

FELLOWSHIP

E-1 Believe,

All things are possible, only believe;

Only Believe, only believe,

All things are possible, only believe.

Could we just bow our heads again, for just a moment of prayer.

Gracious Lord, we are indeed thankful for this gathering this morning, and what our eyes have seen, and our ears have heard. Bless everything that we do to Thy glory. We ask it in Jesus' Name. Amen.

May be seated.

E-2 That nice compliment from Brother Carlson, these other brethren, Brother David duPlessis, and Brother Arganbright, and different ones, Brother Cash . . . I could just kindly talk on that, make a all day's talk on it. Talk back to Brother Arganbright, the raising of that little dead baby, been dead since nine o'clock that morning, and that was ten thirty that night. Doctor's statement . . . and the things that the Lord has done, He . . . Brother Arganbright and I talking about when the witch doctors came, set on either side, and tried to throw a spell on me and bring that storm up. Tent just about to blow away, the big thing, and was stopped . . . Spoke to God, then see the clouds parted back on both sides, and communists running to the altar and giving their hearts to Christ.

The great things happen in the meeting . . . Brother Cash, how he spoke there of how God had blessed him . . .

E-3 Now, that's what . . . When I first heard Pentecost, that's the way it was. That's just kind . . . Them fellows would preach till they get out of breath, and you could—you could hear them catch their breath a half mile away, almost, just . . .

I used to pack a Bible under my arm, you know, I was—I was ordained in the Missionary Baptist Church. I said, "I'm a preacher." See?

When I heard one of them preach. They said, "Are you a preacher?"

I said, "I don't think so." All that I—they could preach . . .

E-4 I remember when I was just a little boy, my father was a rider, and he used to do quite a bit of riding, got hurt. And I thought they need to be out West to break the horses, you know, because I used to ride our old plow horse (you know, Brother Tom), after he was kindy a wore out in the afternoon. And I'd get on him and take off my hat and put some cockleburs under the saddle and pull it down. And I thought I was a rider.

When I got out West and found them horses could really buck, somebody come by and said, "Are you a rider?"

I said, "Don't think I am."

It sure makes a—feel different when you hear something like that.

I want you to notice, Brother Cash, what made his success (what I gathered was it), he put God first in everything that he done. See?

E-5 Brother David, and his speaking there of how that the whole body fitly joined together. . . That's wonderful, that's exactly right, Brother David. When we can. . . Each one of us has a different ministry; each one works different. Each one of you has a ministry, a separate ministry. All that comes into Christ has a ministry. That's right. Not only the preacher, but you have a ministry to something, you—something you can do. And (I hope this don't sound sacrilegious), but usually God has to drive you into your correct ministry.

Some Methodist brethren, the other day, had just received the Holy Ghost (they're farmer's up in Indiana), and oh, they was just all of fire. And he said, "I've been reading some books," said, "Brother Branham, should we all come together now and seek for our ministry?"

I said, "No, you'll ruin yourself doing that." I said, "You don't do that." I said, "A man that's always seeking for God to do something, search and such-and-such a things, usually don't amount to very much. It's the man that doesn't want to do it; that's the one God can use. See, look at—look at Moses, and Paul, and different ones running from it, trying to get away from it.

You take a fellow that's always, "Lord, I'll do this, if You'll do this," and things like that; God knows he'd be a stuffed shirt anyhow. So He just takes somebody who don't want to do it and say, "Maybe I can use him a little while, till he gets to be one." So that's about it. It's—you try to get away from it all the time. Great ministries has always been somebody trying to get away from it (See?), not one

who's always . . . 'Cause, let God do something for them, and then they're all puffed out, big, and "how great" and everything. But a man that doesn't want to do it, just—he just forced to do it, and then he wants to get away from it as quick as he can, get out of sight. And that's usually the way that God works.

E-6 Now this . . . I wouldn't want to say that out in the campaigns somewhere, but here at a breakfast . . . And how I appreciate Brother Carlson and all the Christian Businessmen, Brother Boze, and this Brother Sullivan (I guess he's gone again), but he sure is one fine man you have here, that Brother Sullivan. He's a prince of a man. I—I really like him. And I think they'll—we need more men like Brother Sullivan. Such a fine character, he is, wonderful. And we all love him. He's just real country like, and I like that, 'cause I'm country too. You know, "Birds of a feather . . ." So he . . . just what it . . .

I believe Brother Sullivan's a man, just—just plain, and as we call it, down in Kentucky, "just sassafras," you know. How many knows what sassafras is? Look at the Kentuckians. Well, I was almost raised on it, sassafras tea, polk greens . . . Now, Brother Evans looked over here and laughed when I said, "polk greens." They have them down in Georgia too. They come in a little earlier there than they do up here.

E-7 But the meetings, going back to the meetings, our meetings has been wonderful this week. The Lord has blessed us tremendously. And we believe we're inviting you for Brother duPlessis, and I, and Brother Sullivan, and many of the ministers around, are going to carry on tonight and tomorrow afternoon, praying for the sick, God helping us.

Now, I want to read just a little text of Scripture found here in Hebrews the 9th chapter, beginning with the 6th verse. And let us read now, just for a . . . Let's begin, yes, at the 6th verse.

Now when these things which were thus ordained, the priests went always into the first tabernacle, to accomplish the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost this signifying, that the way into the holiest of all was not . . . made—was made manifest, while as the first tabernacle was yet standing:

Which was a figure of the time . . . and present, in which were offered both gifts and sacrifice, that could not make him that did the service perfect, as pertaining to their conscience;

Which stood only in meat . . . drink . . . divers washings . . . carnal ordinances, imposed upon them until the time of reformation.

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

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

May the Lord add His blessings to the reading of His Word.

E-8 Now, there's been so much said that I kindly feel like I'd be imposing a lot of extra time upon you to handle that the way that I believe that it could be, if it was out in the meeting. But just for a little few statements or comments as a context for this, I would like to take a subject this morning, of "Fellowship."

I noticed each one speaking of a fellowship. Now, what does man and what do we come together, as we have many times, to fellowship together . . . What makes these breakfasts so impressive, as Brother duPlessis said a few moments ago? It—I'll agree with him, it's one of the—the most impressive times of my life, is to get with this bunch of mixed-up people of different denominations, and come together, and eat and fellowship, fellowship first.

And we notice eating is implied in fellowship. What do we have a breakfast? Why, don't we just meet and talk? But there's something about eating that brings a fellowship.

And now did you notice Jesus in the—the closing of His life's journey? He wanted a little time of fellowship with the disciples, so He called them apart, and set a table, and broke bread, and—and—and blessed it, and had eating. And the last supper was a fellowship with His disciples, just before He crossed over into the other land to be our High Priest.

E-9 And I think today, as I look around and see rich men, poor men, all fellowshiping together, there's something about it we have on one common grounds, that is Christian fellowship. And each man, maybe the man is a . . . Someone spoke . . . Like the Brother that was talking that the Lord had blessed him with so much money. And the other people, maybe you think you don't have that much

money, and you don't want to give your testimony, but God's give you something. It's like what Brother duPlessis said, that He hasn't give this man. It's altogether different.

E-10 You don't know how it felt the other day when I was over in Tulsa. I went through Brother Osborn's meeting—or his place of business. And such a fine Christian Brother is Tommy Osborn. And he showed me his map of all around where he had missionaries, hundreds of them all over the world, put his arms around me, commenced to weeping. He said, "Brother Branham, you was the one, by your ministry, that sent me out to do this." He gave me a little monument of a figurine of a man with a native with a block in his mouth. Said, "Just think of our ministries, how many of them we've delivered from that."

I looked at Tommy's great work there, and oh, how it was so beautiful, and such a great place. And all the people—how they were a sanctified group, and how they love the Lord and come together in the chapel to worship. And I spoke to them and started weeping.

E-11 Then I went down to Brother Oral Roberts, another great soul, and a servant of God. Humble . . . He hurt hisself while I was there, and just going to the platform, He sent for me to come quickly to pray for him. His knee, didn't know whether he broke it or what had happened. And while I was praying, the blood veins run together and made a big "V" on top of his knee. And I laid my hand on top of it and the glory of God fell in his room there and . . . He got up, come on to the door with me. And a wonderful character . . .

Then I looked through his great building. If you've ever had the privilege of seeing it, it certainly is a—a—a memorial to the faith of one man, what he can do when he sets out to do it. Oh, I never . . . I've been in Hollywood. I've been in all different places. I never seen anything like the—that building in Tulsa, of Brother Roberts, how it's made in the shape of Trinity. And everything in there has a—a imported marble, and what a beautiful place. And I—be sure to see the mirror. When I went out to see that, those hands reaching for the cup of blessings, and I was just weeping for joy to know that even the ceiling, made out of little aluminum wires wove together (I never see anything like it in my life). . . And to think that one little old boy, borned in a dugout in Oklahoma, accomplished that, by faith.

E-12 I stood outside, and I begin to think of it. No one was with me. Brother Fischer had taken me through. And I was looking around and I thought, "O God, think, Brother Oral's ministry started off

of mine. Brother Osborn's ministry started off of mine. And I'd be ashamed for them to see my office: one little typewriter setting in the end of a trailer. That's right, one little typewriter."

And I thought, "Well, Jesus never even had an office, never had an office at all. He never . . . No place in the Bible ever said Jesus had an office."

Then I stood there and I wept for joy to see how God had blessed my brother, and I got thinking; something said to me, "But what about you, you see?"

I said, "Well, I must just be a hypocrite. It must be that God couldn't even trust me. I—I—I . . . Maybe that's the reason it is."

And while I was standing there and the tears running down off my cheeks, I looked at that great big building, something spoke to me and said, "But I'm your portion."

"All right, Lord that's . . . I—I'll be your portion," See? Because I haven't education ability to handle great things like that that the Lord has given my brothers who are able. But as long as I'll just keep this-a-way. See? Now, I know how some businessman would feel to hear the man, that how God is blessing, but remember, "God is your portion too, brother. God is your por . . ." When we come together, our fellowships are the same. See? We fellowship one with another.

E-13 And now, it said here, that the—that Christ entered once for all into the—the tabernacle. Now, we find out that the— fellowship is based upon an agreement. It has to be that way, 'cause fellowship is something that we like to do: come together. It's just like a young man and a young woman meeting each other and they're a . . . They love one another, and they just can't keep out of one another's sight. We know, brethren, how we felt, and sisters, how you felt when you met your husband, and—and there's a fellowship. Every night, you just can't wait till time for your date, and you want to take her somewhere to get something to eat, and you can set and talk and you watch her. A—it's—it's fellowship. See?

And now, before there can be a fellowship, it has to be based upon an agreement (See?), upon an agreement. And that's just as true as it can be. And God, before we could have fellowship with him, it first, all what makes us want fellowship is, because it's something in us that requires it.

E-14 Now, fellowship in love affairs, like a young man and a young woman, that's fellowship and what we would call (the Greek word of) "phileo;" that's just a earthly love.

But fellowship in the Gospel like this is “Agapao,” the Greek, “high, Divine love,” as I spoke the other night of my vision. When you’re in there, it’s neither male nor female. They’re—they’re—we’re just all one in Christ. And we’re—should get acquainted with that kind of a fellowship here on earth, while we must have respects for each other, and love for one another, and highest of thoughts for our sisters and our brothers, and never any foul thing. We must not let it even come into our minds; just brush it away. Because we are citizens of the Kingdom of God; we are called out and separated people. That’s the reason we could come in with Christian dignity, with real men and real women with the highest of thoughts and the—and the best for each other. That’s the way we should have it.

E-15 Now, God wanted fellowship. And if we, no matter, if men today is a fallen son of God, there’s some parts of God still with that man in his fallen state. You take a man today that can split an atom, or molecule, or whatever you want to call it, and can drive a jet plane around the world in a few hours, and you can see that he is. . . . Something in him is a fallen creation. Now, he cannot create anything, but he can pervert what has been created into something to better himself. And that shows that man never come from animal life, ‘cause animal continually builds the same habitations to live in. But man makes him a better house, a better way of living, better clothes, and better transportation. Now all that shows that something behind. . . . Even in his fallen estate, he’s still a son of God, fallen.

And then when he wants fellowship, and when we want courtship and things like that, it has to come upon a basis of an agreement.

E-16 Now, when God made man in the beginning to fellowship with Him, then this man was in perfect fellowship in the garden of Eden. He was in perfect fellowship with God. And how it must have been on that day when God would come down in the cool of the evening and call Adam. He and Eve would come up, and they would worship God, and they would fellowship and commune, one with the other. That’s the very thing that calls us together like this, setting together in heavenly places in Christ Jesus, fellowshiping in the Holy Spirit. No difference in us, we are all one in Christ Jesus, in that perfect harmony of fellowship. There’s nothing like it I’ve ever found on earth, is to come together in heavenly places and have communion, fellowship with God and with each other. Now that’s what God intended in the garden of Eden.

Then that fellowship from God and man was broken by sin. Now, God made a basis and a ground upon which man could remain

or retain his fellowship. And it wasn't through a get-together, or organization, or—or an education. It was on the basis of the shed blood, and that's the only place of fellowship that we have with God today, and the only meeting place is through the Blood of Jesus Christ. That's exactly right. See?

E-17 Now, we have tried organizing to fellowship. You break off with another group when you do that. All right. We tried to educate them to fellowship. And what do we get? Why, we get a bunch of educated idiots. And that—that—that's a horrible for a preacher to make a statement like that, but it—it—that's the truth.

I—I. . . Something happened to me a few weeks ago. And I'm determined, by the help of God, never to be negative on anything any more, to blast my heart out and remind me, or no matter what it costs (See?), be sincere and down to the bottom of it. And that's the truth.

And men just educate themselves till they'll—they educate themselves away from one another. They get complexes. You don't get no complex by the Blood of Jesus Christ; you get love. That's where. . . that's. . . You get love, not a complex, that, "I'm a little bigger than somebody else, little better than somebody else, and know a little more than somebody else." You just got your arms around everybody, and it's a basis of love through the Blood. The Blood cleanses.

E-18 Now, 1—lov—fellowship comes by love. And love requires fellowship. If you love your wife, you've just got to get with her and talk with her. If you love your friend, you've got to get with him and talk to him. And if you love God, there's got to be a basis for fellowship. You cannot have complete fellowship and—and livelihood without these agreements.

You cannot be married without an agreement. You cannot have a wife without some kind of an agreement. And that agreement is based upon your vow.

You cannot have fellowship with God without coming to God's agreement. And there's a basic thing for fellowship, and that's the Blood, the Blood only. It's been God's way from the beginning, and it will be till the end. The only place of fellowship is through the Blood.

E-19 Now, we find out in the Old Testament, that God had one meeting place, one meeting place. The only place He would meet with His people was in one place, the Tabernacle. And that was

under the shed blood. The only place God met with His people, was under the shed blood. That's the only place He can meet with us today.

He could not meet with us as an organization. He cannot meet with us as an intellectual group. He can only meet with us as we have fellowship, as we come under the shed Blood of His Son, Jesus Christ. That's the only basic place that we can meet.

Sometime ago, I was dedicating a tabernacle. They asked me to bring the—the words back . . . A brother down in Tennessee, I forget what his name was now, the Church of God, down there. And I said, "God is a Being."

Now, God's just not like your—like the air. If He would, you would never have to seek the Holy Ghost: it would be in you, 'cause He'd filled all space and things. God's omnipresent, sure, by being omniscient, knowing all things. But God has a dwelling place, because He is a Being. Exactly right. And God dwells with fellowship under the shed Blood of His Son, and that alone. Amen. Not upon our denomination or affiliation, but upon the shed Blood we meet God face to face.

E-20 Now, Job believed that. The oldest book in the Testament . . . God met Job on the basis of fellowship, through the burnt offering and the shed blood. Remember, Job, he said, "Not peradventure that my children have sinned, and if they've sinned, I'll just offer a burnt offering," because that's all God required. God only required the shed blood, the burnt offering. And Job made an offering for his children.

And we realize what happened during that time that a storm came and killed his children, took all of his cattle away. And we know how he was distressed and how he was perplexed. But there came a time when God restored all back to Job.

And when he was out on the ash heap, there, scraping his boils and his wife said, "Why don't you curse God and die the death?" . . .

He said, "Thou speakest like a foolish woman." And when the people come to bless him, instead of that, they turned their back upon him and called him a secret sinner. Job knowed he had not sinned, because he had met God's requirements.

E-21 Now accidents and troubles don't happen to people because they're sinners, 'cause I've seen sinners prosper and go on. But it's—it's on the basis of fellowship. Because a man prospers in business doesn't make him altogether a Christian, 'cause there's many sinners prosper. That's right.

What? Our fellowship is not upon the basis of how much God prospers us, but on the basis of coming under the shed Blood and fellowship with one another. There's where the real part of Christianity lays. That's what makes these meetings so real, that when people come under those basis of the shed Blood, we have things in common; we set in heavenly places.

E-22 Now, Job was told by his wife, "Why don't you curse God and just die the death?"

He said, "Now he didn't call her a foolish woman; he—he said, "You speak as a foolish woman." He didn't say she was foolish, but she spoke that way. Said, "The Lord gave and the Lord taken away. Blessed be the Name of the Lord," for he knowed that he had met God's requirement. He had worshipped God under the basis of the shed blood and the burnt sacrifice, and he stood flat on it. No matter what happened, he still knowed that he was justified, because he had met God's requirement.

No matter how much they try to call you a fanatic, or a holy-roller, or whatever they want to say, as long as you know you've met God's requirement and you're under the basis of the shed Blood of Jesus Christ, you're standing justified in the Presence of God. You don't have to belong to any certain group; you just have to be under those places there for fellowship.

E-23 Now, God begin to restore back to Job. He restored his stock, his animals (livestock), and everything, double. But did you notice about his children: God restored back Job's children. Didn't say He doubled them, but He restored them to him. Wonder where they were at? Did you ever take a thought of that and read the book of Job? They were in glory, waiting for him, because he had offered a sacrifice under the shed blood, and he knowed where they were waiting for him at, under the shed blood. . . Now, He never said He give him back another bunch of children, but He—He restored God—Job's children to him, because they were waiting for him under the shed blood of the sacrifice.

E-24 In the wilderness, the Tabernacle, there was a way made of fellowship for the believer. Now, the first thing was taken. . . They took a red heifer, and she must not have a spot on her. And this red heifer was a symbol of the Blood of Jesus, red. Red speaks a bad word sometimes, of red lights, and so forth of that, warnings. But the Blood also speaks. Red is an atonement color also.

Did you ever notice, even in scientific light; you take red and look through red at red, it's white. You ever try that? Look at red through red; it's white. And then when God looks at the worshiper

through the Blood of His Son, no matter how red crimson his sins might be, he's as white as snow and ready for fellowship. Red through red turns white.

E-25 Now, notice this red heifer must be killed outside the camp, perfect type of Christ. She must be burnt of that—in ashes. Hoofs, horns, and altogether, must be burnt to make a water of separation.

Now, her blood was caught in a charger and taken by the priest to the tabernacle door, and there was seven stripes put over the tabernacle door with the blood of this heifer, which represented Christ. Now, now notice (Oh, it's beautiful here.) and that blood's put on the door was put on with cedar, and hyssop, and scarlet.

Scarlet was a dyed wool. And hyssop was common weeds, or flowers on it. And cedar is a wood that's red with white in it. Oh, my, get into those symbols, and we wouldn't go home at noon. That's right. Into those symbols. . . How beautiful.

E-26 I want you to call your attention to one thing here, especially, that is, on the hyssop. Hyssop was the applying. . . The blood was applied with hyssop. And hyssop is as common as weeds. And the Blood is applied by faith, something common: reach out and get it anywhere, see. That's how the Blood is applied. You don't have to go to some place to get it; you just take the weeds, the common things, by simple faith in Christ and believe. And the Blood is applied to the door of your heart by faith, simple faith. Just believe Him. Not nothing you have to get any different, just the faith that you got now.

If there's sick people here, I challenge you to take that simple faith you've got and apply, by faith, the Blood of Jesus Christ to your sickness and watch what happens. Any person here that feels that you have a gift within you, something that—that you don't care to do, but just something that God is moving you to do, apply the Blood by simple faith to that, and watch what takes place. Just try it once and see. Just barge out into it and you'll see what takes place.

E-27 Now, then this ashes of this heifer. . . How we could stay on that. What a beautiful lesson for sometime in a camp meeting or something, to take each one of those symbols and bring that hyssops down, bring that scarlet, cedar wood, which was the cross, and the Blood, and so forth in this cedar that was mixed with it. Now, we could just take a night on each one of those symbols and bring them up.

But quickly, watch now. They've taken the ashes of the heifer and put it in the courts for use for a water of separation, to wash the unbeliever in the waters of separation for a purification, for we are now washed by the water of the Word of God, washes us.

And then, watch the believer coming in now. The first thing he did was to come into the courts, and to hear, and to receive. The first thing taken place that he taken the Word first. The Word was preached to him like it is to a sinner. And it's applied. That's the waters of separation, for we are washed by the water of the Word. See? Now, what we're trying to do . . .

E-28 Now, listen close, we're drawing up to a real place of fellowship, what real Christian, Holy Spirit, borned again fellowship means. Oh, if you can get the idea, brother, you're sold out to everything of the world right then, if you can only catch it.

Now, the believer comes first and he hears the Word. Faith cometh by hearing. Get your hyssop. Faith cometh by hearing, hearing of the Word of the water of separation. See? This unbeliever coming into the courts, the first thing if the man was falling away. The first thing he did he come to the courts and was sprinkled with the ashes of this heifer, called the waters of separation, showing that something died, that the ashes of this heifer died for his sins.

That's what preaching the Gospel brings, a waters of separation. You begin to find out you was a sinner. Someone died for you. God gave you His Word, promised the Blood, the Son. Then, you receive it by faith, by applying the hyssops. See, by faith you reach and get the waters of separation, the Word.

E-29 Now, the next thing you do, you're starting; you're not in fellowship yet. There's where, my Baptist brethren, I certainly disagree with you. Yes, sir. Many of them say, "Well, you receive the Holy Ghost when you believe."

And someone asked me a question, here not long ago, put it on the platform: "Brother Branham, did you ever read the original? The Greek says that you receive the Holy Ghost when you believe."

I wish you'd bring me that Diaglott. I wish you'd bring me that Greek Lexicon that says that. It does not say that. It says, "Have you received the Holy Ghost since you believed?" not, "when you believed," but since you. . . I've got the Emphatic Diaglott of the original translation off of the Heb—of the—the—from a—Vatican City, of the original Greek. Then I've got the Aramaic and many

of the others that proves that he said, “Have you received the Holy Ghost since you believed?” They were believers and Paul said, “Have you received the Holy Ghost since you have believed?”

Now, they had not come into the full fellowship yet. And Paul laid his hands on them, they received the Holy Ghost, and then the power of God fell on them, and they spoke in tongues and prophesied: then they were filled and in perfect fellowship with the rest of the church. That’s the only basis.

E-30 Notice, we come to the water of separation, applied by the hyssop, the weed, the common faith. Then what does he do? They turn him then towards the door of the tabernacle.

Now, before—in there is where the Lord is on His—the holy place, on the inside. Now, we can even pick it up from the inside of there and go on to the holiest of holies and so forth.

But now, let’s just take it this way: When he’s coming to the door, over the door is seven stripes of Blood. Before he has entered into this fellowship, he must recognize that this Blood has cleansed him from his sins, which is sanctification, a separation. After we—the Word’s been applied, we have received it, now we go under the Blood. “There are three that bear record in heaven: the Father, the Word, and Holy Ghost. These three are one. There are three that bear record in earth (I John 5:7), the water, the blood, and the Spirit. They are not one, but agree in one. Father, Son, and Holy Ghost are one, but water, blood, and Spirit agree in one, ‘cause you can be justified without being sanctified. You can’t have the Father without having the Son. You can’t have the Son without having the Holy Ghost. So they are one. But when you are justified by faith, you are not sanctified yet, and you cannot be sanctified. . . and—and when you’re sanctified then you haven’t got the Holy Ghost yet.

E-31 Now, the elements that came from the body of Jesus was water, blood, spirit. What come from His natural body is what constitutes the new birth. What’s—what is when a baby’s born, what’s the first thing happens? (Excuse me, my sisters.) What’s the first thing happen? Water breaks. What’s the next thing? Blood. What’s the next thing? Life. Exactly right.

What constitutes the natural birth is a type of the spiritual birth. What is the first thing? Water, it’s waters of separation: justification by faith as Brother read the Scripture this morning, Romans 8—or Romans 5, justification by faith. What’s the next thing? The cleansing, sanctification. Taking the—the mug and

justifying it is picking it up. Sanctifying it is cleansing it. Then it's ready for filling of the Holy Spirit. See? The Word "sanctify," is a word, means "cleaned and set aside for service," but not in service.

There's where I dif. . . You brother Nazarenes and Pilgrim Holiness, that thinks that sanctification is the entire work of the Holy Spirit, it is not. Sanctification cleanses you, but the Holy Spirit fills you. The glass is set aside for service, but not in service until it's put in service by the Holy Ghost and filled with the Holy Ghost. See? That's it.

E-32 Now, notice this man: First, he received it by the waters of separation. "Faith cometh by hearing." Second, the cedar wood. He's applied now. You see, he—he's got. . . You have to recognize the Blood that cleanses him. He's yet not into the church. He's not into the fellowship yet, but he's on his road in there. He's heard the Word: "Faith cometh by hearing." Then he looks and recognizes those seven stripes. We had time to take that: "The seven stripes meant the seven church ages, or the seven dispensations, or whatever you wish to call it, that through every age God only recognizes the Blood. See?

From Genesis to the end of Revelations, it's the Blood that cleanses. That red streak has run all the way through the Bible from one lid to the other one. It's through the Blood is the basis of fellowship. It's exactly right. The only grounds of foundation for fellowship is not through organization or cooperations; it's through the Blood of Jesus Christ where the Blood cleanses us from our sins and brings us into a common place.

E-33 Now, he was Pharisees, Sadducee, or whatever he might be, he had a right to that fellowship. But he couldn't be because he was a Pharisee, because he was a Sadducee; he come into that fellowship by coming under the Blood. Here he goes towards the wall now. He's recognizing these seven ages.

In six thousand years, God built the world. Seven thousand is a type of the Millennium, His rest.

Now, as I said the other night, two thousand years, something's happened. First two thousand, Noah built the ark. Second two thousand, Christ come. Nineteen hundred and sixty, almost to the end. . . See? And now the seventh. . . As God labored and built the world in six days, six thousands years (which we know the Scripture speaks that a day is a thousand years in heaven), and the seventh thousand. . . The church has labored against sin for six thousand

years, and the seventh thousand is the Millennium and memorial to all creation, that God has redeemed His church. Told Adam, "The day you eat thereof, that day you die."

When He lets a man live through the thousand years, is a type and a memorial that He will never no more destroy man, and there'll never no more be sin, that he's back in fellowship with God, eternally. Amen. That's right. We're right at it now.

E-34 Now, we're coming to the door, recognizing the Blood. Then when you come under the Blood, you go into the sanctuary, covered by the presence of the holiest of holy, the Shekinah Glory, all in the sanctuary. When it was dedicated, the whole room become smoky, when Solomon dedicated the temple.

First, waters of separation, still not right. . . Recognize the Blood; you're on your road; you're at the door. Next, into the holiest of holies. What would I speak of that? Luther, under justification, believing the Word; Wesley, under sanctification, at the door; Pentecost, in the Holy Ghost, and the fellowship, and the Shekinah Glory. You can't stand outside of the door, and look in, and say, "What's the matter with them people?" You've got to come in to meet that Blood and get into the Shekinah Glory. Then the power of God begins to fall. Then you begin to see what's taken place. You'll. . . As I said the other night about coming into the water, you've got to get into it before you know what it's all about.

E-35 Now, there. . . Just like you living your life, you live the same thing. And if. . . You only live in a three room house. God lived in a three room house: soul, body, and spirit. God lived in a—in a three room house: it's Father, Son, and Holy Ghost. And you live in a three room house. The Spirit comes to a three room house: justification, sanctification, baptism of the Holy Ghost.

And you live in a three house, natural. First, you have the kitchen. Next you have is a parlor. And next you have, is a bedroom.

Notice a young couple, before they can complete in that a phileo love, or phileo love. . . Before. . . What's the first thing? Is they make a promise one to another. They get married. And they live in this three room house. Now, you might have two bedrooms. You might have a—a extra dining room, but you only still living in three rooms. And you living in this body, as a three room house: soul, body, spirit. Everything, that you—anywhere you want to go through, nature or whatevermore, it's all comes to those threes. God is perfected in that number three.

E-36 Now, notice this now as he comes. They come into the kitchen. What? To eat, you eat in the kitchen. That's your first.

Next you go into the room to talk things over: recognition, making all your confession. But then, when you go into the bedroom, it is when your married life is completed. It's ready then, life is, for the little ones and so forth.

That's what the church is, when it comes through justification, sanctification, into the baptism of the Holy Ghost. She's in travail, the church is, then to bring forth little ones, crying, "My God, my God!" See? "Abba, Father." See?

That's how we come through those elements into the Presence of God for fellowship. Fellowship is only recognized under the Blood.

E-37 The man on the outside, standing in justification, he can hear the Word. He might be an orator of any kind that could explain that Word in ways that—that the other fellow knowed nothing about, but still, if he hasn't walked through those elements in under the Blood to the fellowship and the Shekinah Glory, he doesn't know what we're talking about. But here, where we've all received the Holy Ghost, we're altogether one for we've been all made drink of the same Spirit. Whether we are Oneness, Twoness, Threeness, Fiveness, Assemblies, Pentecostal Holiness, whatever it is, we're all one in Christ Jesus, for by one Spirit we are all baptized, After we've been sanctified, into one Spirit. Justification it's waters of separation, sanctification; cleansing of our soul. And when we go into the holiest of holies where the Shekinah Glory is, by that one Spirit we are baptized into that one body and have fellowship with God. Amen.

E-38 God's back like He was in the garden of Eden, communing with our souls, speaking to us. No wonder people, standing on the outside with a intellectual education, trying to find out what these people are doing on the inside there. . . You'll never be able to do it by the waters of separation alone. You've got to recognize that that animal or that thing that died for you, did have a body that it give, it had a blood that it shed, it has the life that comes back to you. Jesus is that water of separation. "In the beginning was the Word, and the Word was with God, and the Word was God." This is God, God's message to you that Jesus died for you—waters of separation.

Sanctification is what cleanses us up. And the Holy Spirit that come out of Him. . . The reason the animal life couldn't give them the Holy Ghost, is because the animal, the life that was in the animal, when that life was taken, it was the animal's life. It would

not coincide to the human life, because the animal has not a soul. But when Jesus died, then He was not only man, but He was God and man, God veiled in man. And when that Cell was broke, God was turned loose again to come back through the shed Blood to sanctify and to live in every vessel, that would dare to receive the baptism of the Holy Ghost. There's why we have that fellowship. That's what makes the real thing. It's something like that.

E-39 God has a preparation. That's the reason these people are happy. That's what makes the people the way they are, because they've come into this holiest of holies. They're under the power of God. They're—they're walking in the—in the beauty of His resurrection. Why certainly, that God that resurrected, living in this holiest of holies. . . I tell you what taken place. You watch them straighten up. Old dead lives that we couldn't do nothing, watch what happens to them.

Well, one day they left Aaron's rod in there. My, my. When they come back the next year to pick it up, it had blossoms on it, and already got life in it, and had leaves on it, and blossoms on it.

And you take any old dead life and lay it in that holiest of holies for awhile, and let it come through that process of Blood, water, and sanctification, and then go into the holiest of holies, it'll blossom out, if she's the orneriest woman there is in this city or the worst gambler that there is. You'll hear him stand up on a breakfast some morning and give a testimony that'll shake the shingles of the top of the house here. Why? Is because that he's come into a fellowship; that dead life has been renewed again.

E-40 Now, you can take Aaron's rod and lay it on the—the waters of separation, it wouldn't do that. Lay it upon the—on the Blood, it wouldn't do that. But after it gets through the Blood into the holiest of holies, there is where fellowship comes, there's where life comes. Life comes by the Spirit. Amen.

Then God made a remedy for that. In closing I might say this: In the garden of Eden, when God saw that His children had sinned and had gone from Him, God Himself, Who is the supreme Judge, made a reconciliation so He could restore that fellowship to His creatures by the shed blood of an animal. And that shed blood lasted for a many years under—speaking of the coming of Christ.

But one day, nineteen hundred years ago, God made a complete fellowship to restore, not into a tabernacle as he said, made with hands (where the priest went every year with the blood for the people and for himself), but on this day, Jesus, once for all, purchased an eternal fellowship for us. Not every year to make a

commemoration to go back and say, “Well, I’ve sinned. I done this, and I went and done this,” and offer another lamb and—and another thing . . . He . . .

Jesus, once for all, one time He has perfected forever those that have come into that fellowship, with an eternal blessing, eternal fellowship, with a eternal Presence of God, with the—with the power of the Holy Ghost, not in a symbol out yonder, or in some word, or in some theology, but the Holy Ghost in you! The power of God that raised Christ from the grave is made alive in you, and you are a new creature. Then you are a son and daughter of God. Oh, brother, that’s it. Oh, it takes the—the Blood of Jesus Christ to serve. It takes the power; the Life that was in that Blood . . .

E-41 See, there’s a element of life in the blood. Life is in the blood cell. Life comes from the male sex, not from the woman. The woman can’t produce life, ‘cause she’s the egg. But she produces the egg, but the male produces the germ. The germ of life comes from the male, because it’s in the blood cell. And in that blood cell lays life. And in the blood cell, in the state—in the place of Jesus—was not the sexual affair of a man, but the creative power of God. It created a Blood cell in the womb of Mary with that egg that brought forth the Son of God, which was the tabernacle that God lived in Himself.

Oh, brother . . . One of these days I want to preach on the super sign for you. Everybody’s wanting a sign, and God gave him a super sign. And the super sign was, “Unto us a Child is born, unto us a Son is given,” the super sign, one that was to be forever a commemoration that God Himself, made Himself a body and came down. He crossed Himself from God to become our stock. Hallelujah. God became man, stretched His tabernacle to live with us.

E-42 Talk about a super Sign, He could’ve come an Angel if He wanted to. He could’ve come a full matured man, but a Baby, over a pile a manure, crying . . . Talk about a super Sign, that’s a real super Sign: a Baby, Jehovah crying as a Baby, a super Sign. Oh, my.

Then people saying He’s just a prophet. Oh, my. The super Sign: Jehovah as a boy, playing; Jehovah, a man toiling in the carpenter shop; Jehovah, Himself made flesh and dwelled among us, stretched His tent down here, made Himself a body to live in it; to have a Blood cell, that that Blood cell could be broken . . . Hallelujah! That was the Lamb of God that was slain from the foundation of the world, that brings us eternal redemption. The Bible said so here.

It brought us eternal redemption. We are purchased by the precious Blood of Jesus Christ which has given us Eternal Life. How did He do it? I don't know.

E-43 You know the devil always looked in to find out what He was. One day they said, "If He's the Messiah, He will—He will certainly do some strange signs."

He said, "If Thou be the Son of God, turn these stones into bread." Messiah's a miracle worker. He is yet. He's always been. Certainly. The "Messiah" was "anointed One."

The anointed one today is the Messiahic Church, this Church, this Church of the new born. This church has come through the water ("Faith cometh by hearing."), through the blood (cleansed life), through the baptism of the Holy Ghost. Holy Ghost is the anointed One, the Messiahic church. Glory. Why? Messiah Church will have signs of the Messiah in it! Sure, because it's the Messiahic Church. It is the Church of the Messiah. Amen. Bbbbbb! That makes me feel as good as that fellow did awhile ago. Yes, sir. A Messiahic Church with a Messiahic power, with Messiahic signs (Amen. There you are.) There's where you have fellowship. Oh, there's nothing like it. It's perfect.

E-44 Now, think of Jehovah doing a thing like that. Here he was. The devil looked at Him, said, "I wonder if that really is the Son of God? I wonder, is that just an ordinary prophet or is that the Son of God?" He said, "If Thou be the Son of God, command these stones to be turned to bread." See, he was a—really an intellectual boy. He—he—he really knowed what he was talking about.

But Jesus said, "It is written."

Now, he taken Him up and kept trying to find out. One day he got Him in a—in the gentile courts. And he kept wondering, "Could that be?" See? God really pulled the wool over Satan's eyes when that super Sign came. He didn't know what He was. "How could Jehovah be borned in a manger? How could Jehovah cry like a baby and wear swaddling's cloth." Why sure. He bypassed. . . Jesus was self-sacrifice of God.

E-45 I think the sweetest Scripture there is in all the Bible is this Scripture: "Father, I sanctify Myself because of them." He was a man. He could've had a wife. He was a man. He could've had a home, a place to lay His head. He had—He'd had rights to that. He was a man. He could've had good clothes. He was a man. But what did He say, "Father, I sanctify Myself for their sake."

What was He doing? He was training up twelve disciples that were going to preach the Gospel in all the world. He put an example. And brethren, as ministers, I tell you it pays us, not to get too much of the world's goods and things hanging around us. You preachers I'm talking to. Sanctify yourself for them that you're going to lead. That's what we need today, is a complete consecrated, sanctified life of ministers, that walk upright before God, does not entangle with the things of the world. Keep away from it. "Father, I sanctify Myself for their sake." For—not because He had to do it—but He did it for their sake.

E-46 Now, when the Romans put a rag around his face, and they knowed He could see visions, so they hit Him on top of the head with a stick and said, "Tell us, who hit You. If you're a prophet, tell us who hit You. Now, we're going to believe You." But He opened not His mouth. See the wisdom of God? That'd been an ordinary prophet he'd a boiled loose there or something, but He was God; He knowed what to do. He knowed who that was in them people.

When He got up at the—started up the cross, they said, "He saved others, Himself He cannot save." That was the greatest compliment was ever paid Him. Why, if He would've saved Hissself, He couldn't have saved others, but He stay—He gave Hissself so He could save others and make a preparation. The God of Glory, glorifying God in glory, glorifying the God of Glory. Amen. Talk about the super Sign and a way provided, a place that we might have fellowship. . . .

E-47 Let's look at Him a few minutes. The world's in darkness. The church in it's intellectual standpoint has fell to the ground, has toppled. The nation itself is in captivity. It's a dark morning. First, the sun rises pretty. And then smoke begin to gather in the earth. We're standing in an upper room in—in Jerusalem, nineteen hundred years ago. And let's just take a little trip now, and look where our fellowship—what happened the reason we could have fellowship. Let's just watch it a few minutes and see if it isn't on the basis of the shed blood.

I see Him. I hear a noise outside the window. What is it? Ah, some of them say, "What has He done?" I see a little woman run out in front say, "What has He done? He's only healed the sick, and comforted the poor, and brought life, hopes of life, to us." Some man smacks her off the street, said, "Would you hear her instead of your own pastor, your priest? Away with her."

Someone else raise up, say, "I had a crippled leg and he healed me."

“Take Him to the gallows.” See? Oh, what a time.

E-48 I’m listening to something bumping. Let’s pull up the shade and look out. I see, coming down the street, a sight that would break the heart of an iron man: a One that was—that was innocent of any sin, but yet taken the sin of all the world upon Him. Never knowed no sin, He never one time displeased God, His Father. There would—never was one time that He did anything that was wrong. He was the perfect and the only perfect Man in the world, and the imperfect church condemned Him to death. Talk about a place! They wanted their own organizations, their own fellowships, and so forth. But God was making a way for the true believer, for the real sincere, the honest believers. As said last night, every time the devil produces a Goliath, God’s got a David somewhere. So just—just always remember that.

Now, God was making a way for the true believer, as Jesus has said, “The time is coming when . . . God is a Spirit and He will—He seeks those that’ll worship Him in Spirit and in truth.

I hear it bumping. I look down and see a little bitty, frail Fellow. He’s got a little white robe laying over His shoulders, wove throughout without a seam. As He goes down, and dragging the cross, it’s bumping on the street, hitting against His head. . . Thorns, blood running over His face, as He starts up the hill.

E-49 I notice some little red dots on His coat. It’s question, what are those? What are those little red dots on the back of His coat as He goes up the hill? As farther He goes, the brighter those little dots get and the wider they spread, spreading farther, farther. And the first thing you know, all of them go into one great big red splotch, and the blood’s a beating across the legs like that. What was it? God making a provision for fellowship, God making a way from the foundation of the world, a fellowship, that we could come here under the power of the Holy Spirit and enjoy the spiritual blessings, leaving the world on the outside. Knows nothing about us, knows nothing about our worship, knows nothing about our God, they’re just out there in some kind of a . . . They go to church, oh sure! It’s what I was speaking last night. Don’t try to be like them; come under the Blood of the fellowship. Let’s come together and set in heavenly places.

E-50 I notice, as He staggers and falls, and gets up on His feet, and they was whipping Him, and beating Him, and slapping Him, and spitting on Him, and the face hanging full spit and . . . What a shame. If you could only see that and know that your sins is what did that . . . That was Him taking your punishment. That was the bumper

that was standing between you and God right now. God would slay you this minute, 'cause He can't look upon unrighteousness, but there was a propitiation made for our sins. The Blood was bathing the ground, from the innocent Abel plumb on till—to that time. Through the lamb after lamb after lamb, and heifer after heifer after heifer, but now the Word was being made manifest. The Word was going to become Spirit. The Word was going to be dwelling among us. The Word's going to be in us. "I'll write my laws upon the fleshly tables of their heart." Something was happening.

Now notice, going up the road. There come a bee. The devil said, "You know what? A man with that much disgrace upon Him could not be God. That's all. He couldn't be."

That's the way they think today. How could a people that would scream, and—and try to jabber in some other kind of language, and would go out there and carry on, and—and women, beautiful women, would sacrifice themselves from showing their bodies to the people (which they were made for) and all these other things? And like a . . . How would they cover themselves up like that, and young pretty girls without any make-up on them, just set and such things as that . . . See, they don't get it. They say, "How is it?"

E-51 That's what the devil said about this man, "How could He become disgraced?"

Take a girl out of rock-and-roll, let her come into this fellowship, she'll clean herself up right quick. She let that hair grow out and put on a nice decent dress, take them old shorts and slacks off, and she's different. Said, "What happened to that woman?"

That's the same thing the devil thought: "Oh, that can't be right." See. "That can't be right. He's not the Son of God." So he said, "Come on death. Go down there and get Him. He ain't no Son of God, or He wouldn't be in that much disgrace." See? What he thought was disgrace, but He was bearing the reproach. I hope you see what I'm talking about. I might not be able to make it plain enough. See? He was bearing your reproach.

E-52 And as He goes up the hill, the devil said, "Come on, death, you go down and sting Him and kill Him now." All right. The devil come out—the stinger of death come down, begin to buzz around Him. You know, ev—everybody dreads that sting of death, 'cause it's horrible (See?), the sting of death. You've heard them screaming, and crying, and hollering and—for mercy. I've got a book on the last words of great people. And if half of it's put on last words of great people of the world, kings and queens that died without God. One

queen said (I believe a queen of somewhere—England or somewhere) said, “I’d give my kingdom and all that was in it just if I had five more minutes of life to repent.” See, see? She couldn’t do it. See?

And then I’ve had lives of great men like Dwight Moody and them. When he raised up, said, “Is this death?” Said, “This is my coronation day.” See? Sure.

E-53 I got life of Paul Rader, which was spoke of—we was converted in his tabernacle. Paul, when he was dying, he called in his brother Luke, which was in the next room. He said, “Where’s Luke?” And Luke was over in the next room. He said him and Paul kindly run together like Billy and I is together. And he—he said, “Luke, we’ve come a long ways together, haven’t we brother?” Said, “We come through a many a hard battle together.”

Luke said, “That’s right, Paul.”

Paul said, “Think of it. In five minutes from now, I’ll be standing in the Presence of Jesus Christ, clothed in His righteousness.” [Blank spot on tape—Ed.] I hugged him, kissed him. We walked away, and I went away weeping. A few hours from then, he raised up in the room and he said, “Well, if there ain’t Brother So-and-so, was converted in my meeting (Died, been dead fifty years), shook his hand; and stood on the floor, shaking hands with the saints of God, done gone on to heaven, his converts from fifty years ago. I wonder, if he didn’t enter that place where I was at the other morning, and seeing there, shaking hands like that.

Lives of great men all remind us
 We can make our lives sublime,
 With partings leave behind us
 Footprints on the sands of time.
 Footprints, that perhaps another,
 While sailing over life’s solemn main,
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.

E-54 That’s right. Now, this bee said, “You know what?” This death said, “He’s just a man. That’s all there is to Him. He’s just an ordinary prophet, or He’d have done something about it down there. God wouldn’t die like that. So I’ll sting Him,” and he anchored that stinger in Him on the cross.

Oh, brother, did you ever know, when a bee anchors its stinger, you know what happens? If it’s really anchored deep, you don’t have no stinger no more. And when the sting of death was anchored in

the flesh of God, it pulled the stinger out. That's right. So today, we don't have any sting of death. It can buzz and make a noise, but we can stand like Paul, that's under this fellowship. "Oh, death where is your sting? O grave, where is thy victory? But thanks be to God Who gives us the victory through our Lord Jesus Christ." There's where death was swallowed up in victory, when the bee lost his stinger. The bee of death lost his stinger, when it stung God Almighty manifested in flesh at Calvary. Today, he has no more stinger.

E-55 Aren't you glad to be under this fellowship? Aren't you glad you heard the Word? Faith cometh by hearing, taking simple faith and applying it, taking the cedar wood of the cross, and being sanctified from all the things of the world, and then entering in by the scarlet, the dipped wool into the dye, that dyed the wool red with a animal's blood. And this way the wool, our own selves being dyed. . . Oh, my.

I was a leper one time, just as spotted with sin as I could be, but He taken me to the vat of His own Blood, and He dyed me in there. And then I'm on the inside of the tabernacle of God now, with the grace under fellowship.

Once I'd stand on the street. . . My father a bootlegger and everything, nobody. . . No clothes to wear, and hair hanging down my neck, and no shoes on, my feet out on the ground, and people wouldn't even talk to me, even a young man, because of family—had such an awful back name: shooting, fighting, killing, and everything. Somebody'd be talking to me, they'd walk away, see somebody else come up, 'cause they didn't want to be standing, talking to me, to be met on the street. I kept holding on. "There's something greater than this. There's something somewhere."

I went to the vat and was dyed in the Blood of the Lord Jesus. And the other day my wife said, when I go home, I have to slip off somewhere and go out in the woods to keep people away, and get a few minutes of rest. What did it? Personality? I have none. What? Education? I have none. What did it? The precious Blood of Jesus Christ that's cleansed me from sin, and sanctified me, dyed my soul into His goodness and His mercy. And now, I'm under the fellowship with tens of millions of the saints of God around the world. That's the real true fellowship. I'm so glad I'm one of them. Aren't you?

E-56 Going to sing you a song. I know it'll shock you, but I'm going to sing you one. Don't know whether I can or not but I'm going to try it.

They were gathered in the upper room,

All praying in His name,
 They were baptized with the Holy Ghost,
 And pow'r for service came;
 Now what He did for them that day
 He will do for you the same,
 I'm so glad that I can say I'm one of them.
 I'm one of them, I'm one of them,
 I'm so glad that I can say I'm one of them;
 (Hallelujah,)

One of them, I'm one of them,
 I'm so glad that I can say I'm one of them.
 Come, my brother, seek this blessing
 That will cleanse your heart from sin,
 That will start the joy-bells ringing
 And will keep the your soul on flame;
 Oh, it's burning now within my heart,
 Oh, glory to His name,
 I'm so glad that I can say I'm one of them.

E-57 Aren't you glad this morning, you're one of them. I remember walking down the streets. . . You know my little story about the colored woman in Memphis, that time. How that I was going down the street, humming that song and she was standing there, waiting for me. The Lord healed her boy. Yes, sir.

Oh, these people may not learn to be (not
 educated),
 Or boast of worldly fame,
 They have all received their Pentecost,
 Through faith in Jesus' name;
 And they're telling now, both far and wide,
 His power is yet the same,
 I'm so glad that I can say I'm one of them.

Oh, my. How do they get it? Through the fellowship of the Blood. I come in from a alley rat to be your brother, to fellowship with you in the good things of God under the shed Blood, for the fellowship of the saints worship with God. Let us bow our heads.

E-58 Would there be, by chance, someone here who hasn't entered into that fellowship? You don't know what the Shekinah Glory is.

You say, "Brother Branham, I'm a Christian, I made a confession." That's fine. You've come through the waters of separation. Oh, look. . . "Brother Branham, I—I've been sanctified. I don't smoke or drink with. . ." That's very fine, my brother, but have you come into the fellowship yet, where God meets you under the shed Blood? After you have come under the shed Blood, the Life in that Blood comes back in the form of the Holy Ghost, which is Christ in the Spirit to fellowship of His children. If you haven't and want to be remembered in prayer, would you raise your hand, say, "Remember me." God bless you, lady. . .? . . . Oh, my. Eight or ten, fifteen hands. . . Let us pray.

E-59 Lord, oh the hour's late. And—but O God, this precious truth, this place of fellowship, this—underneath the Blood of the Lord Jesus. . . How glad that I am. . .

Amazing grace! (said the poet) how sweet the
sound,

That saved a wretch like me!

I once was lost, but now I'm found,

I was blind, but now I see.

Father God, help me to keep myself sanctified, little, never to be big, and just let me be as you'd want me to be, that it might get the poor brother that—that hasn't the opportunity, that maybe he can see that—that Your grace is sufficient for all things. Let it be a footstep, Lord, upon the sands of time. When my life is finished, as Brother Carlson said, Brother Roberts and I and all of us must go someday, but God, while I'm here, let me remember the pit from where I was hewed from. Let me remember the precious Blood all the days of my life, keep myself little, that the poor brother, that might think that God can only deal with the up-and-up, the rich, let him see that God. . . Let me make a footprint somewhere, Lord, that would lead this brother to the place of fellowship. Grant it, Lord.

E-60 Bless these hands that was up. They're in here seeking and longing to come under that fellowship. Maybe they have received the Word and been separated. Maybe they've—You've forgiven of their sins and truly, after their sins are forgiven, they may be sanctified from the things of the world, but has never come into this Shekinah Glory. They'll have to come in by the baptism of the Spirit, that baptizes us into this one body of Shekinah glory. I pray that You'll do it, Lord.

So thankful for these men this morning who spoke before me, great men, that's fellowshiped in this great thing, maybe

before I was born. What honorable people, how I'm so happy to be numbered with them this morning, Father. I pray that Your eternal blessings will rest upon each and every one of us, and may the meetings continue on great. Bless Brother David duPlessis. Bless Brother Carlson, all, and our precious Brother Sullivan, and all these singers and precious brethren around everywhere, Lord. And our sisters. . . Lord sometimes I speak so rough to them women. I pray that, Lord, they'll never get the wrong impression of me.

E-61 When I seen that woman the other morning, said sh—You led her to Christ after ninety. . . Lord, I—I just want them to be sisters. And—and may they understand that. May ministers, maybe that—like that one on the platform the other night, You called out and told him he was smoking cigarettes (right on the platform). How you called his sins out, and yet a preacher. God, I—I love that brother. I love all them brothers, but if I didn't, there'd be something wrong with me. But, Lord, when I have to speak it out, let them know that it's not me doing that; that's Your Spirit that—that's—that's calling out the sin of the world. And how can I hold my peace and maintain my ministry, Lord? I cannot do it. And let them not feel evil but just go to the Word and seek God. Grant it.

May every sick person in the Divine Presence this morning, may they reach over just now, jerk a handful of hyssop out of their own life, what little faith that they have, then apply the Blood of Jesus Christ to that sick place. Watch it welt away. O God, grant it.

Forgive us of our shortcomings. Bless the evangelists, pastors, teachers, everywhere, and may millions of people yet enter into this fellowship under the Blood of Thy Son. We ask it in His Name. Amen.

God bless you. I'm sorry to keep you all this time, but I just didn't look down to see that it was that late. I thought I was only here about fif. . .

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