

HEBREWS, CHAPTER SEVEN ¹

 . . . night, and to hear Joyce sing. Did you know that that's a miracle in itself? That little girl, how can she think of all that? And each night she has us a new one. How she can think of all that, that's really a little mastermind. The Lord bless that child.

² Now, tomorrow, at two-thirty, at the funeral home in Charlestown, Indiana. Our dear, departed sister, Sister Colvin, we give her the last respects to her, at the—at the funeral home and at the grave, tomorrow afternoon. One who once lived as you are tonight, and is passed beyond the veil where you will sometime. And all who wish to attend service, why, is welcome to come. It'll certainly be a great help to the Colvin family, to know that the tabernacle here, where they have all went to church for so long, and so forth, will. We'd be glad to have you come up. And I think the . . . our dear Brother McKinney, the one that preached my brother's funeral, many years ago, has the main part of the funeral, and I been asked to come and help him in the—in the funeral services.

³ Now, I was just a little late, tonight. I got so many irons in the fire, I don't know which way to go. There's so many calls, and these wrecks and accidents, and people calling, coming. Till, I just left Louisville, a few moments ago, to get back here quickly, and leaving several calls that's real strenuous and must be made, I guess, yet, tonight. And now pray for us as we go along.

⁴ And this morning I—I never did get to my—my text, to the 7th chapter of the Book of—of—of Hebrews. And while we're turning to it, tonight, I want to make the announcement about Brother Graham Snelling's meeting, up at the tent up here, at the end of Brigham Avenue. If the Lord willing, I want to be back Wednesday night. And there we'll set a certain night that we're going to go up as a delegation, this week sometime, to visit Brother Graham in the meeting. And he's a . . . says, "Having a nice crowd." And—and he'll appreciate us coming, for this help. Brother Graham Snelling, any of you is attending the meeting, or wish to, it's just at the end of Brigham Avenue up here. Anyone can tell you where it's at. Right at the end of the playgrounds, the tent is setting.

He appreciates your cooperation. Because, we as a tabernacle have pledged our cooperation with him, a hundred percent, so we're trying to help.

⁵ Now, then soon we're coming down to the place of, the Lord willing, to the 11th chapter of Hebrews, in a few nights, if God willing, and there I think we're going to have a great time also.

⁶ Oh, the Lord blessed us this morning in a marvelous way, how He did pour out His Spirit upon us! And now, tonight, we're expecting Him to do it again; and then Wednesday night, and on. And—and the nights that I miss, Brother Neville will be here to pick it right up, if I'm out.

⁷ I never know what I'm going to do, you might be here this hour, and another hour be called to California. See, you don't know just where the Lord will send. That's the reason it's hard for me to make itineraries and say we'll—we'll do *so-and-so*. I can start to do a certain thing, the Lord will send me somewhere else. See? So we don't know just what He will do. "But if the Lord is willing," we said. I think we're commissioned, or commanded that, in the Bible, "If the Lord is willing, we'll do *so-and-so* things." So if we don't happen to make appointments that we . . . or fulfill appointments, we feel that maybe the Lord wasn't willing for it to happen.

⁸ The other day, we were detained, Brother Roberson and Brother Woods and myself. And we wonder, "Why?" Setting there, looking at a map, coming right down, and we drove fifty miles right straight back north again on a road. And I been traveling on the highway since I was about fourteen years old. And I wonder how I ever done it. We were standing there, all three of us. We've all traveled the highways. Looking right at a map, keeping on 130, coming through Illinois, and made a little slight turn, not noticing that the sun was behind us instead of front of us. We was going north instead of south. And first thing you know, crossed the road, I said, "This ain't the right road." Looked down there, and come to find out, we were fifty miles out of the way. Gone right straight back . . . ? . . .

⁹ Then when we come back, we—we were talking. I said, "You know why? We . . . The Lord might have bypassed us this way, to keep from having a horrible accident down here somewhere, that might have done something otherwise. We know that all things work together for good to them that love the Lord. That's all we have to keep on mind."

¹⁰ Now, tonight, we're starting now for a little teaching lesson. And if I'm . . . I don't think we'll get down, maybe we will tonight, to . . . This is the great chapter of teaching on tithings, to the church. And it's a great subject, which we could stay on it for weeks and weeks, on that one thing, how Abraham paid tithes to Melchisedec, and whether it's essential.

¹¹ Is this fan hurting anybody back there? Would you rather have it off? If it's hurting anybody, blowing in their face, any of the fans. If it is, just raise your hands. And, or just send one of the ushers, send someone up to the brother here, he'll snap it off for you. And I kind of keep it off of myself; I get hot and I get to sweating, then, the first thing you know, I—I'm hoarse. So, it's on you, so it won't bother me in any way. We want you to be comfortable now.

We're not going to try to take too much of your time, but just going to look straight into the Word. And before we do it, let's speak to the author just a moment.

¹² Now, Heavenly Father, we do not know what's in store. But only thing that we do know, and are persuaded, that good things lay before us. For it is written, "Eye has not seen, nor ear has heard, neither has it entered into the hearts of men, what God has for them in store, that love Him."

¹³ And we pray that You'll open the windows of Heaven tonight, in Your storehouse, and give us Thy Word, that will be something that's suitable, something to increase our faith as Christians, and make us more—more settled on the Gospel, than what we were when we come in. Grant it, Father. May the Holy Spirit take the Word of God and deliver It to each heart as we have need. In Jesus' Name, we pray, Thy beloved Son. Amen.

¹⁴ Now, this morning, in leaving the last verse for the 6th chapter, so we can go right into the 7th.

Whither the forerunner for us has entered, even Jesus, made an high priest for ever, after the order of Melchisedec.

¹⁵ Now we're going to read the first three verses, or the first two verses, or the first three verses, rather, of the 7th chapter, so we can get started right off.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all, (there is your tithings); first being by interpretation King of righteousness, . . . after that also King of Salem, which is, King of peace;

Without father, without mother, without descent, . . . neither beginning. . . having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

¹⁶ What a wonderful statement! Now we're going to have to go back in the Old Testament, to dig these great kernels out. And, oh, how I love them!

¹⁷ You know, out in Arizona, we used to prospect. And we'd get into a suitable looking piece of ground, Mr. Mc Anally and myself. And we would see a place where it looked like, in the little ditches, where a little drain, what they call "washes." And I'd . . . He'd get me down and make me rub the sand and "whew," blow it. Then rub and "whew," blow it. And I wondered why he did that. Come to find out, you see, when you're blowing sand, it light. And all, even to lead, is lighter than gold. Gold is heavier than lead. So when you're blowing, all the rest of the metals and sand and dirt will blow away, but gold will remain on the ground. Therefore, if you got some washings from up in *here*, it shows there's a streak of gold somewhere up in there. This rain has washed these little pieces out. So then we get the picks and so forth, and dig the hill up, almost, trying to find this gold. Bore holes in the ground, dig them out. Set dynamite, blow it down. Keep on blowing shafts, going down till we found, to find the main vein. Now, that's what we call "prospecting."

¹⁸ And tonight we're trying to take the Word of God, and use It by the power of the Holy Spirit, to blow all the indifference and doubts away from us, all those little light fluffy things that just doesn't have any foundation, doesn't have any weight in our life, we want to blow it all away so we can find this glorious Vein. That Vein is Christ.

¹⁹ And now may God help us as we read and study in His Word. The last, previous three chapters, almost, we've been speaking of hearing, just now and then, Melchisedec.

²⁰ Now, I think Paul gives the right interpretation.

For this Melchisedec, king of Salem, . . .

“King of Salem.” And any Bible scholar knows that Salem was formerly . . . Jerusalem was formerly called “Salem.” And He was the King of Jerusalem. Watch Him.

*. . . priest of the most high God, (that’s an intercessor),
who met Abraham . . .*

I want to get His geneology, this great Man, so that you’ll know who He is, first, and then you . . . we’ll go on with the story.

*. . . returning from the slaughter of the kings, and
blessed him;*

*To whom . . . Abraham gave a tenth part . . . first . . . by
interpretation King of righteousness, . . .*

Now watch, “Righteousness.” Now, we have self-righteousness, we have make-belief righteousness, we have perverted righteousness, all kinds. But there’s one real righteousness, and that righteousness comes from God. And this Man was the King of righteousness. Who could He be?

²¹ Now, He was the King of righteousness, the King of Jerusalem, the King of righteousness, the King of peace. Jesus was called, “The Prince of peace.” And a prince is the son of a king. So, this Man was King of peace, then He would have to be the Father of the Prince of peace. Get it? [Congregation says, “Amen.”—Ed.]

²² Now let’s see, get His genealogy a little further, to see where we’re going.

Without father, . . .

Now, Jesus had a Father. Do you believe that? [Congregation says, “Amen.”—Ed.] Sure.

. . . he was without mother, . . .

Jesus had a mother. But this Fellow had neither father nor mother.

. . . without descent, . . .

He never had anyone that He come off of, any descent. He always was. “Without descent.”

. . . having neither beginning of days, . . .

He never had any time He ever started.

. . . nor the end of life; . . .

It could been nothing else but God. That’s all It could be.

²³ Now, now if you'll notice as we read the next verse. See? "First, being by interpretation, King of righteousness." That's not where I want to do. The—the 3rd verse, "Nor end of life."

...but made like unto the Son of God;...

Now, He was not the Son of God, for, if He was the Son, He had a beginning. And this Man had no beginning. If He was the Son, he had to have both father and mother. "And this Man had neither father nor mother. But He was made *like unto* the Son of God."

...abideth a priest continually.

²⁴ Now, Dr. Scofield tries to say, that, "It was a priesthood, called, 'The Melchisedec priesthood.'"

But I just want to take you on that just for a few minutes. If it was a priesthood, then it had to have a beginning, and it had to have an end. But, "This had no beginning or had any end." And he did not say he met a priesthood. He met a Man, and called his name "Melchisedec." He was a Person, not a denomination, not a—a—a priesthood or a fatherhood. He was absolutely a Man by the name of Melchisedec, who was the King of Jerusalem. Not a priesthood, but a King without a father. Priesthoods don't have father. "And this Man was without father, without mother, without beginning of days or ending of life." Now, the Son of God...

²⁵ Who this was, this was Jehovah. This was Almighty God Himself. It could be no other.

²⁶ Now notice, "He abideth forever." He has a testimony here, that, "He liveth. He never dies." He never did. He never was nothing else but alive. "He abideth forever."

²⁷ Now, Jesus was made, likened unto Him. Now, the reason that there's a difference between God and Jesus: Jesus had a beginning; God had no beginning. Melchisedec had no beginning, and Jesus had a beginning. But Jesus was made, likened unto Him. "A priest, abideth forever."

²⁸ Now, when Melchisedec was on earth, he was nothing in the world but the—the Jehovah God made manifest by creation, He was here like a theophany. Abraham met Him once, in his tent. And as we said this morning, "Abraham recognized Him. And He told Abraham what He was going to do, because He was not going to leave the heir of the world blind to the things that He was going to do."

²⁹ May I stop here for a minute, to say, God still has the same opinion about His Church. You're not children of darkness. You're children of Light. And the...we who... "Blessed are the meek, for they shall inherit the earth." And would the God, Who acted to—to Abraham, who was to inherit the earth... And He said, "I will not keep these things back from the man that's going to inherit the earth." How much more will He reveal His secrets to His Church that's going to inherit the earth!

³⁰ Daniel said, "In that day they run to and fro, knowledge shall increase." And he said, "The wise shall know their God, in that day, and shall do great exploits in that day. But the wicked will not know the God of Heaven." They know Him in a form and in a ritual, like our first lesson said, but they don't know Him by the way of perfection.

³¹ And God can only work through perfection, because He's Perfect. Blessed be His Name. It has to be a perfect channel that God works through, 'cause He can do nothing else but work through perfection. He can't stain Himself in any way. And then that's why Jesus came to take away our sins, that we might be perfected, that God could work through His Church. There is where the secret lays.

There is where the world is blind. There is where they want to say, that, "You've lost your mind." There is where they want to say, "You don't know what you're talking about."

Because, "The things of the Lord is foolish to the wisdom of this world. But the things of the world is carnal to the believer." So, you're a different person, you're living in a different sphere. You're not no more of this world. You've passed from this life into a new Life.

³² Therefore, God reveals, not to the world, not to the psychologist, not to the educated ministers, but to the humble in heart. His people who is meek, He will reveal the secrets of the great things of God, to them. You see it? [Congregation says, "Amen."—Ed.]

³³ Now, now, Abraham was to inherit the world. Through Abraham's Seed was all nations to be blessed. So God came down and talked to him, in the form of a Man.

Now, God has always been on the earth. God has never left the earth. If He'd ever leave the earth, I don't know what would become of it. But God has always been here in some form. Oh, praise His Name!

³⁴ He was with the children in the wilderness, coming out of Egypt, in the form of a Light. He spoke to Abraham in the form of a Man. He spoke to Moses in the form of a Man. He spoke to the Church in the form of a Man, His Son, Christ Jesus.

And He is speaking through His Church today, through the anointed Church of the living God, through vessels of clay. "Ye are the branches. I am the Vine." God is still speaking, and the world sees Jesus as you present Him. That's how the world is. . . . "You are written epistles, read of all men." Your life tells what you are.

³⁵ Now, this Abraham on his road, returning back. We're going to go back and read about Him, just a few moments, in the Book of Genesis. In the 14th chapter of Genesis, I believe it is. Oh, how beautiful the story is here! Now, we all know of Abraham, how that God called him out of the land of Chaldea and the city of Ur, and told him to separate himself from his associates.

God calls men or women, He calls a separation.

³⁶ Now, that's what's the trouble with the churches today, they don't want to separate themselves from the old carnal belie-. . . unbelievers. That's why we can't go any further. We just get in that one carnal flow, and we—we say, "Oh, Jim is a good guy, if he does drink. If he. . . And I go with him to the poolroom, but I don't play pool. I—I—I go with her over to the party. They tell dirty jokes, and so forth, but I don't tell any."

³⁷ "Come out from among them." That's right. "Separate yourself. Touch not their unclean things, and I will receive you," saith the Lord. "Be not yoked up with unbelievers, unequally yoked together." Don't you do it. Separate yourself.

³⁸ And God called Abraham to separate himself from all of his kindreds, and to walk with Him. Brother, sometimes it means leaving a church. It meant that to Paul. He had to leave his church. Meant that to many. Sometimes it means to leave home. Sometimes it means to leave father and mother, and forsake all. I don't mean to say it does every time, but sometimes it does. It means that you've got to take everything between you and God, and walk with Him alone. Oh, that blessed, sweet communion, that fellowship that you have when you separate your thing, selves, from the things of the world and the carnal believers who is making fun of you, and walk alone with Christ!

³⁹ How many times that I've thanked God! He said, "I'll give you fathers and mothers in this present world. I'll give you friends and associates. And I'll never leave you, neither will I forsake you. Though the whole world turns its back on you, I'll go with you, to the end of the way."

⁴⁰ What a blessed privilege, that man has that challenge to follow the Lord Jesus, to separate himself from all his carnal associates, to follow the Lord. And if any person seems not to behave themselves rightly, and to present themselves as Christians, but love the carnal things, it's best for you to hunt another partner right away. That's right. And if no one will walk with you, there is One who promised to walk with you. That's, the blessed Lord Jesus, He will walk with you.

⁴¹ God told Abraham to, "Separate yourself." And just as human as Abraham was, he took his daddy along, he took his brother's son along, his nephew; all hanging on him. And God never did bless him until he did what God told him to do.

⁴² I don't say that you're not a Christian. That, I don't unchristianize anyone. But I'll say this, that if God told you something to do, He'll never bless you until you do it. I'm in the pulpit tonight with one of those things holding over me. My meetings hasn't been what they should been, for the past two years. It's because I've failed the Lord. He told me to, "Go to Africa, and then to India." Here it is, written right here, in the back of this Book, right now.

⁴³ The manager called me, said, "Let them Afrikaans go. India is ready."

⁴⁴ The Holy Spirit met me, said, "You'll go to Africa like I told you to."

⁴⁵ And another year passed. And the managers... I forgot about It. He said, "We're going to India. Tickets is already here."

⁴⁶ I started off, forgot It till I got to Lisbon. One night, that, I thought I was dying. The next morning I started, go over to the bathroom, to take a bath. Oh, I was so sick, I could hardly stand up. There, that Light hanging there in the bathroom, said, "I thought I told you to, 'Go to Africa, first.'"

⁴⁷ My meetings has been slowly failing since that time. Though I went to India, with nearly a half a million standing there, but that wasn't doing what God said do. I feel that my meetings will never be a success until I go right straight back

and make that thing right. No matter what I do, it's Africa, first, 'cause you've got to do it. There lays God's Eternal Word, laying there. I knew better than that. But I've got to go back. And I feel that this coming year is the time I'll crawl out of the shell, by the help of the Lord.

⁴⁸ This glorious, old Gospel who has been growing easy, like an oak tree, but I believe she's about ready to spread forth her branches now. I believe It, this great Message and great thing. I believe that the Lord will let us shake the world again for the glory of God.

⁴⁹ You've got to do what God told you to do. And Abraham went right on, took his folks with him. He loved them. That's the human part. But after while, by and by, his father died and he buried him. Then he had his nephew, then quarrels and arguments come up. And, finally, Lot took his choice and went down into Sodom. And you notice Abraham, he didn't fuss with Lot. He said, "We are brethren. We must not argue. But you lift up your head and you go any way you want to go. If you go east, I'll go west. You go north, I'll go south." That's the Christian attitude, be willing to give the other man the best of the deal. Always present it to him, let him take his choice.

⁵⁰ For why? What made Abraham do it? He knew that he was promised by God that he would inherit the whole thing, anyhow. Amen. So, then, a tent or a cottage, why should we care? The whole thing belongs to us. "Blessed are the meek for they shall inherit the earth." It all belongs to us. God said so. So give the man the best of the choice, if he wants to. Maybe that's all he'll ever get. But it all belongs to you, the heirs of salvation by promise. It's all yours.

⁵¹ So, Sarah, the most beautiful woman in the land, she sat up there on the hillside with her husband like she should have done. She plain, well, might have wore plain calico dresses, or ever what you want to call it. While, Mrs. Lot dressed up like a millionaire. And her husband was the mayor of the city. He was a judge that set in the gate. She had everything; attended all the sewing circles and card parties that there was went on in Sodom and Gomorrah. But Sarah was more pleased to live with her husband on meager fare, and know that she was in the will of God, than to enjoy the riches of . . . or the pleasure of riches for a season. That's right. That's when God visit.

⁵² And one day, you, just as sure as you take the wrong road, it's going to catch up with you someday. You might think you'll

get all right. You might think you're getting by, but you're not. May seem like it's all covered over, but it isn't covered over. God knows everything. He knows whether you really mean your confession or not. He knows whether you really mean that you believe Him and are saved, and accepted Him, and you are dead to the things of the world, and you're alive in Christ. He knows that.

⁵³ Now, we notice Abraham, I want you to notice this real spirit. Oh, the whole blessed thing here is grace. I want you to read with me now from the 14th chapter of . . . Exodus, just a moment.

⁵⁴ Now, the first thing taken place when they got down there, Lot got in trouble. Why? He was out of the will of God. And if you get in trouble when you're in the will of God, God will help you out. But if you're in trouble, out of the will of God, there's only one thing to do, get back in the will of God again.

⁵⁵ Now, the kings all drew themselves together, and they figured that the plains down there was well watered, and they'd just go down and take this little old Sodom, Gomorrah, take it over. And they did. And when they went down and took it over, they took Lot with them.

⁵⁶ Now I want you to notice the Spirit of Christ here in Abraham. Now notice the 14th verse.

*And when Abraham heard that his brother . . . (Get it?)
. . . his brother was taken captive, he armed his trained
servants, born in his own house, three hundred and
eighteen, and pursued them unto Dan.*

⁵⁷ Oh, what a blessed thought of grace! Abraham, when his brother, though fallen from grace, though was in this backslidden condition; when he heard that the world had caught him up, and had captured him and took him away, to slaughter him, Abraham acted by the Spirit of Christ. He came and armed all of his men that was born in his house, and took after them, and pursued them all the way to Dan. And Dan is the uttermost parts of Palestine, "Dan to Beer-sheba," from one end to the other. And it's a type of Christ, when He saw that the world had took . . . was fallen, that He pursued the enemy to the end, to receive back the fallen race of Adam.

⁵⁸ I want you to notice the next verse, how sweet here the Spirit speaks through him. All right, the 15th verse now.

And he brought back all (all) the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

59 When Abraham took after the enemy that had took his brother, he pursued him all the way across the nation, to Dan, and brought back everything that he lost in the fall.

60 What a beautiful picture of Christ, who heard from Heaven that we were lost and came and pursued the enemy, all the way to hell, and captured the lost souls and brought us back and restored us to everything that we had before the fall! We, backsliders, we that was born to be sons of God, that's perverted into the sons of the devil, and made, went after the things of the world, and done wrong, and run greedily like Lot did, selling out our birthrights and going after the things of the world. Christ came down. Though fallen; God, knowing in the beginning who would be saved and who would not, therefore come down and pursued the enemy through life, through death, through paradise, into hell. And all the way from Glory to hell, and took over the—the powers of hell, and the keys away from the devil, and rose again, and restored to mankind, that he can be sons and daughters of God again.

61 See the Spirit in Abraham there, the Spirit of Christ coming with him?

62 Now I want you to notice a little further, as we read.

And the king of Sodom went out to meet him after he returned from the slaughter of this king Chedortaomer, and...the kings...were with him, in the valley of Shaveh, which is the king's dale.

63 They went out. King of Sodom was brought back. His brother was brought back. The children was brought back. And here went out the kings to meet him. And, also, here is where I want to get to, the message now. Watch here.

And—and Melchizedek, king of Salem (King of Jerusalem, King of peace) brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heavens and earth:

64 Melchisedec, the King of Salem, also represented Himself among the other kings. And notice, the battle was over, the Spirit of God in Abraham, of Christ, that had brought back his fallen brother, then restored him back to his rightful condition,

to all that he had lost. He had brought it back. And when he did, He brought out bread and wine, the communion. Can't you see who that Melchisedec was? It was God. Brought out the communion, after the battle.

⁶⁵ Now let us turn again, to Matthew 26:26, right quick, and see what Jesus said here about that. In the Book of Matthew, the 26th chapter and also the 26th verse, we want to read just a little bit here. All right, Matthew 26:26.

Then cometh Jesus with them unto a place called Golgotha, Golgotha . . . or Gethsemane, I mean, and said unto his disciples, Sit ye here, while I go yonder to pray.

⁶⁶ I believe I've got the wrong Scripture. Matthew, the twenty . . . 26th verse of the 26th chapter. If somebody has it, read it for me, if you—if you can find it. Just a minute. This is a beautiful type here. I don't want you to miss it. Here we are. That's got it, sister.

And as they were eating, Jesus took bread, and blessed it, . . .

What was it? The battle was over.

. . . brake it, and gave it to his disciples, and said, Take, and eat; this is my body.

⁶⁷ See that Melchisedec? Hundreds of years before, when He met Abraham, after the battle was over, He gave bread and wine. And here Jesus gives the disciples, after His hard battle was over, He gave them bread and wine. Watch. Watch the future Coming.

And he took the cup, and—and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for . . . sins and remission of sins.

But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it anew with you in my Father's kingdom.

⁶⁸ We are in the battle now. We're after our fallen brother, that God, before the foundation of the world, saw and predestinated unto Eternal Life. And the things of the world has got him caught up in a whirlwind. He's out into societies and classes, him and his wife, walking up-and-down the streets, smoking and drinking and carousing, trying to find peace. And

the Spirit of Christ in us, as it would be in Abraham, we're gone after him. With all the armors of God, the Angels of God encamped about, we're gone to bring back our fallen brother.

⁶⁹ And when the battle is finally ended, we will meet Melchisedec again, bless God, who blessed Abraham there, and gave him the blessing, and give him bread and wine, the communion. And when the battle is over, we'll meet Him. We who are the heirs of the promise of Abraham, joint heirs with Christ in the Kingdom, shall meet Him at the end of the road, and take bread and wine, again, when the battle is over.

⁷⁰ Who is this Melchisedec? "The One that had no father, had no mother, had no beginning of days or the ending of life." He will be There to give the communion again. You get it? [Congregation says, "Amen."—Ed.]

⁷¹ When we pull up, on certain nights, when we come together and take communion from the hands of the ministers, representing that we believe in the death, burial, and resurrection of the Lord Jesus, that—that veil, His body that He was inveiled in, God. We take it, as a representative, "We are dead to the things of the world, and been born anew of the Spirit." And we walk with the Body of Christ, all the believers together.

⁷² When the great battle is finished, and we come up again with Christ, we'll take the communion with Him in the Kingdom of God, anew; and eat the flesh, and drink the blood of the grape again, in the Kingdom of God. Oh! There is Melchisedec. That's who He was.

⁷³ Now let's read just a little further about Him here, and the 18th verse.

And Melchisedec king of Salem brought forth bread and wine: . . . (You get it?) . . . and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heavens and earth:

And he blessed him, . . . And he blessed . . .

And blessed be the most high God, which has delivered thine enemies into thy hand. And he gave him a tenth of all.

He paid tithes to Melchisedec. Abraham give Him a tenth of the spoils.

⁷⁴ Now I want you to notice here as Paul goes on, giving a background for the coming lesson now.

And the king of Sodom said unto Abraham, Give me the persons, and take thou the goods to thyself.

Now, the king of Sodom said, "Now, you just give me back my subjects, and you take the goods to yourself."

And Abraham said to the king of Sodom, I have lifted up my hand unto the LORD, the most high God, . . .

El Elyon, "the possessor of heavens and earth," there.

. . . most high God, the possessor of heavens and earth,

That I will not take from a thread even to a shoelatch, . . .

He didn't have a great campaign to take up money. He only wanted his fallen brother.

. . . and that I will not take any thing of thine, lest thou shall say, I have made Abraham rich:

Save only that which the young men have eaten, and the portion of the men which went with me, . . .

⁷⁵ Now, I want you to notice, Abraham said, "I'll not take from a thread to a shoelatch." He didn't fight the war, to make a lot of money. And real true battles are not made with selfish motives. Wars are not fought for money. Wars are fought for—for motives, for principles. Men fight war for principles. And when Abraham went out to get Lot, he didn't go out because he knewed he could whip the kings and take all their possession, he went out for the principle of "saving his brother."

⁷⁶ And any minister that's sent out under the inspiration of the King of Heaven, will not go for money; neither will he go to make big churches, neither will he go to inspire denominations. He'll only go for one principle, and that is, "To bring back his fallen brother." Whether he gets a dime in the offering or whether he doesn't, it won't make a bit of difference to him.

⁷⁷ As I say, "Real wars are fought and waged for principles and not for money." And men and women who join church and come into church, to be popular, because the *Joneses* belong there, or they change their church from a little church to a big church, you're doing it for a selfish motive and the right principle is not behind it. You should be willing to stand at the battle front.

78 In this tabernacle here, when things go wrong, and you men and you women will run and go over somewhere else, or lay out till the little fuss or the stew is over, there is something wrong with your experience. Right.

79 We have a custom here. We have a—we have a order here. This church is based upon the principles of the Bible. If there is somebody in here not doing right, and you think they're not, you go to him and talk to him. If you can't reconcile him, then take some brother with you, one or two more. If he won't be reconciled then, then tell it to the church. And the church will dismiss him, have no more fellowship with him. And Jesus said, "Whatever you loose on earth, I'll loose in Heaven."

80 That's the reason you have so much troubles, because you don't follow the Bible principles. If somebody in the church is causing a disturbance, or something going wrong, it's not your duty to go talk about that man or that woman. It's your duty to go to that man or woman, and tell him his error. And if he won't hear you, take some other one with you. He won't hear that, then the church looses him. Jesus said, "What you loose on earth, I'll loose in Heaven. What you bind on earth, I'll bind in Heaven." That's the power of the church.

81 Here not long ago, a good preacher friend of mine, he had a boy, and that boy had been going to church, his own church. He got to a place where he started running around with a little of girl who smoked and drank and carried on. Preacher said, "Of course, that's his business." A very bosom friend of mine, and a nice boy. But he got all infatuated with some young woman; and she had been married, had some children, her husband was living. He was afraid they was going to have . . . that boy would marry her. So, the brother was all tore up. And he said to me, "Brother Branham, I want you to go to this *certain-certain* boy of mine. I want you to talk to him."

82 I said, "Brother . . ." I almost called his name. "You have a better way. Don't send me. If the boy is not living up, and the church has saw him doing wrong, then it's the thing for the church to do this business. That's left with the church. And the church goes over and tells him."

83 So he took a brother, and went over and told him. And he got back at the brother, let him know he was attending to his own business, for him to do the same. He took another brother, two more, two deacons went over and told the boy.

He wouldn't listen to it. They told it to the church. And he never come for several nights, to be reconciled to the church after his sin was told before the church. Then, the church loosed him.

⁸⁴ And about a month from then he was stricken down with pneumonia, and the doctor said, "There's not a chance in the world for him to live." Then he crawled back. God knows how to do it.

⁸⁵ We try to do it in ourselves, "Oh, you ought to kick *so-and-so* out of church. You ought to do *this*, *that*, or the *other*." Have you done your part as a church towards it? There you are. That's the way to make them crawl back, turn them over to the devil one time.

⁸⁶ What'd Paul say about this man down there was living with his stepmother? They couldn't get him reconciled. Said, "Turn him over to the devil." Watch what happens. And in the next letter Paul wrote, this man had got straightened out. Sure. God has a way of doing these things, if we'll just follow His rules.

⁸⁷ If something goes wrong in the church, if it's amongst the congregation, each one of you brothers. If on the deacon board, one of you deacons don't behave, the other deacons come and have a meeting, try to reconcile the brother, tell him what he's doing; or one of you members, whatever you are. Then it's to be brought before him. If he won't do it, then come tell the pastor. Then, he's loosed from the church, and then let him be as a heathen and a publican. Then watch the Lord go to work on him. See, that's when he comes back to himself. That's when he goes to crawling in. But we try to do it ourself, you know, try to do the . . . everything the way we should do it, now, we never make a success.

⁸⁸ Now, this Melchisedec, the King of Salem, Prince, Priest of the Most High, met Abraham and blessed him. And gave Him his tithings, Abraham did. And He was the King of Salem. And He brought out bread and wine, the communion, and gave it to Abraham after the battle, after the men had been won over.

⁸⁹ Now, "All wars," as I say, "are fought for principles." Now, if you have a little war in church, it must be the right principle. You must be fighting for the right thing. And each member of the church is supposed to do that. Now, this teaching is for the church. That's what we're here for. That's what I'm standing here for. That's what God's Word is for, is for the church.

⁹⁰ Don't never let nothing hinder this church. If it does, you're guilty, each one of you. And you, in your different churches, if something is going wrong in your church, you're guilty, because you're the overseer of that church. It ain't up to the pastor. It ain't up to the deacon board. It's up to you, you individual, to go to that brother and see if you can have him reconciled. If not, then take two or three with you, then come back. He won't hear that; tell it to the church. Then he's dismissed from the Kingdom of God, God said, "If you dismiss him there, I'll dismiss him Here, if you've went through this order." Then He'll turn the devil loose to him for the construction . . . destruction of his flesh. And then he'll come back. That's right. That's the way to make him come back. If he's a child of God, he will come back. If he isn't, why—why, he'll go on, and then the devil will send him on to his Eternal place.

⁹¹ Now, the motives of it. If you just get it in for somebody, then that's different. But, if the man is guilty! And Lot had went down and had backslid, though he was a Hebrew. He had went down and was backslid. He was in grace, but he had fallen from it. And when he went out . . . And Lot—Lot was saved. Don't never think that Lot wasn't saved. He was. Because, all the time when he was in the wrong place, the Bible said, that, "The sins of Sodom vexed his righteous soul daily." Now, his flesh was doing one thing. And what was his end? He brought more disgrace. His wife turned to a pillar of salt. He had children by his daughters. So, you can see what a disgrace it brought, because he had fallen from grace and never restored himself back again. And God had to take him out of the earth.

⁹² But, still, he was a fallen brother, and Abraham done all that he could do to bring him back again. And the Spirit was in Abraham, is the Spirit of Christ that's in the church today. No matter what the brother has done, you'll do all you can to bring him back into the fellowship of Christ again. No matter what he's done, you'll try hard.

⁹³ Now, we want to notice here now again, as we go on with this lesson of this Melchisedec, this great Priest of Salem, and the possessor of Heavens and earth. Now, being first:

Without father, without mother, without descent, having neither beginning of days, nor ending of life; but was made like unto the Son of God; abideth a priest continually.

Now watch. He wasn't the Son of God. He was the God of the Son. He wasn't the Son of God, Melchisedec wasn't, but He was the Father of the Son of God.

⁹⁴ Now, this body that He had, He had created. It had not been brought through a woman. So with that created body, He could not. . . Some body He had made, Hissself, to reveal Himself.

"No man can see God at any time. God is a spirit." Mortal eyes doesn't see those things, 'less it's in a form like the Pillar of Fire, or whatever it was, or in the form of some being that they seen by vision. But the. . . God has to reveal Himself through some way. And God revealed Himself to Abraham, in the form of a man. He revealed Himself to Moses, in a form of a man. He revealed Himself to the children of Israel, in a form of a Pillar of Fire. He revealed Himself unto John the Baptist, in the form of a dove. You see, He revealed Himself in those forms.

When He was revealing Himself in the form of a Man, as the King of Salem; of Jerusalem; not of the earthly Jerusalem, but the Heavenly Jerusalem. He revealed Himself in that form. He was made "like unto" the Son of God.

⁹⁵ Now, the Son of God had to come through a woman, to be created here; by the womb of a woman, because through that same thing come death.

⁹⁶ And He could not come through creation like God did at the beginning. When God made man at the beginning, woman had nothing to do with it. God just said, "Let there be," and a man came from the dust. He called him, without any woman to have anything to do with it. But, the woman, it then was in the man.

⁹⁷ And God took the woman out of Adam's side. Is that right? [Congregation says, "Amen."—Ed.] And then woman went and brought man through sex. So the only way that God could do. . . He couldn't come in that theophany. He couldn't come as Melchisedec. He had to come as a man, and he had to come through the woman. "Thy Seed shall bruise the serpent's head, and his head will bruise Your heel." Get it? ["Amen."] God had to come through a woman; and He did, when He dwelt in His body of His Son, Christ Jesus. "God was in Christ, reconciling the world to Himself." And He offered His Own Blood as a sacrifice. And gave His life, that through the channel of death, He might save you unto Eternal Life.

98 So God came then, and He was made “like unto” the Son of God. See? He was a Man made *like* the Son of God. Now, He couldn’t be the Son of God, because this Man is Eternal.

99 The Son of God had a beginning, He had an end. He had a—a time of His birth, He had a time of His death. He had both beginning and end. He had both father and mother.

100 This Man had neither father nor mother, beginning or end of time. But He was made, this Man, Melchisedec, was made *like* the Son of God.

101 Now, the Son of God, when He was come in the world, in a form of a woman, through a woman, in man’s form; and was killed, raised up again on the third day, rose for our justification, now He abides forever. And as long as that body abides, we abide too. And because He raised up from the dirt, we’ll be raised up in His likeness. There’s the Gospel story. Blessed be the Name of the Lord. Not Angels, not supernatural beings, not a bunch of feathers to flock around, but men and women, amen, stand in His likeness. Yes, sir.

102 As I’ve often told this, I say it again here at this time. It seems suitable. I was combing, about this five or six hairs that I have left. And my wife said, “Billy, you’re getting bald-headed.”

103 I said, “But I haven’t lost one of them.”

104 She said, “Where they at?”

105 I said, “Tell me where they was before I got them, I’ll tell you where they are waiting for me.” That’s right.

106 I used to be as a—a fighter, pugilist. I was strong and big. And I felt, if you’d set this church on my back, I’d walk down the street with it. I’ll tell you, when I get up every morning now, I realize there’s forty something years has passed. See? I’m not what I used to be. I’m failing, every day. As I look at my hands and think, “Looky here. Well, I’m getting an old man.” I look at my shoulders. I see I’ve gained a lot of weight. I used to wear a twenty-eight on a belt. I wear a thirty now. See, I’m getting old, fat, dwindling away.

107 What is it? I eat the same thing I used to eat. I live cleaner and better than I used to live, the same thing. But God has appointed a time for me, and I must receive it. But the blessed thought is, that, at that day, He will raise me up again. And everything that I was when I was twenty-five years old, I’ll be again forever. Amen. There you are. What does old age bother me? I’ll beat the devil out of that for years and years, knowing

this, that I believe Him. This little span is just a little, short thing, anyhow. If we only stayed three score and ten, seventy years old, our promised time, what—what's that but misery and sorrow? What is it? Would you swap this pesthouse for that glorious thing yonder?

¹⁰⁸ Why, blessed be the Name of the Lord! Something on the inside of me met that Melchisedec one day, and He spoke peace to me and He give me Eternal Life. And this life means nothing but a tabernacle to preach the Gospel through. I say this with all sincerity, with these two Bibles laying open before me. If my God was through with me preaching the Gospel, and I could do no more for Him, my children was old enough to take care of themselves, and He wants to take me right now, "Amen," that settles it. Yes, sir.

¹⁰⁹ What difference does it make if I'm eighty or if I'm twenty? I'm only here for one thing: to serve the Lord. That's all. If I can still preach the Gospel like I do now, when I'm eighty, what difference does it make whether I'm forty or eighty? There's a many man eighty years old tonight. And there's a lot of children will die, when an eighty-year old man will outlive a many one of them. What difference does it make? It's your motives, your principles, and we're here to serve the Lord Jesus. That's all.

¹¹⁰ Knowing this, that, "This life is a vapor that a man speaks about; that once was, and then is not." But if we have Eternal Life, God has promised He will raise us up again. And we'll take the communion with Him when the days are over, and when He say, "Enter into the joys of the Lord, that's been prepared for you since the foundation of the world."

¹¹¹ Then what difference does it make here, whether we have anything or whether we don't? Whether we're young or whether we're old, what difference does it make? The main thing, are you ready to meet Him? Do you love Him? Can you serve Him? Have you sold out to the things of the world? Have you met Melchisedec since the battle was over?

¹¹² Bless God! About twenty-one years old, I was, and one day I had a battle with *this*, *that*, and the *other*. I couldn't make out whether I wanted to be a fighter, or whether I wanted to be a trapper, or hunter, what I want to be. But I met Melchisedec, and He give me communion, and since then it was settled forever. Hallelujah! I've went on His side. I've been rejoicing on the road. And when it comes to the end of the road, and

death stares me in the face; the way I feel now, I'll never dread it. I'll walk, want to walk into the face of it, knowing this, that I know Him who has made the promise, that's right, that I know Him in the power of His resurrection. When He calls from among the dead, I'll come out from among them. That's right, knowing Him in the power of His resurrection. What difference does it make, whether I'm old or whether I'm young? Whether I'm little or whether I'm big? Whether I'm full or whether I'm hungry? Whether I got a place to lay down or whether I haven't?

¹¹³ "The birds has the nests, and the fox has den, but the Son of man has not a place to lay His head," but He was the King of Glory.

¹¹⁴ We are kings and priests tonight. What difference does it make whether we have or whether we haven't? As long as we got God, we are more than conquerors. We are more than conquerors. We set in the Presence of God, in the fellowship of the Holy Spirit, taking Spiritual communion from the hands of Him that testified, "I was He that was dead, and alive again, and I'm alive forevermore." Setting together in Heavenly places in Christ Jesus. O blessed be His holy Name. What difference does it make?

A tent or a cottage, why should I care?
They're building a palace for me over There!
Of rubies and diamonds, and silver and gold,
His coffer's are full, He has riches untold.

¹¹⁵ I met Him one day when I come from the battle. I laid my trophies down. I ain't fought a battle since then; He fights them for me. I just rest upon His promise, knowing this, that I know Him in the power of His resurrection. That's all that matters. What else does matter?

¹¹⁶ What can we do? Why taking thought can add one cubit to your statue? What do you care whether your hair is curly, or whether you got any or not? What difference does it make? If you're old, if you're gray, if you're stoop-shouldered, if you're not, what difference does it make? Amen. This is just for a spell, a little space, but That's forever and forever. And as aeons of time roll on, as the ages roll on, you'll never change, and go through His ceaseless Eternal ages. What difference does it make?

¹¹⁷ I'm so glad I met Him. I'm so glad He give me communion, one day, that same Melchisedec that met Abraham coming

from the slaughter of the kings. Certainly. "The God of Heaven," the *El Elyon*; the great "I AM," not the I was; I AM, present tense. "And He blessed him."

¹¹⁸ Listen here just a little further, so we can get the lesson a little closer together. Now the 4th verse.

Now consider how great this man was, . . .

I just think that, too. "Consider how great this Man was." He is beyond the Son of God. The Son of God had father and mother; He didn't. The Son of God had a beginning of time and an ending of time; He didn't. Who was that? That was the Father of the Son. That's Who it was.

. . . consider how great this man was, unto . . . even the patriarch Abraham gave a tenth of all the spoils.

¹¹⁹ Now listen closely.

And verily they that are of the sons of Levi, who receive the office of the priesthood, have . . . commandment to take tithings of the people according to the law, that is, of their brethren, though they came out of the loins of Abraham:

¹²⁰ Now watch this if you want to see something.

But he whose descent is not continued for . . . from them receiveth tithes of Abraham, and blessed him that had the promise.

¹²¹ Abraham had the promise, and this Man blessed Abraham who had the promise. Who was this? The sons of Levi paid tithes to their brethren or . . . Their brethren paid tithes to them. They had a commandment of the Lord to take a tenth of what their brothers made, for their living, because they were the priesthood. Now, that lets out the Melchisedec priesthood, as you talk about, right there. That's right. But this Man . . . Even the one who had the promise, the greatest man on earth, Abraham, met this Man and paid tithes to Him. [Blank spot on tape—Ed.] He had to be greater.

¹²² Listen.

And without any contradiction the less is blessed of the better.

Certainly. Watch Who He is.

And here men that die receive tithes; . . .

That's the priesthood of the order of priests and preachers, and so forth. Men that receive tithe, die. See?

. . . but here he receiveth them, of whom it is witnessed that he liveth.

¹²³ What would a man take tithings for, if he had any. . . If he never was born, and never will die, and was from beginning to end, and—and never had no father or mother or descent, and owned the whole Heavens and earth and all in it, why would he take tithe? Why would he ask Abraham to pay tithes? You see what a strict thing it is to pay tithes? Tithing is right. Every Christian is duty bound to pay tithe. That's right. Never has been changed.

¹²⁴ Now:

And as I may so say, Levi also, who received tithe, payed tithes in Abraham.

¹²⁵ Now, oh, here is something.

For he was yet in the loins of his father, when Melchisedec met him.

¹²⁶ What, Levi? Abraham was Levi's great-great-grandpa. And the Bible said here, that, "Levi paid tithes when he was in the loins of Abraham." Four generations before he ever come to earth, he was paying tithes to Melchisedec. Blessed be the Name of the Lord!

¹²⁷ Then, you that can't believe in predestination before ordination; and here, four generations before Levi would ever come out of the loins of Abraham, was paying tithes to Melchisedec. Wish we had time to run this through the Scripture.

¹²⁸ If you'd take it over to like in Jeremiah 1:4, God said, "I knew you before you was even formed in your mother's womb. And I sanctified you and ordained you a prophet to the nations." Then what can you say that you did? What can I say that I did? It's God that showeth mercy. God knew us before the foundation of the world.

¹²⁹ He not willing that any should perish. Certainly not. But if He's God, He knowed who would be saved and who wouldn't be saved, or He didn't know anything. If He didn't know. . . If he didn't know who would make the Rapture, before the world was ever formed, then He's not God. If He's infinite, He'd. . . He knowed every flea, every fly, every louse, every chigger, that would ever be on the earth, before the earth was ever formed. That's right. He knew all things. Before the foundation of the world, He knew us. The Bible said, that, "He knew us and predestinated us."

¹³⁰ Let's settle this just once. Let's go back to Ephesians, the 1st chapter. The 5th chap- . . . The 1st chapter of Ephesians, just a moment. I want to read here just a minute, so that you can really understand that it's not just something that I'm trying to tell you. It's something God is trying to tell you. See? Now listen to this, real close, 1st chapter of Ephesians.

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

The same man that's wrote the Hebrew letter, is writing this letter.

. . . to the saints . . .

This is not to the unbelievers, but to the saints, the sancti- . . . sainted ones.

. . . which are at Ephesus, and to the faithful in Christ Jesus:

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

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places . . .

"According as He . . ." Now, listen close now, the 4th verse.

According as he hath chosen us in him before the foundation of the world, . . .

Who is the "us" there? The Church.

. . . he chose us in him (Christ) before the foundation, the earth, that we should be holy and without blame before him in love:

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

¹³¹ Who did it? God did it. God knowed from the beginning who would be saved and who wouldn't be saved. Certainly. He was not willing for any to perish. But He didn't send Jesus here just to see if you'd—you'd act like, "Well, poor Jesus, I feel sorry for Him. Maybe I'd better get saved and approve it." No, sir.

¹³² God knowed in the beginning who would and who would not. So, therefore, He knew that some would, so He sent Jesus to make a propitiation for those that He foreknew. "For those who He foreknew, He has called. And those who He has called, He has justified. And those who He has justified, He hath (past tense) glorified." There you are.

133 So it's not you that keeps yourself, it's the grace of God that keeps you. You didn't save yourself, or nothing you done to deserve being saved. It's God's grace that saved you. God's grace called you. God's foreknowledge knew you. He knew that you'd be in this church this night, before the foundation of the world was ever laid, if He's infinite. If He isn't, He isn't God. If He did know all things, He was God. If He didn't know all things, He wasn't God. If He's Almighty God, He can do all things. If He cannot do all things, He's not Almighty God. There you are.

134 So how can you say it's something you could do? It's nothing you can do. It's God's love and grace to you, that you're even here. Nothing you could do, God called you by His grace; you listened, heard, accepted.

135 "Well," you say, "Brother Branham, that makes it awful loose." Certainly does. You're free. "Well, that fellow can do anything he wants to." Absolutely. I always do what I want to do. But if you're a Christian, you don't want to do wrong.

136 There's a little old girl setting back there tonight, my wife. I love her with all that's in me. And if I knowed that I could run around with another woman and get by with it, and go tell her, and say, "Meda, I did wrong," do you think I'd do it? If I love her right, I won't do it. That's right.

137 Now, what if I'd say, "Oh, I can't do it. Cause, I'll tell you why. She'd divorce me, and I got. . . Oh, I'm a preacher. See what that'd do? That'd take me out of the pulpit, if she'd divorce me. 'A divorced man, oh!' I got three children; I couldn't think of that. But, boy, I. . ."? Well, if that's the way it is, you're still legal. It's not legal basis that I married her upon. It's not legal basis that makes me live true to her. It's because I love her. I don't have to do anything. I do it willfully because it's a love affair. And if you love your wife, you'll do the same thing.

138 And if you love your wife like that, with *phileo* love, what ought you to do to Christ with *agapao* love, which is a million times stronger, if you really love God? If I knowed tonight I could go out and get on a drunk, if I knowed tonight I could run around and be immoral, if I knowed, tonight; if that was even in my heart to do so, and I went and done it, knowing He would forgive me, I wouldn't do it. I think too much of Him. I love Him. Sure. Certainly.

¹³⁹ That's the reason I wouldn't sell my experience to any denomination, (no, sir), no Assemblies of God, no church of God, no Pilgrim Holiness, Methodist, Baptist, Presbyterian, Catholic. I wouldn't take anything that could be offered, for this experience. Because, it never come by man. It come by God. No, sir. I wouldn't sell my birthrights for any Elvis Presley's rock-and-roll, or for his fleet of Catholics, or his Cadillacs, or his million dollars, and so forth, he gets each month. No, sir. I love Him. And if I. . . Long as I love Him like that, I'll stay true to Him. And if God has called me and elected me, He has placed something in me, and I love Him.

¹⁴⁰ I remember Mr. Isler. You all know him, most all of you. He's come right here, state senator of Indiana; come here, play his guitar. When my baby had died, my wife had died, and all of them laying up here on the graveyard. And I was going up the road, with my hands behind me, crying. He jumped out of his little, old truck, and come put his arm around me, said, "Billy, I want to ask you a question." Said, "I've heard you preach till you almost fall in the pulpit. Heard you on the street corners and everything, crying out for Christ." Said, "Now He took your daddy. He took your brother. Snatched them both, and they died in your arms. There he die. Your wife died, holding your hands. And your baby died, and you calling on Him to help you. And He turned His back on you. What do you think about Him?"

¹⁴¹ I said, "I love Him with all that's within me. If He sends me to hell, I'll still love Him." He's just. I don't say that; twenty-six years has proved it. That's right.

¹⁴² If you love Him! Not a duty, that, "I can't do *this*, and I can't do *that*." You love Him too much to do it, because He has chosen you. You never chose Him. He chose you.

¹⁴³ You said, "I sought the Lord, and sought the Lord."

"No man seeks God." It's God, seeking man. You might be seeking a favor of Him, but God has to change your nature before you can even seek after Him. Because, you're a sinner, you're a pig. That's right.

¹⁴⁴ And some of you people going to church and just living by your membership, go out here and do everything in the world, and then still go back and say, "Yeah, I belong to the church." Well that's a long ways from belonging to God. Certainly. I don't. . . But, you see, people doing that, you can

tell. Oh, they're good church members. That's true. You can still be a church member and do those things, but you can't be a Christian and doing them.

¹⁴⁵ As I've said, this morning, "The old crow, if there ever was a hypocrite, it's the crow." That's right. Him and the dove set on the same ark, set in the same roost. And the old crow was satisfied when he was turned loose, and got out of that Church, that he could go out there and set on one old dead carcass and "caw, caw," and eat off of *this* one, eat off the horse, and eat off the cow, and whatever it was, he was satisfied. But when Noah turned the dove loose, she could find no rest for the soles of her feet. She had just as much right to set on a dead animal as the crow did, but it was two different natures. One of them, she was a dove, to begin with. He was a crow, to begin with.

¹⁴⁶ But, if you notice, the old crow can set over here on a dead carcass and eat, half the day. The dove will set in a wheat field and eat, half the day. And the crow can fly right out there and eat dove food, as much as he wants to. He could eat just as much wheat as the crow can . . . or as the dove can. But he, the crow, can eat the dove food, but the dove can't eat crow food. That's right.

¹⁴⁷ So, old hypocrite can come to church, and rejoice and shout and praise the Lord, and go on like that, and go right back out and enjoy the things of the world. But a born-again Christian cannot do it, because the love of God constrains him to such a place he can't do it.

¹⁴⁸ So if you're just a Christian by joining the church, and quitting doing *this* and *that*, and the same desire is in you, you need another dip. That's exactly right.

¹⁴⁹ And you women who can dress with them little . . . of shorts, and right out here on the street, and then call yourself a "believer." You're a believer, but you're a poor example of one, maybe. If you really had Christ in your heart, you wouldn't have to think about such things as that. I don't care what the rest of the women does, and the rest the girls do, you'd be different, because you love Christ too much.

¹⁵⁰ I talked to a woman the other day, in a house, and she throwed her hands up like *this*, said, "Rev. Branham, I'm almost naked, here in my house. I'm walking around."

¹⁵¹ I thought, "Shame on you." In your own house, I don't care where you are. That's right. Dress and act like a woman, like a

lady ought to. Shame on you. But you keep. . . And the Bible said, "If you love those things, the things of the world, the love of Christ is not even in you." And if you love the Lord, just all your heart, with all your soul, with all your mind, you'll keep them little old dirty, nasty things off of you. That's right.

¹⁵² And you deacon, and you others here, that run out on the street here, and gawking your neck and looking at every one of them women. Shame on you; and calling yourself "sons of God." I know that's scorching, but you rather be scorched than then burnt forever there. So if you do those things. . . Now, you can't help it if a woman walks down the street, half dressed. You, if you're looking, you're bound to see her, but you can turn your head. The Bible said, "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in your heart."

¹⁵³ Let me tell you something, sister dear, you're going to answer. I don't care, you might be as pure as a lily. You may never actually committed a sin of that type, immoral sin, in your life. But if you dress like that, you're going to answer at the judgment for committing adultery with every man that looked at you. The Bible said. And walk down the street, who is guilty, the man? No, sir. You are. You presented yourself that way.

¹⁵⁴ The woman has got a great place. It's a sacred, nice, wonderful place. But she must keep herself that way, to hold her office as she should, as a mother, as a woman and of womanhood. When the womanhood is broke, the backbone of any nation is broke. And that's the reason, today, our nation is ruined, is because of the immorals of our women. That's exactly right. Sure. It's the rottenness among us, what's breaking it.

¹⁵⁵ What you need is to meet this Melchisedec one time. Amen. Let Him—let Him bless you and give you the wine, the bread, Eternal Life. Then you'll see things different. Then you'll. . . It'll be different. You won't want the boys to be making a—a coyote whistle at you, the wolf whistle, or whatever you want to call it. Certainly not. You'll be different.

¹⁵⁶ And you mean to tell me that you dress like that, and get out there, for any other purpose? You say, "Why, it's cooler." You're story-telling. It is not cooler. Science proves that it's not cooler. It's a. . . It's the lust that's come upon you, sister. You don't realize it. I'm not trying to hurt you, but I'm trying

to warn you. A many a moral woman, just as clean as she can be, a nice little lady, walk out with them things, on the street, unconscious of knowing what she's doing, because some backslidden preacher is afraid your husband won't pay his tithes in the church anymore. If he'd ever met Melchisedec, he wouldn't think those things. He would preach the Gospel. If it scorched the hide off their back, he'd preach It, anyhow. That's exactly right.

¹⁵⁷ You do it, and you do it because that a spirit of lust is up. And you men that'll let your wives do those kind of things, I've got little hopes of you as a man. That's right. That's right. Now, there's no compliments on that, because...or no apology. Because, that's true. Any man that'll let his wife get out on the street and act like that, brother, you ought to be wearing *her* clothes. That's right. You, why, my!

¹⁵⁸ I don't say my wife won't do it. But I have to be changed and perverted, to what I am now, if I ever live with her while she's doing it. And that's exactly right.

My girls, they may do it when they get to be women. I don't say they won't. I don't know. That's up to the mercy of God. I hope they don't. If they do, they'll walk over the prayers of a righteous father. They'll walk over the life of somebody who tried to live right, if they ever do it. That's right. But I want to live right, teach right, be right, and could instruct them right. If they do that, they'll beat their way to hell, over the top of my preaching, and over the top of my Christ, and over the top of my warnings, that's right, if they ever do it. Certainly. That's right.

¹⁵⁹ Shame on you. If you ever meet Christ, face to face, and He blesses you, and puts that kiss of approval on your heart, all devils in hell will never make you put them on again. That's right. You've changed from death unto Life, and your affections are set on things above and not on the things of the earth. Amen. I better leave that subject. It's ticklish. All right. But it's the Truth.

¹⁶⁰ All right, as we go on now just a little further, then we're closing.

...verily they that are of the sons of Levi,...receive tithe of the office of the priesthood, and have a commandment to take tithe of the people according to the law, that is, of their brethren, though they came out of the loins of Abraham:

But he whose descent is not counted from them that received tithes of Abraham, and blessed of him that had the promise.

And with all contradictions the less is blessed of the better.

And here men that die receive tithes; but here he receiveth them, of whom it is witnessed that he liveth. And I . . .

And as I may . . . say, Levi also, . . . received tithe, received tithe, payed tithes in Abraham.

For he was yet in the loins of his father, when Melchisedec met him.

¹⁶¹ Your—your attitude towards Christ will make a great impression on what your children will be. Your life that you live before your family will make an impression on what your children will be. Cause, the Bible said, that, “He would visit the iniquity of the parents upon the children to the third and fourth generations.”

¹⁶² Now, just a few moments, before closing.

And therefore if perfection (there’s your perfection again) were by the Levitical priesthood, (for under it the people received the law,) what further need that there come . . . another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

¹⁶³ The law, the legalist, see, “Oh, you have to do *this*. If you don’t do *this*, you’re not a Christian. If you don’t keep the sabbath! If you don’t . . . If you eat meat! If you do *these* things!” All these legal ideas. “And you’ve got to go to church. If you don’t, you pay a penalty for it. You have to do a novena.” That stuff is nonsense. You’re saved by the grace of God, by the foreknowledge of God, by His predestination. God called Abraham by predestination, by foreknowledge. He called. He hated Esau, and loved Jacob, before either one was born. That’s right. It’s—it’s God’s foreknowledge that knows these things.

¹⁶⁴ You say then, “What’s the use of preaching the Gospel?”

¹⁶⁵ Now I’ll say to you, this. Paul answered that, or Jesus did, rather. Here is Jesus. He said, “The Kingdom of Heaven is like unto a man that went to this, a—a pond or a lake, and throwed in the net. He pulled in. Out of there, he had turtles. He had

terrapins. He had serpents. He had lizards. He had frogs. He had spiders. He had scavengers. He had—he had fish.” Now, the man just seining.

¹⁶⁶ That’s like the Gospel. Here it is now, I’m preaching the Gospel. I just throw the net out. I pull it, I say, “All that will, whosoever, let him come.” Here come some up, the altar. They all hang around the altar. They pray. They cry. I don’t know one from the other. It’s not my business. I wasn’t sent to judge.

¹⁶⁷ But, there is some in there that’s frogs. There is some that’s lizards. There is some that’s snakes. It’s, some, is turtles. And there’s some that’s fish. It’s not my business to judge. I say, “Father, here is what I pulled out.”

¹⁶⁸ But, the frog was a frog, to begin with.

¹⁶⁹ The spider, the old spider will set there and look around, little while, roll them big eyes, look around, say, “You know what? I just about got as much of This as I can stand.” Plop, plop, plop, plop, out they go.

¹⁷⁰ Old lady serpent will raise her head up, and say, “Well, you know what? If they’re going to preach like that, against wearing shorts and things, that takes me. So I’ll get away from that bunch of holy-rollers. That’s all it must be.” You was a snake to start with. That’s exactly right. Yeah.

¹⁷¹ And here sets old mister toad frog, with that great big cigar in his mouth, like a dehorned Texas steer, will stand there and look around, say, “Well, it never did condemn me to smoke. I’ll just get out of this thing, right now.” Well, you old frog, you was that, to begin with. That’s exactly right. That’s exactly right.

¹⁷² Your nature proves what you are. Your life shows, reflects what you are, and in the beginning. It’s not hard for me to see that. It’s not hard for you to see it.

¹⁷³ If I went out to Roy Slaughter’s the farmer setting here, and I saw the pigs out on manure pile, eating manure, I wouldn’t think nothing bad about that. He’s a pig. But if I saw a lamb up on that manure pile, I’d wonder. Uh-huh. See? Don’t worry, you won’t see him there. He just couldn’t stand it. That’s right.

¹⁷⁴ And a man that’s born of the Spirit of God hates the things of the world. That’s right, “For if you love the world or the things of the world, the love of God is not even in you.”

175 If I run around with women every day, and come in, tell my wife I loved her, she'd know I was a liar. My actions would speak louder than my words. Certainly. I prove to her that I didn't love her, because I wasn't true to her.

176 She told me she loved me, and every time I'd be gone, she'd take off with somebody else, it would prove that she didn't love me. Right. Her actions prove it. I don't care how much she'd try to tell me, "Bill, I love you, and there's no one else in the world but you," I'd know she was a liar.

177 And when you try to say, "Lord, I love You," and doing the things of the world, God knows you're a liar, to begin with. So why? What's the use to accept an old half-way experience, and something another like that, when the great skies of Heaven are full of the real thing? Why do you want to be a miserable, professed, half-way, half-baked, so-called Christian? When, you can be a real born-again child of God, with the joy-bells of Heaven ringing in your heart, rejoicing, and praising God, and living a life of victory through Jesus Christ.

178 Not trying to do it yourself, because you'll fail, to begin with. But take Him, It's His Word, and rest upon what He said was the Truth. And believe Him, and love Him, and He'll make everything work right in right for you. That's it. That's the idea.

179 The Lord bless you. Don't want to scold you, but, brother, it's best to get a little scolding. You're my young'ns. See? And any papa that loves his kids will certainly correct them, or he's not the right kind of a papa. Is that right? That's right. And this papa only has one rule, and that's the rule of the home. And God only has one rule, and that's His Word.

180 If we believe His Word, then we'll live by His Word. It's our duty, if we've ever met God. Not because you say, "Well, I go to church, and I've got to do *this*." You're miserable. Don't do that. Why do you want to be a miserable, decrepit, ungodly crow for, when you could be a dove? Certainly. You just have to have your nature changed. And you change your nature, become a son and daughter of God, be at peace with God.

181 Jesus! "Wherefore Jesus also, that He might sanctify the people with His Own Blood, suffered without the gates," Hebrews 13:12 and 13. Romans 5:1, "Therefore being justified by faith," not by shaking hands, not by water baptism, not by laying on of hands, not with shouting, not with speaking in tongues, not with any sensation. "But being justified by faith, we have peace with God through our Lord Jesus

Christ.” We’ve passed from death unto Life, and become new creatures, because we have believed on the only begotten Son of God, and accepted Him as our personal Saviour. And His Blood acts, tonight, as a propitiation for our sin, to stand in our place.

¹⁸² In the Old Testament, there’s only one place to have fellowship, that’s under the blood. Every believer had to come under the blood. When the red heifer was killed, she was made for a sin-offering. She must be red. And 19th chapter of Exodus, if any of you would like to read it. And she must be taken, hoof, all, burnt together. And then that was made a water of separation. It was set without the gates. It had to be handled with clean hand. The blood of this heifer went before. . . to the congregation, and stroked seven times up over the door. And now, every defiled person walking up, must first recognize and see that blood, and realize that there’s only fellowship beneath that blood. That’s the only place the worshipper could actually worship officially, was under the blood.

¹⁸³ Then, the first thing he had to do, before he could come under the blood, there had to be this water of separation sprinkled upon him, and the uncleansed was made clean.

¹⁸⁴ And they took the water of separation and sprinkled it upon the wayfaring man, and separated him from his sin. And then he walked under these seven stripes of blood, and had fellowship with the rest the believers in the Presence of God.

¹⁸⁵ There’s only one way to do it. Not shaking hands, not joining church, not by baptisms, not by emotions; but walk up to the waters of separation, lay your hands, by faith, upon the head of Jesus, and say, “I’m a sinner, and You died in my place. And Something in me tells me that You’ll forgive me of my sins, and I accept You as my personal Saviour now.” Walk beneath the Blood, yonder, have fellowship with the children of God. That’s it. Eat the bread, drink the wine, and have the fellowship with the church.

¹⁸⁶ Oh, isn’t He wonderful? Isn’t He good? Now, this may seem strange to you, friend. But what—what do I stand here and say these things for? Would I say them to try to make myself different from somebody else? If I do, then I need to repent. I’m saying It because God said It, because It’s God’s

Word. And listen. There's coming a time, and now is, that when people are going from the east to the west, trying to find the Word of God, and can't find It.

¹⁸⁷ When you go into a meeting, the first thing you do, you go in there and have a bunch of tongues and interpretations, and somebody raise up and keep quoting the Scripture; and that's carnal. Absolutely. God said for us "not to use vain repetitions," what about Him? If He's wrote It once, you believe It. He don't have to say It again. Tongues and interpretations is right, but it's to be a direct message to the church and to somebody, not just carnal and things like that. And then you get ahead in all these other things.

¹⁸⁸ Here the other day, two men walked into...and a man and a wife, and another man and a wife, just young married, walked into a place, to go to Africa as missionary. Somebody stood up and give a prophecy, and gave tongues and interpretations, that, "They had each other's wife." That, "It should not be that way. They married the wrong person." And those two people separated and remarried, over again. One man took the other one's wife, the other one, in a leading Pentecostal denomination, and went to Africa as missionaries.

¹⁸⁹ Brother, when you take your oath, you're duty bound to that oath till death sets you free. Exactly right. Certainly. When you take your oath, it's binding.

¹⁹⁰ All those, nonsense! And it's got to a place till when you go to the churches, it's either so cold and formal and dry, till the spiritual thermometer will go fifty below zero. The people set just like a wart on a pickle, just as sour and indifferent and puckered up. And if you hear somebody, way back there in the corner, might grunt out a little "amen," once in a while, like it hurts them, all of them will stretch their neck like geese, to look around, see what took place. You know that's the truth. I'm not saying that for a joke. This is no place to joke. That's the Truth. Right. I'm saying it because it's the Gospel Truth.

¹⁹¹ And the other side, you get a bunch of nonsense of a bunch of fleshly emotions carrying on, and the true Word of God finally has got to a place to where you can seldom hear It: the old middle-of-the-road, the Gospel, the Light to my path, hallelujah, the Blood of the Lamb, the love of God that separates us from the things of the world.

¹⁹² “Have you spoke in tongues, brother? You haven’t got it. Did you shout till the cold feeling went up your back? Did you see balls of fire?” Oh, nonsense! No such a thing.

¹⁹³ Have you believed on the Lord Jesus Christ and accepted Him as your personal Saviour? And the Spirit of God bears record with your spirit, that you’re sons and daughters of God. And your life bears fruit of love, joy, peace, long-suffering, goodness, meekness, gentleness. Then you’re a Christian. If it doesn’t, I don’t care what you do.

Paul said, “I could give my body to be burned as a sacrifice. I knowed all the mysteries of God. I can move mountains with my faith. I can speak in tongues like men and Angels. I’m nothing.” How about that? First Corinthians 13; find out if That’s right or not.

¹⁹⁴ Now find out if—if Corinthians, Second Corinthians 13, I believe it is. Or, well, it’s either First or Second Corinthians. First Corinthians there, First Corinthians 13, is right. “Though I speak with tongues of men and Angels, both the kind that can be interpreted and that cannot be interpreted, I am nothing.” So what’s the use of fooling with it, then?

¹⁹⁵ “Though I understand all the mysteries of God.” Why do you go to seminaries and try to learn so much about? You better get right with God, first. Certainly. “Though I, ‘Oh, blessed hallelujah!’”

¹⁹⁶ You got so you can’t even have a congregation unless you have a healing campaign or some kind of miracles going on. “A weak and adulterous generation seeketh after such.” What do you want with that?

¹⁹⁷ Paul said he could do all kinds of things, even move mountains, and still he’s nothing. “Where there’s tongues, it shall cease. Where there’s knowledge, it shall vanish. Where there’s prophecies, it shall fail. But when that which is perfect is come, it shall endure forever,” and love is perfection. “God so loved the world, that He gave His only begotten Son.” That, “Whosoever shivers, whosoever shakes, whosoever speaks, whoso”? “Whosoever believeth in Him should not perish, but have Eternal Life.” Believe that, children.

¹⁹⁸ They try to make it so complicated, *these* things and *them* things. When, it boils right down to one thing: your personal faith in God. That’s it. That tells it. “For by faith,” not by feeling. “By faith,” not by emotion. “By faith,” not by sensation.

“But by faith are you saved; and that by . . .” Because you sought the Lord? Because you was a good person? Because, “God, by grace, foreknew you and ordained you to Eternal Life.”

¹⁹⁹ Jesus said, “No man can come to Me except My Father draws him. And all that comes to me, I’ll give him Eternal Life. No man can pluck them from My hand. They’re Mine. They’re forever saved. I got them. No man can pluck them out of My Father’s hand, and He is the One that give them to Me. They’re love gifts of Mine.”

²⁰⁰ “And all He foreknew, He called.” He don’t call anybody ’less He foreknew him. “All He called, He justified; all He justified, He glorified.” So, you see, we just at perfect rest.

²⁰¹ Now, I know there’s a lot of legalists here, ninety-nine percent of you. But, look, if you’ll just take This and realize that I’m not trying to say to you something.

²⁰² Then you say, “Well, Brother Branham, I’ve always thought I had to do *this* and I had to do *that*.” There’s such a—such a difference in it, brother, what you have to do and what you want to do. You are saved, not because you had one thing to do with it. You’re saved because that God saved you before the foundation of the world.

²⁰³ Listen. Listen here. The Bible said, in the Revelation. I’m going to take you from at first to the last now. The Bible said, in Revelation, that, when the beast came, he deceived all upon the earth. The beast did. “He deceived all upon the earth, whose names were not written in the Lamb’s Book of Life . . .” Since the revival began? Does that sound right? Well, since the preacher preached that mighty sermon? Since that man was healed? “. . . since the foundation of the world.”

²⁰⁴ Where was Jesus slain at, at Calvary? No, sir. Jesus was slain before the foundation of the world. “Behold the Lamb of God, that was slain before the foundation of the world.” God, in the beginning, when He saw the sin, He saw what was happened, He spoke the Word. And Jesus was slain before the foundation of the world. And every person was saved, was saved, according to the Bible, when the Lamb was slain in the mind of God, before the foundation of the world. You were included in salvation then. So what are you going to do about It?

²⁰⁵ It's God. Blessed be the Name of the Lord! "It's God that worketh; not him that willeth or him that runneth, but God showeth mercy."

If Jesus was slain before the foundation of the world, it taken four thousand years before it actually happened. But when God spoke it back here, every Word of God is steadfast. It's immutable. It's impartible. It cannot fail. And when God slayed the Son before the foundation of the world, He was just as much slain then as He was at Calvary. It's a finished product, when God says so. And remember, when the Lamb was slain, your salvation was included in the sacrifice, because the Bible said that your name was "Written on the Lamb's Book of Life before the foundation of the world."

What about that? Then what are we going to do? It's God that showeth mercy. It's God that called you. It's God that chose you in Christ before the foundation of the world. Jesus said, "You never—you never chose me. I chose you. And I knew you, before the foundation of the world." There you are.

²⁰⁶ So, see, that takes the scare out of you. "Oh, I wonder if I could keep holding on? I'll make it, bless God, if I'll just keep holding on." It's not whether I hold on, or not. It's whether He held on, or not. It's what—what He done, not what I done. It's what He did.

Is it under the redemption law? This is a little thing I want to say before closing.

²⁰⁷ What if an old mare gave birth to a little mule? And that little mule had both ears broke down. He was cross-eyed, and knock-kneed, bow-legged. His tail stuck right straight up in the air. What a horrible-looking animal! Why, anybody. . . If that little mule could think, say, "Now, wait a minute. When they come out from the house this morning, I'm telling you, I'll sure get knocked in the head. Because, they never feed me. Look what a horrible-looking thing I am. I haven't even got a chance."

²⁰⁸ Well, that's right. You haven't got a chance. "Well, I was born in this world, but looky here what a horrible-looking thing I am. So I—I—I. . . I'll never have a chance. I won't make it. I can't make it." See?

²⁰⁹ But what if his mammy is really instructed in the law? She'll say, "Son, that's right. You're all out of shape, and you're

not even fit to eat the food off the earth. That's right. You're not fit. But, son, somehow another, you're my first. And, you know, you're born under a birthright. And the priest will never see you. But, for your name, there's got to be an innocent lamb without a blemish, has got to die in your place, so you can live."

²¹⁰ Well, that little mule could just kick up his heels and have a big time. Doesn't make any difference what he is, because he'll never be seen by the judge, the priest. It's the lamb that the priest looks at. Not the mule; the lamb!

²¹¹ And it's Christ that God looks at, not you. It's Christ. So if there's no fault in Him, how can there be fault? How can He find fault, when you are dead and your life is hid in Christ through God, sealed by the Holy Ghost? "They that are born of God does not commit sin, for he cannot sin." How can he sin when a perfect sacrifice is laying in his place? God never looks at me, He looks at Christ, because we're in Christ.

²¹² Now, if I love Christ, I'll live with Him. He would never brought me in 'less He know. If God saved me today, knowing He was going to lose me six weeks from today, He is defeating His Own purpose. Right. He don't even know the future then, if He saved me, knowing. What's He want to save me for, knowing He's going to lose me? God doesn't do things, then take it back in two weeks, to keep His promise. When He saves you, it's for time and Eternity.

²¹³ Now, you can be worked up, and say, "Oh, yes, bless God! Hallelujah! I spoke in tongues. I shouted. I got her. Hallelujah!" That don't mean you got It. But, brother, when something come down *here*, and you anchor with Christ, then the fruits of the Spirit follow you. We bear record, our spirit with His Spirit, that we're sons and daughters of God. Please have That, friends.

²¹⁴ I'll keep you here all night, talking about that. I love It. I love you. I come back to this little tabernacle, time after time, if God shall spare my life. I want to see you rooted and grounded in that holy Faith. I don't want to see you tossed about, by every little wind of doctrine come by, and shake you, and carry on, and have a little blood in their hands, or a little frost on their face, or something another, and seeing some kind of—of—of lights before them, and some kind of a—a selfish thing, as the Bible said, "Puffed up in his heart, and seen nothing." That's right. I want you to be solid on the

Word. If it's THUS SAITH THE LORD, stay with It, live with It. That's the Urim Thummim of this day. God wants you to live by That. If it's not in the Word, then forget about it. Live for God, live for Christ.

²¹⁵ And if your heart begins to stray around, you know there is something that's happened, go back to the altar and say, "Christ, renew my . . . the joy of my salvation. Give unto me that love that I once had. It's leaking out, Lord. There is something I've done. Make me holy again, stand. O Lord, nothing I could do. I can't quit *this* and quit *that*. I'm looking to You to take it out of me, Lord, and I love you."

²¹⁶ And walk away from that altar, a new person in Christ Jesus. Then you won't have to depend on your church, depend on your priest, depend on your pastor. You're depending on the shed Blood of the Lord Jesus. "By grace are you saved."

Let us pray.

²¹⁷ Lord, such strong teachings! It's time this little church could take meat, and no more the milk of the Word. We been too much in the milk now, giving the baby his bottle. But we got to have strong meats, for the day is getting close. Great perilous times are at hand, and more trouble laying in the road. And we know that there'll never be better times. We know that we're at the end. Times will continue to get worse and worse until Jesus comes, according to the Scriptures.

²¹⁸ We cannot promise them nothing in this life. But in the life to come, we can promise them Eternal Life through Thy Word, if they'll believe on the Son of God and accept Him as their propitiation, as the One who stood in their place, as the One who took their sins. Grant it now.

²¹⁹ May unbelievers become believers. May church professors, here tonight, who has professed religion and just living in the church, may they receive an experience with God; that such love comes into their heart, that they weep for their sins, die out to themselves, and are born anew by the Holy Spirit, and being meek and kind, loving, and full of joy and blessings. Living such a life, till they're so salty that they make the people that's around them, thirst to be like them. Grant it, Lord, for we ask it in His Name.

And with our heads bowed.

²²⁰ I wonder, tonight, if there would be one here, say, "Brother Branham, if I was weighed in the balance of God at that time,

I would never, never, never be able to meet that qualification you're speaking of tonight. I want you to remember me in prayer, that I will change my ways, and God will come in and take this nonsense out of me and make me a real Christian"? Would you raise your hand for prayer, if—if you would? God bless you. God bless you. God bless you, in the back. God bless you. God bless you, sir. God bless you, big brother. God bless you, sister.

Holy, Holy, Holy, Lord God of host.
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord Most High.

221 "Holy." As you're thinking now, praying, as you feel convinced that you been wrong, and you want to be right, would you just raise your hand, saying, "God, make me what I ought to be"? God bless you, little lady. "God, make me what I ought to be." God bless you, brother, sister, you, you, you over *here*.

222 Day is dying. I know it's hard, friends, but it's better to know Truth now. Now quietly pray.

Holy, Holy, Holy, Lord God . . .
He is holy, alone.

. . . full of Thee,
Heaven and earth are praising Thee,
O Lord Most High.

223 Heavenly Father, as the sun sets in the evening, the robins gather in the trees with their loved ones. The birds all go to their nests. The doves fly up on the wires, high, so the snakes won't bother them through the night. They set there and coo to each other till they go to sleep. The sun finally sets.

224 Someday we're coming down to that hour. The sunset is going to happen. I don't know when, Lord. But there's people here tonight who is convinced that they're been wrong, and they want to come to that place. . . Like Lincoln come to it as he was dying, said, "Turn my face towards the setting sun." And he started, "Our Father Who art in Heaven."

225 As Moody of old said, "Is this death? This is my coronation day."

226 O Eternal One, receive them just now; by faith, as they set there in their seats. You knocked at their heart, at the seat.

That's their altar. This is the time for You to receive them, just now. You said, "He that cometh to Me, I will in nowise cast out."

²²⁷ And someday when sun is setting, wife or husband is standing by the bed, the doctors walked away. O Holy, Holy, that beautiful, sweet hush, just before the sun sets. When we could raise up and say:

Sunset and Evening Star,
And one clear call for me;
And may there be no moaning at the bar
When I put out to sea.

²²⁸ O God, grant it to them this hour; while they wait, waiting for the blessing of God to come upon them. Take all of the temper, all of the world, away from them, and create in them a new heart. You said, "I'll take the old heart away, and put in a heart of flesh. And I'll put My Spirit in that heart, and they shall walk in My statutes and keep My commandments." Because, it's an ordinance of love, and not of duty. It's of love. And love constrains us to do it. It's a duty of love, to constrain us. It's our duty to follow love. And I pray, God, that You'll give it to every heart that raised their hand tonight.

²²⁹ And those who did not raise their hand, may they now, by grace, raise their hands to accept You, and to be filled with Your Spirit in this meek, sweet, quiet, humble way; and be full of grace, go out of here as a changed person. How the birds will sing different, how everybody will be different, after this hour, O Lord Most High.

Holy, Holy, Holy, Lord God of earth,
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord Most High.

²³⁰ You now with your heads bowed, you who raised your hands to be remembered in prayer, do you feel like that God has spoke to you in such a way now, not by emotion, but just something way down in you. You feel like that God has give you Eternal Life? You feel like you're going out of the church tonight as a different person? Would you raise your hands back tonight? God bless you, son. God bless you, brother. God bless you, sister. God bless you. That's right. "I'll go from this church, tonight, a new person." Newborn babes in the Kingdom of God.

²³¹ What happened? I know it's an order of coming to the altar. That's a Methodist altar . . . a Methodist order, I mean. It was established in the Methodist church, in the days of John Wesley. It never was in the Bible days. "As many as believed was added to the Church." You can believe wherever you are, out in the field, out on a street, anywhere. Anywhere, it doesn't make any difference, just so as you accept Christ as your personal Saviour. It's an act of the Holy Ghost that comes into your heart. When you believe Him, accept Him, you passed from death unto Life, and you become new creatures in Christ Jesus.

Pass me not, O gentle Saviour,
Now stand to your feet.
 . . . my humble cry;
While on others Thou are calling,
Do not pass me.

²³² Now I want the young man and the lady, which I perceive to be his wife, that raised up your hand, I want you to raise your hand again back there; son, with the red coat on, and the lady, that they accepted Christ as their personal Saviour. The young man setting here in a wheel chair, accepted Christ as his Saviour, felt that God had saved him. And others back in there that raised your hands, raise them again so the people can look around, have fellowship with you.


²³³ Shake their hand, somebody around, standing near them. Say, "God bless you. Welcome into the kingdom of God, my brother, my sister." Fellowship, that's what we want. God bless . . . Shake hands with this young man here in the chair. The Lord be with him. That's right. We welcome you into the fellowship of the Holy Spirit.

²³⁴ If you have never been baptized as yet, and would desire to be baptized, make your way up and tell the pastor about it. The pool here has even got water in it, tonight, if you want to be baptized. Everything is ready. (Did you have a baptism, anyhow? . . . ? . . .) But the pool is ready, if anybody want to be baptized. The Bible said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sin, and you shall receive the gift of the Holy Ghost. For the promise is unto you and your children, them that's far off, as many as the Lord our God shall call."

²³⁵ You love Him? Raise your hands. [Congregation says, "Amen."—Ed.] Oh, isn't He wonderful? How you enjoy this

Book of Hebrews? You love It? ["Amen."] Yeah. Wonderful. Now, It's correction. Oh, It's stern and It's straight, but we love that. That's the way we want to have It. Wouldn't have It no other way.

²³⁶ Now, do you believe Paul has got an authority to preach It like that? Paul said, "If an Angel come and preached any other gospel, let him be accursed." That right? So we love Him with all of our heart.

²³⁷ Now I'm going to ask the pastor to come here just a moment, our most precious brother, Brother Neville, and he'll have a word to tell you. And now, if the Lord willing, we'll see you Wednesday night, and make arrangements about going to Brother Graham Snelling's for a congregational night. And then for the preaching here to continue on, with the 7th and 8th chapter, this coming Wednesday night. Brother Neville. 

THE BOOK OF HEBREWS

These eleven Messages by Brother William Marrion Branham were delivered from August 21 through September 22, 1957, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. Having obtained clearer and more complete original tapes, this book has been re-edited. Every effort has been made to accurately transfer the verbal Messages from the magnetic tape recordings to the printed page, and are printed herein unabridged and distributed by Voice of God Recordings. Reprinted in 2012.

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