ Won't you let this be your hour right now, sinner friend, while we bow our heads just a moment for a word of prayer? Let this be the hour that you first believed, right now. Make up your mind and say, "Lord God, I'm guilty. I realize it takes grace to save me. I can't save myself. I'm lost. I'm done. I just can't do a thing. I—I'm—I'm

totally helpless, hopeless, without God, without mercy, without Christ, in the world, alienated. Won't you have mercy and take me out of this cell of sin that I'm in today, O Lord, and be merciful to me, a sinner?" Will you raise your hand, say, "Lord God, I'm that person that needs Your grace"? Will you raise up your hand, say, "Pray for me, Brother Branham, I now will believe." God bless you back there, my brother.

¹⁶⁵ Someone else say, "Brother Branham, remember me now, oh, brother, please do, in prayer." God bless you, lady. "Pray that. . ." God bless you, brother. God bless you, sister. God bless you, brother, over here at the window. God bless you, brother, back there. God bless you, brother, over here, the other one. "Remember me, Brother Branham." God bless my brother there, yes, the other one here. God bless you, sister. God bless you here, brother. He sees you. Now, really mean it. God bless you, young man. He sees; don't. . . God bless you, brother. God bless you, sister against the wall. God bless you down here, brother. God bless you, brother back against the wall.

Just as I am, without. . . (Would there be another?

God bless you. I see your hand back there.)

But that Thy Blood was shed for me, (Yes, Lord.

God bless you, sister.)

And that (God bless you, sister.) Thou bidst me come. . . (God bless you way back there in the. . . ? . . .) Thee,

(Grace, grace) I. . . (God bless you, young lady.) . . . I come!

Just as I am, and waiting not

To rid my soul of one dark blot,

To Thee, Whose Blood can cleanse each spot,

O Lamb of. . . (Grace, oh, grace) I come! I come!

¹⁶⁶ Now, there's been around fifteen or twenty hands go up. Now, with your heads bowed, I'm going to ask you that raised your hands, quietly now just stand to your feet while I offer prayer for you. We haven't got room up here on the altar. It's just; I just want you to stand to your feet, everyone that raised their hand, wants to be prayed now. Stand up to your feet right now while I offer prayer. Just stand up on your feet, everywhere.

. . . shed for me,

And that (That's fine, God bless you . . . ? . . .) me
come to Thee,

O Lamb of God, I . . .

Remember, there may be a day when grace won't abide any more, won't abound any more for you; it'll be too late. Now, it isn't too late.

¹⁶⁸ O God, the Father of our Lord Jesus Christ, Who brought again our Saviour from the dead, now lives, Him Who is supremely in glory, sending the Holy Spirit of Christ upon us to bring conviction to the sinner. God, I pray for these people that stands to their feet. It is the truth, Lord. You said, "He that will witness Me before men, him will I witness before My Father and the holy Angels." We know, when we stand on that great judgment morning, what a time it will be. They're standing now, Lord, so their sins will go before them; some men's sins follow. These people are standing here this morning because they're confessing their sins, knowing that they have did wrong, and they want You as their Saviour. You search the reins of the heart, and You know all about them.

¹⁶⁹ I pray, Father, that You will grant their requests. Save them. They're the trophies of the little message this morning, of the grace of God; no matter what we done, still stoops and gets us. Grant it, Lord. Grant grace to these hearts. May they all receive Jesus as their Saviour. They've made the act. The Holy Spirit has told them to stand up, and they did it. The Holy Spirit telling them to stand, and they, in obedience to the Spirit, stood.

Now, Lord, You keep Your Word. You said, "No man can come to Me except My Father draws him first. And all that the Father has give Me, will come to Me. He that will come to Me, I will in no wise cast out. He that heareth My Words and believeth on Him that sent Me, has Everlasting Life, and shall never come into the judgment, but has passed from death unto Life." Therefore, Lord, upon the basis of these Scriptures, them is Your Own Words, Lord, that we read in St. John 5:24, "He that will hear My Words and believe on Him that sent Me, hath." Why? Because he has believed, grace is a visited. "Hath come to Everlasting Life, and shall not come to the judgment (He'll go before the judgment.), and not come to the judgment, but has passed from death unto Life." O God, how we thank You for this.

¹⁷¹ We pray now that You'll keep them through life. May they, every one, be baptized, calling upon the Name of the Lord, washing away their sins. Grant it, Lord.

Now, I present them to You, as Your servant, believing that the great Angel of God Who appeared down there . . . And, Father, You know all that story, and that great Angel that appeared there this Friday morning, just at gray dawn, spoke these Words, in the form of three rainbows coming up from the top of the mountain . . . Lord God, let that God Who appeared to me there in the rainbows, let Him save this people by His grace just now. I give them to You, in expectations of You keeping Your Word, and You will, and I'll meet them on that great day, without a spot or wrinkle in their soul. Grant it. In Jesus' Name, I give them to You. Amen.

¹⁷³ God bless you. Now, as you set down, ever who's setting close to them people that's Christian, shake their hands. Tell them, invite them to the church, and whatmore, that they can be . . . Oh, isn't He wonderful?

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now I'm found,
Was blind, but now I see.
It was grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Have you believed? If you have, raise your hand.

Oh, how I love Jesus,
Oh, how I love Jesus,
Oh, how I love Jesus,
Because He first loved me.
When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise (Thank
God.)
Than when we first begun.

¹⁷⁴ You love Him? Now, isn't He wonderful? Now . . .
When . . .

While we sing that again, I want you to shake hands with someone by you, real quietly say, "God bless you, pilgrim." Real sweetly and holy now . . .

When we've . . . [Brother Branham and congregation
shake hands—Ed.] . . . God's praise

Than when we first begun.

At the cross, at the cross where I first saw the Light,

And the burden of my heart rolled away,

It was there by faith I received my sight,

And now I am happy all the day!

Oh, at the cross, at the cross where I first saw the
Light,

And the burden of my heart rolled away,

It was there by faith I received my sight,

And now I am happy all the day!

Aren't you happy?

I'm so glad that Jesus sets me free,

I'm so glad that Jesus set me free,

Oh, I'm so glad that Jesus set me free,

Singing, glory, hallelujah, Jesus set me free.

Oh, I'm so glad that Jesus set me free,

Oh, I'm so glad that Jesus set me free,

Oh, I'm so glad that Jesus set me free,

Singing, glory, hallelujah, Jesus set me free.

¹⁷⁵ Don't you love Him? Isn't He wonderful? Oh, I just think He's wonderful. Now, just think, that this Bible is His Truth, and this Bible teaches He's the same yesterday, today, and forever. I want to ask you something. If He is the same yesterday, today, and forever . . . God forgive me for saying sacrilegious word, "if," but He is the same. But if He is the same, I'll put it like that, then what kind of a Person would He be? He'd be the same as He was.

¹⁷⁶ Now, there's only be one thing different in Him being here this morning than He was amongst the people at Galilee, that would be His Own body of flesh, His corporal body; because that was raised up (You believe that?), sets at the right hand of the Majesty on high, ever living to make intercessions for our confession. Remember, He cannot do one thing for us until first we accept Him, and believe that He has, and say that He has, for He is a High Priest that may . . . He's a High Priest making intercessions upon our confession.

¹⁷⁷ Now, a lot of you Bible readers says That says, "Profess." And "profess" and "confess" is the same word. See? "Made the

High Priest,” in the Book of Hebrews, 3rd chapter, “now making intercessions upon our confession.” Then He can’t do nothing until first we confess that He’s done it. See, you get down here at the altar and pray all night, wouldn’t do you a bit of good until you believe that He forgives you, then you stand up. Then as much faith as you have, that’s where you. . . You lived once way down here in the muck of sin. Now, you young converts, now you believe you’re saved, don’t you? Then you raised up here, you raised a little higher. What does that? Your faith, because you believe you’re a Christian now; you’ll live above that thing now. See? Now, if you want to raise a little higher, just have more faith, ‘cause it’s unlimited; just keep on. . .

Well, oh, an impossible can be made real. All things are possible to them that believe. That’s right. “If you say to this mountain, ‘Be moved,’ and don’t doubt in your heart, but believe what you say comes to pass, you can have what you say.”

¹⁷⁹ Now, Jesus Christ dwells in the people. One day Christ was in a Pillar of Fire, that One you see taken, and we believe It to be Jehovah God. That’s what the Angel was trying to get to us. Now, He was in the Fatherhood then, He was the Father of Israel, a nation.

Then He came and dwelt among His people, as Christ, the Son. Is that right? Christ was the Son of God.

Now, He’s Christ, the Holy Spirit, which is the Anointing. . . “Christ” means “the anointed,” and the anointed One upon the people, Christ with us, the Holy Spirit. It’s Christ with us, in us. You believe that? Be real reverent just for a moment, quiet. Now, is He the same?

¹⁸² I believe awhile ago I got a call, and said people were rambling over seats and things down here. We’ll talk about that later on in some church service. I told Billy then, if they was going to pray for the sick, if there was that many down there, to give them out prayer cards. He said he would. I suppose he did.

¹⁸³ For the last two or three months since a certain occasion of something happened, the ministry got in such a place till it got a little out of my hands. They’d see that discernment and so forth, how it would speak and tell the people, just exactly like our Lord did when He was here on earth. All of you seen it, I suppose. How many here never did see it or never did see it work? Let’s see your hands, never did see it. Oh. Never did see it work? Well, there’s a group in here that’s never seen it, I guess strangers. We don’t know where the people come from.

This is an interdenominational tabernacle. We are not against denominations, but we're—we're not for them either. We just let them go their way. We believe in taking the people. . . If they want to go back to denomination, all right, as long as they live a Christian life. We just—just a soul-saving station here. That's what my ministries is to them.

¹⁸⁵ Now, but I believe that the Bible teaches in Hebrews 13:8, that Jesus Christ is the same yesterday, today, and forever. You believe that? [Congregation says, "Amen"—Ed.] Well, if He is the same. . . Now, while you all setting real quiet just for a minute, I want to talk to you just right out of my heart now, and then we'll have the healing service.

I want to ask you something. If He is the same yesterday, today, and forever, then how did He. . . The only way we could tell then, if He's a Spirit, He'd act the same way that He did yesterday. Is that right? He'd act the same way He did yesterday.

¹⁸⁶ How did He act yesterday? Was He different from any other man? He's just a man, looked like a man. He was a man. He was born; He was a man. He had flesh and Blood. He suffered; He groaned; He went through temptations. He was a man. That's right, isn't it?

But what made Him God? Is because the Spirit of God was on Him. He was the anointed Messiah. And how'd they know He was? Moses said, "The Lord your God shall raise up a prophet likened unto me. And it shall come to pass that who won't hear this Prophet will be cut off from amongst the people." Now, He was a prophet. Then was Israel looking for a prophet? They had to, if they was looking for a Messiah. And the Messiah would be a prophet.

¹⁸⁸ Now, let's just go through it just a second, for just a few seconds, and listen close. Now, keep your mind on God, 'cause we don't know what God could do, don't know what He'll tell me to do.

I know that we have a gift of prophecy in the church. Our Brother Neville, he prophesies over the people, which is grand. We appreciate that. We been referring to that all along. We got some here that speak with tongues. We do not believe people have to speak with tongues to have the Holy Ghost. There's no such Scripture for a thing like that. But we believe there is a gift of the Holy Ghost that speaks in tongues; we have it in our church. But we make them. . . We don't go along carrying-on. We believe It's the Voice of God. We speak when the Holy Ghost speaks, and we only let that come three times. And it has to—can't be while I'm preaching or in order, 'cause the spirit of the prophets is subject to the prophet. See?

It has to be carried on Bible right. No one can say that there isn't such a thing as the gift of the Holy Ghost to speak with tongues. We know that. The Bible teaches it, and we believe in that. And thank God we got it in our church here. We got gifts of prophecy; them first must be tested and see if they're right or not, and then the gift of prophecy.

¹⁹⁰ Then there's a prophet. Now, there, now you come into an office.

Them's gifts, them are, speaking in tongues, and interpretation of tongues, and knowledge, and wisdom, and discernments, and so forth. Them are all gifts.

But then there's five offices. First is apostles, prophets, teachers, evangelists, and pastors. That's ordained offices of God. Men hold them. See? They are not, can't . . . You can't wish for them; you can't pray for them; they're sovereignly given; you're born.

A prophet is not a prophet if somebody lays hands on him and makes him a prophet. A prophet's born from his mother's womb as a prophet. See? That's why he's always a prophet. See?

¹⁹⁴ God told Jeremiah, said, "Before you was even conceived in your mother's womb," said, "I knowed you, and sanctified you, and ordained you a prophet to the nations." That's right. See? Moses, before he was born, he was a proper child. He was the prophet of the Lord. All the rest of them coming forth. Christ was the Son of God from the garden of Eden. That's right. See, gifts and callings are without repentance.

But gifts are given to the Body. Now, we recognize that; we recognize all these gifts.

¹⁹⁶ Now, let's see what Jesus was among us, see what He was back there. We find out when He first started His ministry . . . Now, listen close, stranger. When He first started His ministry, in St. John the 1st chapter we found out after He was baptized, after He come . . . He was born and become thirty years old; He was baptized by John. The Holy Spirit came down like a dove and descended on Him, and a Voice came and said, "This is My beloved Son in Whom . . ." The real original Greek said, "In Whom I'm pleased to dwell in." Said, "In Whom I'm pleased, in Whom—in Whom I am pleased to dwell." But see, that sounds a little backwards from us, and the verb before the adverb, but actually it's, "Whom I'm pleased to dwell in." 'Cause Christ, God was in Christ, reconciling the world to Himself. We know that.

¹⁹⁷ Now, immediately He went forty days in the wilderness, tempted by the devil. Then He came forth with His ministry, begin to praying for the sick.

And after while, there came up a man by the name of Simon Peter, an old fisherman, uneducated, couldn't even write his own name. Andrew had told him about this Fellow he believed to be the Messiah. "Nonsense."

Came up to Him, and as soon as he walked up in the Presence of Jesus, Jesus said, "Your name is Simon, and you're the son of Jonas." He knowed that something happened. He knowed that was the Son of God. And it pleased Him to give him the keys to the Kingdom, made him the head of the church.

²⁰⁰ There was a fellow standing there, by the name of Philip. Philip saw that, and he thought, "Wonderful, I know a man who's a Bible scholar, lives about fifteen miles around the mountain. I'll run around and tell him. His name is Nathanael."

He run around there real quick that day. Next morning he got there maybe at the break of day, run up and knocked on the door. And Mrs. Nathanael said, "Why, he's out in the orchard out there, Philip." He was his friend. He went out there, and he was on his knees, praying. As soon as he got up off his knees, Philip said, "Come, see Who I have found, Jesus of Nazareth, the Son of Joseph."

Now, this religious, great dignitary said, "Could there be anything good come out of Nazareth?"

He give him a good quote, good thing; he said, "Don't stay home and criticize it; don't go talk about it. Just come and see for yourself. Come, see. Just come, find out if anything good could come out of Nazareth."

"You mean the Messiah? Why, if the Messiah would come, He'd come down, and down out of the . . . The corridors of heaven would be let down; He'd come right out to the palace. He'd come to our great organization." They still think that (You see?): it has to come to their organization. "He'd come right to our organization, walk down upon the canopies of the palace there, and He'd go out in the outer courts, and come right up onto the throne, and up to the holiest of holies, and say, 'I am the Messiah.'" Messiah never comes like that. Messiah comes where He wants to. He's sovereign; He does as He pleases.

He said . . . Now, "Well," he said, "come, see. Come, see for yourself."

Don't stand around and say, "I don't believe in that holy-roller stuff." Just come, find out if there's anything about it.

205 So he, on the road over, I can hear them talk. Let's, would you like to hear what they was talking about? Let's listen and see what they said. I believe, going along side of the road, you know, Philip said, "You know, Nathanael, I know you're a Bible student, so I want to ask you something. We are looking for a Messiah, aren't we?"

"Oh, yes, we're getting in the last days to this generation, and I believe this generation will see the Messiah." Now, listen. "Oh, but here we are; we're not even a nation; we're all scattered out amongst the people. How can we? All this . . ." God comes in the hour that you think not. That's when He's there.

He said, "But wait a minute, what kind of a Person will this Messiah be?"

"Oh, well, well, Moses, our teacher told us He'll be a prophet."

208 "I'm going to tell you about this Jesus of Nazareth. You remember that old ignorant fisherman you bought that fish for that time, brought—bought from him, and he couldn't sign the receipt, didn't have enough education?"

"Yeah. Oh, oh, yes, uh-huh. Jonas', Jonas' boy. Yeah, I bought from Jonas too."

"Well, now, you know what? Peter come over there . . ." Or Simon, rather, his name was Simon then. He said, "Simon came over to His meeting. And no sooner than he walked up . . . And you remember how Simon used to tell us that his father told him that 'Not to be deceived, because there'd be many false prophets before the real Messiah.' And that's true. 'Many false messages will go forth.' But said, 'You'll know when the real message comes, because remember, we Jews believe that this Messiah will be a prophet.' We believe our prophets."

211 Ask the Jew now. Israel, when they pick up that Bible right there now, coming up from Iran and things, they read It. They say, "If that Jesus was the Messiah, let us see Him do the sign of the prophet; we'll believe Him." Yes, sir. They know them prophets are truthful.

So Nathanael must've said, "Oh, I believe the Messiah will be a prophet, 'cause Moses said, 'The Lord our God will raise up a prophet.'"

“Well, when He seen that—that Simon that you’re talking about, He said, ‘Your name is Simon, and you’re the son of Jonas.’ Not only did He know him, but He knowed that godly old Pharisee daddy of his.”

“Aw, I can’t believe that. You’ve went off on the deep end.”

He said, “Oh, no, I haven’t. You come, find out. Come, see. Come on.” On along the road they went.

215 Finally he walked up into the Presence where Jesus was, maybe he was standing out in the audience somewhere. Jesus standing there, looking around, after while He looked out, and He seen Nathanael standing out there; and He said, “Behold an Israelite, in whom there’s no guile.” Now that took the starch out of him. That let the wind out of the sails. “Behold an Israelite, in whom there’s no guile.”

“That’s God,” he said. “Rabbi (means ‘teacher’), Rabbi, when did You ever know me? I’ve never met You before; I’m a stranger in this congregation; I’ve never been here before. How would You ever know me?”

He said, “Before Philip called you, when you were under the tree, I saw you.”

That was Jesus yesterday. Is that right? If He’s the same, He’s the same today. Let’s take another nation of people. There was a nation of people . . .

219 There was only three nations of people, and that’s Ham, Shem and Japheth’s people. See? That’s exactly. That’s where the, at Pentecost, where the Gospel went to the Jews, then to the Samaritans, and then to the Gentiles. See? Ham, Shem, and Japheth’s people is—is the three nations. Now, there’s two nations of them looking for a Messiah; not us Gentiles, we had a club on our back; we were heathens, worshipping idols; but not—not Ham and Shem.

Now, there’s another one now, the—the other nation was the Samaritans, which was half Jew and Gentile, caused by the marriage of the sin of Korah there, and they went off. And they believed in God; they was looking for a Messiah. So Jesus went, represented Himself before them. He come to the Jews, His Own, but He had need to go by Samaria. St. John 4, did you ever read it? He had need to go by Samaria. So He come to the city of Sychar, and so He just sent His disciples in to buy some victuals. And while they were gone . . .

221 If you was ever there, it's a panoramic, a well; there's a city pump like where they let the water down. You know, the women come and take the windle and let the bucket down, get the water and put it on their head. And now the ill-famed women, the bad women, they couldn't come with the good women. They had no associations together in them days. A woman was bad, she stayed in her own company. Not today; they're all together, but they just . . . But they . . . It's just like picking on the middle of an egg; you make it all red-light. See? So then they . . .

222 So this fill—ill-famed woman come out there about eleven-thirty or quarter to twelve, about this time of day; she come walking out there to get a bucket of water. And she let the—put the . . . I can see her put the old swivels here and the windle, let it down into the well, get a bucket of water. And just about time she started to bring it up, she heard somebody say, "Woman, bring Me a drink." And she looked over and there was a Jew. Now, they didn't have any dealings one another.

Middle-aged Man, He was about thirty. But the Bible said He looked fifty; you know that. He said . . .

"You say that You saw Abraham, and You're a Man not over fifty years old." He was only thirty. See? Said . . . I guess His ministry drug Him down quite a bit. So he said, "You say that You seen Abraham, now we know that You got a devil."

He said, "Before Abraham was, I AM." See, He's the God of Abraham. Sure, He was. He said, "Before Abraham was, I AM." Sure.

225 And now, there He's setting at the well; He said, "Woman, bring Me a drink."

She said, "It's not customary. We have a segregation here." Like they used to in the south was . . . ? . . . colored and white. See? She said, "We have segregation here. Not customary for You to ask me, You, a Jew, ask me a woman of Samaria to bring any favor or anything. We have no dealings with one another." She was a little prostitute woman, you know, so probably a pretty little woman. And she was standing there, maybe her curls all down in her face, you know, and been out all night. And—and so she said, and she said, "It's not customary for You to ask me, a woman of Samaria, such."

He said, "Woman, if you knew Who were talking to you, and you knew Who you were talking to, you'd ask Me for a drink." That's the Messiah yesterday. See? "You'd ask Me for a drink; I'd give you water you don't come here to draw."

228 “Why,” she said, “the well is deep, and You have nothing to draw with, when can You give me any water?” Said, “Our father Jacob. . .” See, she was Samaritan, but she called Jacob her father too. “Our father Jacob drunk of this well, his cattle, his family. And yet You say You got water greater than this?” Said, “You say ‘worship,’ You being a Jew, You say at Jerusalem. We say in this mountain.”

He said, “Woman, the time is coming, and now is, that when the true worships will worship God in the Spirit, ‘cause God is a Spirit.” See? “Father seeks such to do so.” What was He doing? He was talking to her to contact her spirit. See? Now, remember, He’s got to be Messiah before them Samaritans.

228 a And directly He found her trouble. How many knows what it was? Sure. She was living with her sixth husband.

So, you see, it’s wrong when you got a living husband, is in, and—and so forth, and going out. And just for any cause, put a woman away, and marry her, and go marry another one, marry another one, marry another one, you shouldn’t do that. So He said she. . .

Then said, I guess, she was living without even being married to them. She might have never married to them. She might have not never even been married. So she said all these evil things, you know, done all this evil stuff.

So then while He was standing there, looking at her like that, He said, “Go, bring Me a drink.” And she said. . . “But if you knew Who you were talking to, you’d ask Me for a drink. I’ll bring you water you don’t come. . . I’ll give you water, you don’t come here to drink.” Then He said, “Go, get your husband and come here.”

She said, “Sir, I have no husband.”

“Oh,” He said, “you have said well. You’ve had five husbands, and the one you have now is not your husband. In it you said well.”

230 She, listen, that woman. . . Now when the. . .

What did the Jews call Him when they seen Him do that? Did they recognize Him to be the Messiah? No. What’d they say He was? “Beelzebub, a fortuneteller,” said, “that power was Beelzebub.” And they called the Spirit of God, that was doing that discernment, “an unclean thing.”

He said, “You speak a word against Me, I’ll forgive you. But someday the Holy Ghost is coming, to do the same thing; and you speak one word against It, it’ll never be forgiven you.”

So you see where we're at today, if it happened to be today. "One word against It, will never be forgiven, neither in this world or the world that is to come." So you see what this generation has done. Now think of it. Think strong. Weigh this solemn Words.

Now, the Jews said, "This Man does these things by Beelzebub. He's a devil, fortuneteller." We know that fortunetelling is the devil. So he said, "This man's a fortuneteller."

So He forgive them for calling Him a fortuneteller. But after He died and the Holy Spirit come back, then it was different. See? And that—that's to the Gentile generation.

²³³ Now, notice. Now, the—the Jews had already seen it, condemned it. The Samaritans received it, and she said, "Sir, I perceive that You are a Prophet." What are you going to do with it, Samaritan? "I perceive that You're a Prophet. We know that when the Messiah cometh, He'll tell us these things." See, they knowed the Messiah, Who He would be. Said, "We know that the Messiah, which is called the Christ, when He comes He'll tell us these things. But Who art Thou? Are You His prophet?"

He said, "I am He. I am He."

And upon this . . . Now, listen. Upon this she left her water-pot and ran into the city, and comes to said to the men in the streets, running through the city, said, "Come, see a Man Who told me the things that I've done. Isn't this the very Messiah?" And the Bible said that all the city believed on Him because that the woman had said this, that He told them, because He was Messiah.

Now, if that was the sign of Messiah yesterday, and He's the same yesterday, today, and forever, it'd be the same sign today. Is that right? How many will agree on that? Sure, yes . . . ? . . . same. All right.

Now, will it be any different man? No. He loved, He cried, He eat, He slept; He went into the wilderness, went fishing, done just like anybody else. He was just a man (See?), but yet He was the anointed Messiah.

²³⁷ Now, now, we remember over in the Bible, that tells us way back, where we go to many Scriptures and prove that the Bible claims that there'll be a day that'll not be night nor day, just a dismal day, organizations and church, and enough to be saved, "But in the evening time it shall be Light." How many's ever read that in the Bible? Sure. See?

Now, in other words, the sun rises in the east and sets in the west. The same sun rises in the east, sets in the west. Well,

when the Son of God, S-o-n, rose in the east on the eastern people. . . Civilization trav—travels with the sun, and we're at the West Coast now. If you go across, you go to China, back to the east again. So then the same Son that shined on the east is now shining on the west, with the same baptism of the Holy Ghost, the same signs, same wonders, the same Messiah. Is it right? "It shall be Light in the evening time, the path to glory you will surely find." That's right.

²³⁹ We're in the evening, the evening Light. The sun is going down. Messiah is in our midst. The Son of God in the form of the Holy Spirit is in our midst. Do you believe that? [Congregation says, "Amen"—Ed.] Do you believe me to be His servant? Do you believe that what I'm telling you is the Truth? You believe the story of that Angel yesterday morning, day before yesterday morning? You believe it? Then let the God of heaven, let the God that appeared to me in the form of that rainbow, let Him speak. And let my body be dedicated to Him, my soul, spirit, and mind, be dedicated to His glory.

When I was looking for that last squirrel, and knowed it would be the last one, it was right then three minutes till ten o'clock, and I'd said it would be by ten o'clock.

You know, He said, "Say what you will. It'll be that way." He's never failed it yet, whatever. "Just say what you will."

The eighth time that was ever done, was on a little woman. She's setting back there now, I suppose. I see Brother Wright setting here. Hattie Wright, when she asked for her two children. There she is, right there now. For the salvation of her two children, (wasn't it?), was firmly against it. I said, "I give you your children, in the Name of Jesus." They fell right across her lap.

²⁴⁰ Ed Daulton, Baptist setting here from down in Kentucky, setting right here. How many children you got, Ed? Twelve children. Standing right here, he asked for his children. I walked out of the building. Ed come to me here; I said, "Ed."

The Holy Spirit was on me, said, "Give it to him. Give him."

I said, "I give you your children." Every one of them's saved and baptized. There was his teenager setting at home, waiting, crying, has been saved since he was up here. This Baptist brother from down in. . . Oh, oh, how wonderful He is when He speaks.

I'm asking Him now for His glory, to show Himself that He's Christ, that I'm telling the truth.

243 Now, that the—the unbeliever might have no escape. I want the people that's in here, that's sick and needy, has need of God, that I don't know, strangers within our gates, people that I do not know, that's here in need, and have a need of God, raise up your hands. People everywhere, that . . . All right, just about general everywhere, I suppose. People that I do not know. If I call somebody that know, that—that I know and you know me, and—and we're acquainted with one another, don't you say nothing, just you just hold your peace. If He is the Son of God, which He is, and my message is right, and that Angel . . .

244 When it was three minutes till ten, I said, "O God, Who appeared to me awhile ago in that rainbow, it's three minutes. I see no squirrel. It's three minutes; You'll have to bring one to me." And God being my Judge, I solemnly say it with my hand on the Bible. Don't believe in swearing; the Bible don't say that; It says not to do that. But God is my Judge; a squirrel run right down the tree and set just exactly right. He's never failed it; He's never did it. Many of them here are present to know those things. I know that He, that same God is here.

245 There's prayer cards give out. I don't want them. We'll let them be prayed for in a few minutes; they'll come up in a line. I want people that's—that's here, or whatever.

I want strangers. I want people that doesn't know me. I want you to get on your mind; I want you to go to thinking and praying, and saying, "God, that man doesn't know me."

247 And one day a little woman pressed through a crowd. She had a blood issue. And she said . . .

When all of them was saying, "Here He is. Look at Him. There's that Galilean," so and forth. All them rabbis and so forth standing there, saying, "Rabbi, we seek a sign from You," and so forth like that.

This little woman said, "I believe Him to be the Son of God. And I believe if I can only touch the border of His garment, I'll be made whole." How many know that? She touched Him, not that He could feel; but He stopped and turned around, said, "Who touched Me? Somebody touched Me." Everybody kept real quiet. Said, "Somebody touched Me." Said, "Who touched Me?"

And He looked around till He found the little woman. She couldn't hide herself. Couldn't find it . . . Found her, and said, "Thy

faith has saved thee.” The . . . Told her her blood issue had been saved—been stanchd, because that she had believed, and her faith touched His garment. You believe that? All right.

²⁵² Now, is He a High Priest today that’s setting at the right hand of God, making intercessions on our confession? Does the Bible say that He’s the High Priest that can be touched by the feeling of our infirmities? Is that right? All right, if you’re sick, you start praying, and say, “Lord God, I’ve just heard a message. I—I don’t know this man. I’m—I’m here in the Tabernacle. I don’t come here; this is not my home church. I’m from somewhere else. I’m from out of town; I’m from somewhere else. I don’t know the man. But he makes it, seems to make it so positive that it’s You, and said that You appeared to him, that his message was right, and how You do these things. Now, I don’t know the man, but I know You. So if he has dedicated himself to You, and You’re using his body to speak Your Own Words through, let him speak to me. Let me touch Your garment, Lord.” And see if He does or not, see if He’s God.

²⁵³ If He is still God, He can use my lips to speak the same words that He would do, ‘cause He has no lips but mine and yours. He has no eyes but ours. So He just comes down and operates His Church through our body. You believe that? [Congregation says, “Amen.”—Ed.] Operates, Hissself! That’s what He said. “The works that I do, you shall do the same.” Is that right? [“Amen.”] “Same works, you shall do.” That was the works He did, to prove He was Messiah. Now, if He is Messiah, and He is, then, that being true, then He does the same works right now, through His Church, that He did then. That proves that it’s right, regardless of all your denominations. Oh, hallelujah!

²⁵⁴ Little old Brother Kidd and Sister Kidd setting here, both of them in they’re eighty years old, preaching ‘fore I was borned. Here he laid the other morning, dying, with a cancer, about two years ago, cut into his prostates, way up in Ohio: been very dear friends of mine. Sister Kidd called me, said, “Billy, you better hurry. He’s just dying, right dying now.” And Billy and I liked to burnt that old secondhanded car of mine up, getting up there.

When I got there in the room, as soon as I got there, the Holy Spirit spoke, “THUS SAITH THE LORD.”

There he stands, a witness to the glory of God, even got his doctor all tore up. It’s just . . . He’s God. Could I do that? No, sir. My words are no more than any man’s. But that was THUS SAITH THE LORD. Amen.

²⁵⁷ Years ago, down in the mountains of Kentucky, a little old Church of God, or some of them, packing up and down the hillsides, beating corn out with a piece of stuff, little old mother Kidd, to feed a bunch of children, washing over a tub to send her husband out in the field, and here they are in their eighties, setting up here today, enjoying the Gospel of Jesus Christ, driving a hundred and something miles on Sunday morning, every Sunday I preach down here, if they can hear about it. Sure, we send them an invitations, they want to come. Bless their little old hearts. That's right. I want every person in here to shake their hands this morning, if they can, bless them.

²⁵⁹ Now pray. Oh, I'm so glad to know that He is God. What a feeling! You say, "What are you stalling for, Brother Branham?" I'm waiting for Him. It's a . . . I been preaching. This is another anointing.

And if He will come and do it, how many in here then, that's sick, will accept Him as their Healer? Just raise up your hands, all the sick people, if He will—if He will do it. Raise your hands, everybody that's sick, that can see that Messiah, Christ, is in the midst of the people, speaking.

²⁶¹ Pray. Believe. I will consecrate on this side of the house. I got so many praying. I see the anointing.

Look. How many has heard that, that Pillar of Fire there, that science has hanging in Washington, D.C.? You know it. Here's the picture of It, right here, same Pillar of Fire that led Moses. When even the science said, "Someday it would be on ten-cent-store shelves. Only supernatural Being was ever photographed."

That same Angel is right here at the pulpit right now. Seek it. I challenge you to believe it. You outsiders, you believe.

Now I just have to watch where I see It going. Be reverent, everybody, in His Presence, that Awe.

²⁶⁵ I see a man. Here it is. He is setting to my left, right back here in the corner. He is suffering with sinus trouble and stomach trouble. You believe with all your heart. Be a stranger to me. That's Mr. Wells. That's what your name is, Mr. Wells. You're not from here. You're a place called Aurora, Illinois. That is true. Is it true? I'm a stranger to you. If that's right, raise up your hands. Stand up on your feet. Jesus Christ makes you well.

You believe now? "If thou canst believe."

Now, there, that fellow, I never seen in my life, and perfect stranger among us. He's from another state. And the Holy Spirit, now, whatever It said to him, I won't know until I get that tape over. It's anointing that comes upon you. But the man knows.

What was told you is the truth. Is that right, sir? Yeah. We're strange. There's, let him be witness of himself.

Who did that? Messiah, Christ.

²⁶⁸ Here's a lady setting right back out here, in the midst of people, right here. See that Light over her? She is suffering with a skin trouble. Mrs. Pitman, you're from Owensboro. If you're a stranger, wave your hand. Is those things true? Wave your hand. God healed you. I never seen the woman, yet, only in a vision.

That you might know, right over from you is a woman named Ellis, Mrs. Ellis, a young woman. She has female trouble. She's a stranger also. If that's right, wave your hand. Is that your mother setting next to you there? It's a lady setting there, suffering with a fear, a complex of fear upon her. If that's right, raise up your hand, lady. All right. The fear is gone. You can go home, be well. I challenge you to believe.

²⁷⁰ Way back in the back, in the corner, way back, a man from Minnesota, with back trouble. Your name is Mr. Carson. Stand up on your feet. Your back trouble is gone. Jesus Christ makes you well.

Right back behind here, a lady suffering. She is from out of town. She's from a place called Blue Island. She has heart trouble. That's near Chicago. Mrs. Braiden, raise up, accept your healing. Go home and be well, in the Name of Jesus Christ.

Are you believing? [Congregation says, "Amen."—Ed.] What about in this section? You know that's Messiah? How a man know?

All these people that's been called, so far, and knows that I know nothing about you, raise up your hands, all you people that's been called, around. See there?

²⁷⁴ Somebody behind me, praying, back, over in a room. It's a young fellow, light-headed, praying for a cousin out in Kansas, got cancer. Come forward to the door. Have faith in God. You believe?

Elmer, that was some connection with you. I see your dad setting there, his wife. High blood pressure. If you believe, God will heal you. I don't know. That's right. Isn't it? You believe with all your heart.

You believe? Do you believe that Jesus Christ is Messiah? [Congregation says, "Amen."—Ed.] Do you believe His Presence is

here? ["Amen."] Remember, when one woman touched the garment of Jesus, He got weak. Virtue, strength, went from Him. I'm just about gone now. Do you believe? ["Amen."]

Then let's bow our heads just a moment.

277 O Jesus, Messiah of God, Thou art ever near. The people are aware that You are the Son of God, that You are here now. Your great signs and wonders are being proved. Bless them, Father. Bless them, I pray. May they right now believe, with all their heart, that You, the Messiah, is the One standing here. No one could do that. That's humanly impossible, Lord. Miracle, to see the power of Messiah come into a little, humble place like this, because that You promised it, Lord. Because, Your grace is here to grace us. Because that it's Your promise to do it, You have done it. We see that You don't leave Your people.

Now, Father, God, may those who have prayer cards, coming into the prayer line, may they have faith to believe. O Almighty God, when hands are laid upon them, may they go in here, rejoicing, shouting, praising God, that they're healed. Grant it, Lord.

And let these who have been saved, know that there's no secrets with God. God reveals the secrets of the heart; He knows every thought that's in our mind. Grant it, Father. We ask in the Name of Jesus Christ. Amen.

280 Now, you that have prayer cards, out in the audience, you people around the tabernacle, around through here, that has prayer cards, do you believe? Raise your hands. And believe that a human being cannot do that. That has to come from God. Do you believe it's a promise of God, that God said He would do it? [Congregation says, "Amen."—Ed.] All right. Then you know that Somebody is here besides man.

I solemnly take this Word, before God. The people that was spoken to, ever who it was, I do not know them, and they do not know me. They are strangers that just dropped into the tabernacle here, wherever they was.

I see some visions over people here that's in the tabernacle, but let them alone, yeah, just let them alone.

Those people who were called, whoever you was, that the others might see that you're strangers, raise up your hand. See? Every one, all strange.

284 Something just keeps moving me. I see a colored lady appear before me, all the time, got arthritis and high blood pressure. Yes.

You're a stranger among us. You're from Memphis, Mrs. Sals. That's your name. Your first time here. You believe on the Lord, with all your heart? Then you can go home and be saved, healed. God takes it for her.

Believe with all your heart, everybody. Raise up your hands now, everybody. Believe with all your hearts. Put your hands over on one another.

Come here, Brother Neville. Come here, offer the prayer.

While we have our heads bowed, Brother Neville is going to pray.

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