

LAW OR GRACE

¹ Evening, friends. Well, I'm happy to be out again tonight. And I . . . The reason I was late, I just . . . Yeah, as Brother Neville said, I—I was being late. But what caused that, I was . . . The other day I said in church, you know, I said, "Well, I was just going to try to keep away from calls and things." Can't do that. And so I just left the hospital, a couple hospitals in Louisville just a few minutes ago, emergency. So that's the reason I was just a little late. I just got in in time to get over here. So . . . And then I . . . Wife had, I believe, called me and told me about it. I believe, Sister Ruddell was going to be here tonight and was sick too. And so I sure hate to hear that.

² And I left my cousin in Louisville, just led him to Christ, one good thing. And—and it was a horrible disease; it's Hodgkin's disease, and could die at any time. Believe the Lord healed him though tonight.

So Brother Jim Wisehart's grandson laying up there with the same thing, Veterans Hospital, and Hodgkin's disease breaking around the heart and the chest cavity, so you know that means it's a little bit. Nothing they can do about it, but they know their only hope is God.

I really should go to Milltown tonight. Busty Rogers, you remember, comes here. Many of you people know Brother Rogers. In a serious condition, calling all day for me.

And little Georgie Carter down there, found out was healed about twelve, fourteen years ago, laying on a bed for nine years and eight months and never raised from that bed. And out one time . . . I'd prayed for her a couple times. And went out one night and was over in a place praying. And the Lord come down, a little Light shining through a dogwood bush, said, "Go by the way of Carter's, for Georgie's healing. She is going to be made well." You all know the case, don't you? All these years she's never even no more than been to bed with, not even with a bad cold, I guess, since then.

And we find out that she's dying with cancer on the breast now, and has been calling. She heard I come back. They said she done give up. She got up out of bed to accept her healing, so just got to see her. Tomorrow is my last day here, have to leave. So piles of calls, about like that, so you don't know what to do. You just have to do the best you can.

⁷ But the main thing, as brother said; the main thing to do, you must forsake everything for your fellowship with Jesus Christ: everything. 'Cause, after all, we get to watching each other, and then we get away from Christ. You see? I'd rather spend lots and lots of time fellowshiping Him so you can help others. Is that right?

⁸ So it's good to—to be in tonight for this little prayer meeting, that we gather out here on Wednesday night. And I'd forgot about telling him that—about teaching tonight. So here, I have to come here tonight and just open up. So on the road down, and the lights in my car, I picked out something over here where I'd been teaching Sunday school not long ago, over in the Book of Hebrews, for tonight.

I believe the last time I was teaching Sunday school here, oh, before going overseas, I was in Hebrews the 10th chapter. I remember reading down, and got it marked here, the 18th verse “for next Sunday,” and that next Sunday has never come yet. So maybe we'll start from there tonight for our lesson for the evening.

The Lord bless you. And remember all these in prayer.

¹⁰ A lady just told me, a few moments ago, as I come in. An old friend of mine, out in the hospital, or down in the hospital, rather, and just had an operation. Bill Grant on police force here, a good friend of mine, prints them pictures and things, in the hospital with an emergency.

And—and I met Brother Slaughter's brother back there. Gene told me, I believe, he had been in the hospital twice. And it's just sickness everywhere, you know. There's no end to it, hardly. But he said . . .

¹² You know, I've often wondered, when Moses led the children of Israel through the wilderness, when he brought them out, there was around two million people. That's young and old, all together. And he led them for forty years in the wilderness. Now, just think of how, now, out there without—without the sanitation that we'd have today. And they, also they didn't have . . . They had young, a lot of young people there. How many babies you think was born of a night with two million people? And then, besides that, with all the old people, and with the cripples and things, and he led them for forty years, under the leadership of God. In the wilderness for forty years, and when they come out, there wasn't a feeble one among them.

Wouldn't you like to look in Dr. Moses' medicine satchel tonight, to see what he had in there to keep them—keep them well? Would you all like to look at it? I can show it to you.

We'll go back over here now in Exodus, and I'll show where. This is his medicine chest. I'll show you what he said back here. I'll look right into his medicine sack and I'll see what it says.

¹⁴ When there was to be a baby born, when somebody had appendicitis, or broke out with TB, or anything like that, here's the prescription Moses read, "I'm the Lord that healeth thee." That's the only thing he had. "I'm the Lord that healeth thee."

Now, that's the only thing he had. That's good enough, isn't it? Moses said, "Now, the Lord is the One that healed you." And they just prayed for him, and he got well.

And you know another thing happened during that time in the wilderness? They didn't even need any new shoes when they come out, and their clothes never got old. Forty years in the wilderness with only one medical, one prescription, "I'm the Lord that healeth all of thy diseases." And He did it because they took Him at His Word and just set theirselves free from every . . .

¹⁶ Remember now, they had been taught. They'd been down with the Egyptians, which was the smartest. We haven't got doctors today as smart as they were, because they had things that they did. That shows that we haven't never come to that place yet in science. For instance, the Egyptians built . . . Just a few days ago I passed by the sphinx there, to look how big that thing was.

And those pyramids, why, up there, over a city block high, in the air, there's tons. There's boulders up there almost as big as this tabernacle. They couldn't put them up there today if they had to. So they did it some way.

And then, the sphinx, I think it takes sixteen flat cars for its leg to lay on. What about its body? And it sets way in the air there. How did they get it up there? See, they were—they were people that had secret intelligence that we don't have today. I think we have it, but we just haven't advanced with it, atomic or something like that. Because electric powers, or no powers like that, could lift it. But they built it then. And that pyramid, the big pyramid setting there, geographically, is so perfect in the center of the earth, no matter where the sun is, there's never a shadow around it. Engineering, we got a lot of—long ways to come, to compare with them. And to think, that's been more than right on five thousand years ago, they had that.

20 So in there they find the Bible, just the same as this Bible here, written in there, just by measurements and so forth, measures out the Gospel and the Scripture just like we have It here. Enoch put it in there years and years before the antediluvian flood.

And then, God wrote three Bibles. God does everything in threes. He wrote three Bibles. He had three comings of Christ. There is three dispensations of grace. There's three persons in the Godhead, three manifestations of the one Person in the Godhead, rather. And all those things. See?

Now, like Jesus came the first time, He's been here once hasn't He? He come to redeem His Bride. He comes the second time to receive His Bride, catch her up, meeting in the air, and comes the third time with His Bride as King and Queen. See?

So then, then, there is three also, the three in the manifestations of God. God manifested Himself once in the Fatherhood as He led the children of Israel. The next time God manifested Himself was in the Sonship, the Lord Jesus Christ. The third time God manifested Himself is with us now, the Holy Spirit. See, three manifestations, everything in the threes. . .

24 Now, let's get over in our lesson. How many likes to read the Bible, and just. . . Oh, I just love It. God willing, when I come back. . . I'm going to—out to get a little rest now for a week or two. So when I come back, God willing, I want to hold a revival here at the Tabernacle of just a teaching revival. And we're going to take somewhere in the Bible and just go plumb through our. . .

Remember, how many old-timers in here remember when we used to take like the Book of Exodus, and take it maybe for months and months, never leave Exodus?

I got in Job one time, and like never got out. You remember that? Some lady wrote me a letter, said, "Brother Branham, you ever going to get Job off the ash heap?" I kept on that one subject, poor old Job setting out there on the ash heap, you know. Just all of his friends forsaken him; he was broke out in boils and everything. I felt so sorry for the old fellow till I. . .

And then, how the Lord turned around and blessed him, because he lived to the best of his knowledge, under the—the burnt sacrifice. That's all the way he knowed, and he. . . to confess his sins. And he went and got his—his children, and made a sacrifice, said, "They might have sinned secretly; they don't know it." How he was a real father, and God give him all those children back at the end. Did you know that?

²⁹ Say, I want to ask you something on there. Do you still remember how He give his children back? Now, remember, He give him a double bunch. So many thousand ox he had first, when they was all taken away, He doubled them oxen. When the sheep, He doubled them sheep. But remember, he had, I believe it was, seven or twelve, I forget now just which it was, sons and daughters. But he had the same amount of sons and daughters; God gave them to him. Is that right? See, He doubled all of his portion of goods here on earth. Now, but his sons and daughters, all of them got killed, but He gave him the same amount of sons and daughters. Did you ever notice? You ever take thought that? You remember when we taught it? See?

Where was those sons and daughters? In glory waiting for him. See, He give them, every one to him. See, there wasn't a one of them lost. See? The same amount of sons and daughters that He specified first, He specified the same amount at last. But He doubled his portion of sheep, and ox, and so forth like that. But his sons and daughters were all saved, waiting in glory for Job to come to them. Oh, my. That's worth all, isn't it? All right.

³¹ Book of Hebrews. Paul, to my opinion, Paul speaking to the Hebrews, separating law from grace. And we had . . . Maybe we'll just read a couple verses of—of the first verses of the 10th chapter. Then we're going to begin though at the 19th. I think we . . . Let's see.

. . . the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which . . . offered by—year by year continually make the—the comer thereunto perfect.

³² Now, I think in getting this first part straight, Paul is trying to say to them that the old laws were a shadow of the new things to come. Now, they . . . A shadow is something. . .

If you'd go towards the wall, or this way, against the light, you'd find out that your shadow goes before you. If you were starting towards the setting of the sun, your shadow would be behind you.

Now, notice, "All the law having a shadow of the things to come . . ." See, just a shadow . . . Now, under the old dispensation, Paul was trying to say how they was circumcised, the males, by flesh, was a type of the circumcision by heart, of the Holy Spirit of this day. How that they kept commandments back there, which was wrote on tables of stone. In the last days, God said He would write them upon the fleshly tables of our heart.

³⁵ Now, the only way back there they knowed it was wrong to . . . “Thou shalt not steal.” They had to see it on the commandment. And the law was added to bring—to bring reconciliation. Because, if there’s no law, well . . . If there’s—there’s no law, there’s no sin. Because if it’s not wrong. . .

If there’s no law in this town says that you can’t run a red light, you can’t do this; why, you run a red light, you haven’t done wrong, because there’s no law says so.

So law brought wrath, or brought sin into view. See, they didn’t have . . . They did all those things back under the—before the law, and they wasn’t sin because there was no law to say that they was sin. But when law came on, law was added until the perfection came.

Now, man has always tried to find something to save himself by. He’s still doing the same thing today; he just hasn’t failed.

³⁹ In India last week, there was people come that was totally blind, looking at the sun, trying to find peace to their soul. Some of them with their fingernails grewed out the back of their hands, like that, trying to find peace to their soul. Say they’d never taken their hand down, and had it up for forty years, trying to find peace. . . Others with feet burnt off of them, nearly, where they’d walked through hot coals to try to find peace to appease their gods. Lay on glass, and it just old broken bottles and things, lay on spike boards and everything trying to find peace. And no peace for them because it’s all idolatry. And we here in America won’t walk across the street to find peace to our soul, to the real true and living God. That’s right. But all those things, those pagan ideas of men. . .

⁴⁰ Back in the time that God sent down the law, and was added to show us that these things were sin. But now, that law couldn’t take away sin. It only magnified sin. See?

Because if there’s no law says you can’t do this, why, it’s not. . . It isn’t. . . If you commit or break that, that. . . You can’t break it, ‘cause there’s no law to break.

But when law becomes in effect, then sin is made manifest. Then they would. . . They’d say, “Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness.” All those things. They did it before, but it couldn’t be reckoned as sin, because there’s no law against it. But then when law came in, it made the man realize he can’t steal, he can’t lie, and he commit adultery. And all of the commandments just magnifies, but yet that law didn’t take away sin. It only brought a man to know that it was sin. Then when Christ came, Christ came to take away sin. See?

Now, the only thing that the law did, they knowed that an innocent substitute had to die for the guilty. That law begin back in the garden of Eden. And then, now, they'd offer a sheep or bullock, or something, and kill it, throw the blood out on the altar, and so forth; because it was the covering or a substitutionary offering. But it could never take away sin, because there's not strength enough in a animal's life to atone for a human life, 'cause greater is the human life than an animal life.

44 Now, here we are setting here, tonight. We're probably German, Irish, and so forth, some colored people. And they, no matter if they're black, white, yellow, or whatever color they are, from one person came every one of us. See? That can scientifically proven, that you can go into darkest of Africa and get the—the blackest man that you could find, and if you were sick, he could give you a blood transfusion. Your blood is just exactly like his. Or you could go into China and get the yellowest man there is in China, and he could give you a blood transfusion. See? Or the brownest man there is in India could give you the blood transfusion. “God, by one blood made all nations, all peoples.” But there's not an animal in the world that would compare with human blood. See? Animal blood, each one of them is different. But human blood is all the same.

45 Now, if that doesn't take the idea of some of these people that talk, and they teach in school here, that we evolved down from animal life. If that be so, then the animal could give the human a blood transfusion. But the blood, the human life, lays the same. But the animal life, some of them are. . . Like a snake, he's cold-blooded; a fish, he's cold-blooded; but now, a bear, elk, or dog, or horse, they're a different kind. Neither, none of them—none of them could transfuse blood, one with another, because they're all different. But the human being is all the same.

Then through the offering of animal blood, only was a—a substitutionary under the law, until Jesus came, which wasn't born of any man. No man on this earth was His father. He had a mother, and the mother was a virgin, virgin Mary, a girl about eighteen years old. And the Holy Spirit overshadowed her, being God the Father Himself, and created. The very One Who spoke the world into existence, just spoke.

47 You know, Sunday, how we got into it. When God speaks, it has to be so. There's no way at all to get away from it. God said, “Let there be,” and it has to be. Nothing. . . The very Word Itself. . . And

the Word was a thought. God, when He . . . Before . . . A word is an expression of a thought. God thought it in His mind, spoke it into existence.

⁴⁸ And we have faith in our heart, the faith of God in our heart, and can see it clear. It becomes a faith, and then we speak it, and it comes into existence, the same thing, 'cause the mind of Christ is in the man. That's what makes healings and so forth. When you get that perfect revelation, just what you're doing, then you know how to walk. That's it, 'cause that's the Christian walk. Now, but the blood of animals didn't take away sin.

Then when Jesus came, being God Himself, manifested in flesh, His Blood was not after any other man's blood. Every one of us, every prophet, every great man was human blood. But this Man had Divine Blood. God Himself created the Blood cell.

And the—the person, you, come from one blood cell, if you'd ever look at it under a glass. I did a few weeks ago. And—and the breeding of animals, so that you . . . or cattle, and tens of thousands of germs in there. And those germs, little blood cells, strike. And in this in the ordinary human . . .

But in the—this place, God Himself created this Blood cell, without any act of man at all. And out of there come His Own Son, Christ Jesus, Who God Himself dwelt in, making Him Emmanuel on earth. That's the picture. That's what you have to believe to be saved. And then Jesus, freely, didn't have to do it, but freely with the love in His heart for His fellow man, died on Calvary and shed that Blood, with the sins of the world upon Him, that He took our sins to Calvary on Himself.

⁵² Now, it isn't what I can do. It isn't whether I'm good or not. It's whether He was good. I can never be good enough to make it. You can't be good enough to make it. If you ever make it, you'll stand in the merits of Jesus Christ. I'll tell you that now, 'cause there's nothing else you can do.

But God transferred all of our sins upon Him, and He died. And because He died a sinner, the Bible said, "His soul went to hell." That's right. And while He was there, He preached to—to those that were in prison, that repented not in the long-suffering of days of Noah.

"But it wasn't possible that He would leave His body see corruption, neither His soul in hell." And on the third day, He rose up for our justification, showing to us, that as our faith is confessed

in Him, and we've been born anew of the Spirit, that as sure as He come from the grave, we'll rise also in His second coming. Oh, what a perfect hope.

⁵⁵ Oh, when you see the religions of the world and their superstitions, and then see where our salvation and solid hope, based upon a fundamental principle, that all demons of hell can't shake it. . . You can see them make out beauty. The Buddha religion is a beautiful religion; the Hindu religion is a beautiful religion. But, brother, they're just as lifeless as life can be.

Where does life lay? Life lays in blood. Blood is the life. And that's the only Man that could bleed the right kind of a Blood, because He was God's Own Blood. And He bled the Blood that redeemed you and I. And so our salvation lays in Christ Jesus, what He did for us at Calvary. No matter how low we get, how immoral we get, how polluted we get, when we look at Calvary with a true heart and confess our sins there on Calvary, that settles it. That's right. No more than your confession can go from your lips till God is under obligation to answer you. That's right. Oh, when I think of that. . .

Oh, no wonder Paul said. . . I stood there at the chamber, the other day, where they chopped his head off, and throwed him over in a gutter. I thought. . . Just before, he said, "O death, where is your sting? Grave, where is your victory? But thanks be to God Who gives us the victory through our Lord Jesus Christ." See? That just rests. Oh, that's what I like to talk about.

⁵⁸ Listen, some of the young folks, you may be young, and that may be fragile, till you really don't notice it though. Wait just a little while till you're laying yonder in the hospital, the doctor says you got two days to live, or two hours. Wait just a little bit till that heart begins to skip that beat, and you feel it coming up your sleeve. Oh, brother, you'll be seeking with everything then. What's all life going to amount to then? It's finished. Wait till the hairs begin to turn gray in your head, and you realize that you're facing an endless eternity yonder; and this soul that now lives with inside of you, is breaking out like a—like a tooth being extracted, pulling from you like that to go into somewhere that you know not where you're going, you better think it over now and settle it now. 'Cause you might be snapped out, [Brother Branham snaps his finger—Ed.] like that, without even a chance to repent. So get right now.

There is not an excuse to the American people. Those heathens out of—of South Africa, and out of India, way back in there, will rise in the judgment and condemn this generation, because we've got

Light, and Gospel, and churches, and blessings, and everything here, and we refuse to accept it. See, that's where the trouble lays, friend. Now, I say that abruptly, because it's for your good (See?), because you must do that.

⁶⁰ Now, "The law having a shadow . . ." Oh, when I think of that, "The law having a shadow of good things to come . . ." Look what the law offered. Turn over to the next chapter, the 11th chapter of Hebrews. Look what Daniel done under the law. Look what Enoch done under the law. Look what Moses done under the law. Then if he was only living in the shadow of the atonement, what ought the Christian Church to do today, with the reality of the resurrection of the Lord Jesus Christ? Where are we standing tonight, friends?

I tell you, it ought to make every Christian buckle up the armor. Over there It said, "Put on the full armor of God. And be sure to bring the breastplate, and the helmet, and the shield, and all those things." Paul likened it to a soldier going to battle. And when the wiles of the enemy comes in, throw up your shield, go on out and meet it.

Now, if the law could produce that, what ought the reality of the Blood of Jesus Christ? When a dead letter will do that, what ought the resurrecting strength, and power, and Spirit of the Lord Jesus Christ produce?

⁶³ Now, we ought to come to church with the highest of reverence. We ought to enter the church like real saints of God, walk over and take our position, and keep our minds on Christ. We ought to forsake everything of the world, like that. And if you are really born again . . . (This may cut now just a little bit, but you know this is the house of correction.) If you're really born of the Spirit of God, that's where your heart lays anyhow. That's what . . . Your thoughts is anchored yonder. See? If you're ever . . .

Jesus said, "He that heareth My Words and believeth on Him that sent Me, has Everlasting Life. He that heareth My Words and believeth . . ."

⁶⁵ Now, if you're believing right . . . If you just confess it with your lips, it don't do much good. But from your heart, if you believe that Jesus is the Son of God, you can't live the same life you once lived. You can't, if you ever get a true view of Calvary. Now, if you're just taking just a haphazard way, you're just—you're just fooling yourself.

But when you really get a view of what Jesus was . . . Oh, my, how I like to preach the Deity, the supreme Deity of Jesus Christ.

If you could ever realize Who He was, and what He did for you men and women, your hearts would rend within you, and you'd be willing to throw away the trash of the world to live for Him. Oh, how marvelous, and what a Person He was. If you realize the condescending of God Himself, unfolding Himself, coming down till He could get into your heart. . .

⁶⁷ When God the Father, in a form of a big Cloud, hung over the children of Israel, and when He settled on the mountain that morning to write the law, why, even if an animal touched the mountain, he must be thrust through with a dart. Only through sanctification did He bring Moses up. Set Aaron way down at the bottom of the hill to watch and to keep guard that nothing. . . And when that Pillar of Fire settled on that mountain, the lightning bursted forth, and the thunders roared, the blackness settled. When Jehovah God, the Creator of all eternity settled on top of a mountain that He created Himself, the thickness of the clouds a bursting forth of the lightning, the shaking of the earth, till, them Israelites standing out yonder in camp, with a bleeding sacrifice around them, said, "Let Moses speak, and not God, 'less we die." . . . Think of that.

That same Almighty, great Being, humbled Himself and unfolded Himself, and come into a body of flesh that any man could touch with his hands. What's He doing? Claiming His road, trying to get into man. Then after He went and offered His own Blood, when no other blood would do. . . No wonder He was the priceless price of heaven. No wonder He was the King of all kings. When He fol—unfolded Himself, and come down and submitted Himself in the hands of sinful men to be beat, and spit on, and bruised, and hung on the cross and die. . . When He was standing there, someone said. . . "Well," He said, "I could call My Father, and He'd send Me ten legions of Angels. But My Kingdom's not of this world."

And there them crowds said, "Away with Him. Away with Him."

Why didn't He turn around and say, "Away with you"? Here's the reason He couldn't, friends. Look at it. Them was His Own children. To think of a man's children crying for their daddy's blood. . . If my children was rallying for my blood, there'd be nothing else I could say, "Take me." If—if He refused to do it, He lost His child, His very creation, His human beings. And they was the one that was calling for His Blood. Could you imagine the children calling for their Father's Blood? That's the reason He couldn't say

no. If He said no, they were lost. I'd die freely for my children, and any other father would. Look what He was, His Own children crying for His Blood.

⁷¹ And the justice of law required Blood. And the blood of sheep wouldn't do it; the blood of goats wouldn't do it; the blood of cattle wouldn't do it; but the Blood of God Himself had to do it. And God was made flesh, lived here on earth. That great thundering Person on top of Mount Sinai was here in flesh then.

Then He cleansed the way that He could come and live in your heart. And now that same Spirit, that thundered from Mount Sinai, is living in the human heart. What a marvelous. . . My, that, that ought to set every heart jumping, and to—to think of it.

⁷³ Now, passing on quickly, Paul was going ahead, down to the 5th and 6th verse here. We're trying to get to the 19th, so we can hurry. The ni. . . The 5th and 6th, and on down, he was speaking of how the laws foreshadows. How that in the Old Testament. . . We went through it the other day, oh, a few months ago it was, in Sunday school.

The man done a sin; say he committed adultery, or he stole, or broke the Sabbath, or some other commandment. Then he had to get a lamb, and he had to bring this lamb into the elders, and they had to look this lamb over. The lamb had to be blameless, had to be without a flaw on it. Look at the significance here. The lamb had to be blameless for a blamed person. Amen. I hope you see it. My.

⁷⁵ I remember a little story. I don't know whether I ever told you, or not. It's just a little fiction story like, that the . . . Under the law, if the old mother horse had a little colt, and he was a mule, you know, and his ears broke down, his knees knocked, and oh, what a cross-eyed horrible-looking mule. . . Well, that mule, if he could look at himself, he'd say "Oh, my! When the master comes out, he will kill me, 'cause I. . . He wouldn't feed me. I'm not worthy to live. Look at me, what a horrible-looking mess I am."

But if the mother could speak back to the little fellow, she'd say, "Wait a minute, honey! You can live, because you're my first, and you have a birthright. Now, when the master comes out and sees you in all your condition, he has to go back and get a lamb without a blemish on it, and kill it so that that crippled-up-looking mule could live." You see, the priest never seen the mule; he saw the lamb. It wasn't whether the mule was perfect; it had to be a perfect lamb.

77 Oh, I hope you see it. It isn't whether you're good enough to be a Christian or not. It's whether He was good enough. If God accepted Him and His Blood makes an atonement, God don't see you, He sees the Lamb. Oh, my.

Then that little mule could stick his tail up in the air and snort, and jump, and run around over the field, have a good time. He is going to live. But one, perfect, had to die for the imperfect.

That was me, William Branham: no good, not fit to live, worthy to go to hell, born in a sinful family, raised a sinner; no good at all, not one sound part about me. That's right. But one day, I accepted. Hallelujah. When God looked down on Christ, and Christ took my place, then God don't see me; He sees the perfect One. Then as long as I'm in here—in Him, then I am perfected; not in myself—in Him; not my perfection, I don't have any; you don't have any. But it's His perfection.

80 Therefore, Jesus didn't make a mistake when He said, "Be ye therefore perfect, even as your Father in Heaven is perfect." And how could a human being be perfect? He could be perfect by His perfect faith resting in Him, saying, "He paid the price for me."

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

My, that makes us all shouting Methodist, (doesn't it?) when you think of that. You . . . I believe in it. I believe in an old fashion experience of shouting. Yes, sir. If the children get the right kind of vitamins, they always feel good, you know. You know what I mean. We need some spiritual vitamins in the churches today. Don't you think so?

82 Reminds me of a farmer, once. He had a little old . . . The one farmer, he had a—a barn, and he had all the good farming implements he—he—he had to farm with, tractors and everything. But he was too lazy to farm, so he—he just let his place grow up in weeds. And when fall come, only thing to do is cut his weeds and put it in the barn.

And there was another farmer, didn't have such a nice looking barn, but he had . . . He was a smart man. He got out, and he was industrious. And he'd work 'cause he wanted to feed his stock. And he harvested some good clover and alfalfa, and he put it up in the barn.

In both farms there was a little calf born each year, this year. And when, the little calf over in the other barn, he had to be fed on weeds, but he had a nice beautiful barn. And the other little calf didn't have much of a barn, but he had something to eat.

⁸⁵ That puts me in the mind of some of these little old churches, looks at his great big, tall, aspiring places, you know, with a thousand-dollar pipe organs (thousands I meant), and plush seats and everything so. But is there anything to eat? That's the next thing.

You get in some little old mission somewhere, you know, and might find a whole lot in there, you know, some spiritual vitamins. God has got them for you, to help your spirit up, pep you up a little. That's the preaching of the Gospel. Hallelujah. If that won't pep up the church, there isn't nothing that will. "Faith cometh by hearing, hearing of the Word."

When I hear Jesus died for me, I say, "That settles it. Glory to God. I'm safe now because I'm in Him." He accepted me. That's right. He chose me. He chose you. Every one of you in here, that's a Christian, Jesus chose you. It's yours. All right. He took you.

⁸⁸ And this little calf, one of them had rolled over, been in this great big fine barn, and fourteen-karat racks, you know, and stalls and things. When he come out, the poor little fellow couldn't hardly walk out, you know. He was so poor; eating them weeds all winter. So the other . . . He got out in the barn lot, you know, and the warm wind blowing, and kind of . . . wind almost blowing him down; he was so poor.

And over on the other side, this farmer turned his little old calf out, and oh, he was all fat and round, you know. My, he was in good shape. When he got out there, he just started jumping up-and-down, prancing around, you know, was having him a good, big Pentecostals meetings, just a jumping around there.

You know what that little calf did? The one over in the big barn, had all the big things, you know. He looked down, peeked his little eye through the crack, and said, [Brother Branham illustrates—Ed.] "Tsk, ts, ts, such fanaticism, such fanaticism!"

That little fellow was feeling good, no wonder he could jump. He was fattened up. He felt good.

That's the way when a man really gets his spiritual vitamins. The house of God, come there, and his soul fed on the Word of God, where he knows where he's standing. All of his old superstitions fly away. And the devil worship and everything else, it just scatters away, when you see that Jesus Christ died in my stead, and took my

place there at Calvary. Pure, Divine love comes there. It makes me misbehave myself to the world once in a while. I just feel real good about it, because I just get stuffed up on vitamins, that's what, these good old vitamins Here.

⁹³ Now, Paul said, when the worshipper come and bring the little. . . If he done wrong, he come with this little lamb. Now, the high priest looked it over, the priest did, seen there was nothing wrong with the lamb, checked him up, see if it was all right; and if it did, then he laid the little lamb down on the altar.

And here come the man that done wrong; he said, "Now, I have been stealing. And I now know that I'm subject to death, because I have did wrong. God wouldn't want me to steal; His commandment says not. Now, I'm going to lay my hands upon this little lamb. And God's commandments here said, 'Thou shalt not steal,' and I stole. So I'm. . . I know I'm subject to death. Something's got to answer for my sin, 'cause I stole. And God said the day I eat thereof, that day I die. So I stole. And God said, 'You steal, you got to die for it.' So He required if I didn't want to die, I had to bring the lamb. So I lay the lamb down here; I put my hands on this little fellow's head, and him just bleating and going on. And I say, 'Lord God, I'm sorry that I stole. I confess and promise You I won't steal any more if You'll just accept me now. And for my sacrifice, and for my death, this little lamb's going to die in my place.'"

Then they take the big hook, and put it under his little throat, and cut it like that, hold him up like this, and the little fellow bleating, bleating, the wool flying, all bloody like that, and his poor little mouth, and him bleating, bleating, bleating. And first thing you know, his blood all bathes out and he bows his little head. That's all of it.

Then, the man, it's wrote down here on a record, is put over in the side of the ark, like this, that that man made a confession. If he does it the second time in one year, he has to die anyhow; he has to die with the lamb.

⁹⁷ Now, that was the Old Testament. He went right back out of there, soon as he made his confession, went right back out. And maybe he commit adultery. Maybe he done something wrong, long on that. . . ? . . . When he went back out of there. . . Maybe he killed a man. May. . . When he went back out. . . Anyhow, he went with the same thing in his heart, that he did when he come in. There's no change in him; only he'd by the law, letter of the law, answered the requirement. Now, that couldn't make—couldn't change his heart. The only thing he knowed was wrong, 'cause he read it on the law,

and the lamb died in his place. Now, when Jesus came (See?), the Blood of Christ. . . See, what kind of a blood was that that bled? Animal's blood. Animal life, for a human life, it just can't take away sin: can't.

Now, when Jesus come, it wasn't only human's life, but it was God's own Life, Himself. That's what was in His Blood.

⁹⁹ Now, we see that we do wrong, "Oh, I have did wrong. I've sinned. I've—I've lived wrong. I've done wrong." Now, I come to the altar. By faith I see the Sacrifice; I lay my hands upon Jesus' head. I say, "Dear God, I know that my . . . I'm a sinner, and wages of sin is death. And if I do wrong, I've got to die. And if I die, I can't come in Your Presence, I'll be punished in torment forever and ever. So I'm wrong, Father. And I want to be right, and I don't want to die like this." So I lay my hands upon His head, and His life was taken for my life. But the thing of it is, when I go away from the altar, I go away with a changed heart. See?

¹⁰⁰ The first man went away under the law, under animal's blood; it couldn't change his heart, 'cause a animal life won't compare with human life. The animal can't give the human blood. See? The animal can't do it, 'cause his life is a different life. And an animal has a life, but not a soul. An animal is a living being but not a soul. But God put soul on man. So then, my soul. . . What is the soul? The nature of the spirit.

And when the soul of Christ was left—not left in hell, but was taken up, through the Blood, shedding of His Blood, when God taken Him to Calvary, it mingled His Blood out there on the cross; and when He stood there waving His head back and forth, the crowns around His head, like this, with thorns, the Blood running down in His face, dripping off of His locks on His shoulders, crying in an unknown tongue, "My God, My God, why has Thou forsaken Me?" there's the Lamb. That's the One. That's the innocent One that died, that me, the unworthy one, could be made right, that I might have a right to Life. That's the unworthy. I. . . we're. . . ? . . .

¹⁰³ You're the unworthy one that that Lamb died for. Now, you come up here and lay your hands upon Him (See?), and make your confession, and God answers you back with the Holy Spirit, as a confirmation that He has received you.

. . . by one sacrifice, . . . (Here it is.) . . . by one sacrifice he has perfected for ever . . .

There you are. For the worshipper coming every year was a continual, about every year, went back; and he had to come the next

year, the same desire in his heart. But when He made one Sacrifice, by Himself, every sin, every desire of sin, and everything was taken from the man's heart. And he stands perfected in the sight of God, not by what he done, but what Jesus done for him. And he accepted the Sacrifice of the Lord Jesus Christ. Oh, what a marvelous thing, friend.

¹⁰⁵ Now, "Having therefore. . ." Now, the 19th verse. We got about twenty minutes; let's put it all into the Scriptures now. Now, the 19th verse.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. . .

Listen, here it is, Now, enter into the holiest place. . . There's a holy place, then the holiest place. Holy of holies it's called. The high priest went in once a year. And when he did, the first thing he had to do was to be sprinkled, himself. The ark was back behind the curtain.

And the high priest had to be anointed with the perfume made from the rose of Sharon. No other perfume would do. Do you know Jesus was called the Rose of Sharon? What is a rose? Where does perfume come from? From the rose. Where does. . .

Jesus was called the Lily of the Valley. Is that right? Anybody knows where opium comes from? From a lily. The opium is brought from the lily. And what's the opium to do? Opium eases pain. When people are sick and suffering so tremendously, they're going out of their head, insane, they give them a shot of opium, and that settles it. They quieten. That's in the natural.

¹¹⁰ Jesus, in the spiritual, is the Lily of the Valley. And when you get to such a place you can't stand yourself no more, and life means nothing to you, God's got a shot of opium for you from the Lily of the Valley that eases all your troubles, all of them is gone away. You don't have to get drunk on whiskey to ease your trouble; they come right back again. But come and get a—a drink of opium from the Lily of the Valley, and they're ended forever.

Let come, let go, what may; if you live, if you die, if you're this, or that, or the other, nothing separates you from the love of God that's in Christ Jesus. Christians are not promised a flower bed of ease, but they're promised grace sufficient for every need they have. Amen.

Say, I believe I feel religious right now. Think of it. Yes, sir. 'Cause when I get weary and wonder, I look over here and see this going on, that going on, but I think, "Wait a minute. My, my." See? There is the Lily of the Valley.

¹¹² Now, what does the smell do? A smell, women put perfume on themselves for a pleasant. A man puts aftershave stuff on, sometimes, like that, that odors, foul odors would be taken away from you. When you walk into the presence of someone with body odors or with something another, perfumes is to take that odor away; so that you, in the presence of the person, that you might not be foul. It's unbearable. That's what perfumes or . . . Soap has odors in it. And you wash with soap, or talcum powders, or whatever, that's what they use it for.

Now, notice. Amen. I just feel good. Look. Jesus said . . . See, He was the Rose of Sharon, and He was offered to God as a sweet-smelling Saviour. And this . . . And then when we become unbearable before God, and so (excuse the expression) so stinky (See?), that our—our sins and things are so bad and so foul, then we come to Calvary and where . . .

¹¹⁴ A lily, or any flower, before perfume can be made . . . You take a flower, it's beautiful, a big morning lily, or a rose. The Rose of Sharon is a beautiful flower. While it's a living, it's beautiful. But to get odor out of that, to get a perfume, it has to be crushed. And they crush it and squeeze the perfume out of it.

You see, Christ, when He was here on earth, He was beautiful. He healed the sick. He raised the dead. His life was never compared. He was beautiful. But to make you like He was . . . When God looked down, He said, "This is My beloved Son, in Whom I'm well pleased." Said, "Your sacrifices become stink under My nose, but This is Who I'm well pleased." Now, He was well pleased.

And to make us well pleased to God, He had to become crushed on Calvary, and the sin of this world had to squeeze out the life, out of Him. And He died, bearing the sins of the world, that we might be anointed with the Rose of Sharon. He was the Lily of the Valley. "He was wounded for our transgressions," a sweet-smelling Saviour. "By His stripes you were healed," the Lily of the Valley that give us the opium to ease our sicknesses and pain. What a marvelous picture.

¹¹⁷ Now, the high priest, before he could go in that holiest of holy, the first thing, he had to have on a certain made garment. It couldn't be made by anyone; had to be made by holy hand. That showed that our garments . . .

Here it is. I . . . Just happened to come to me then. Brother, if you're only wearing a church garment, you better get rid of the thing; you can't go behind the holiest of holies. The garment that the high priest wore in there had to be made out of—by holy hand a

selected goods (Amen.) ordained of God. There it is. So if you join church and think you're all right, you're wrong. See? It has to be a God-selected robe. And our self-righteous rags won't stand in His Presence. It takes the Holy Spirit, which is the Robe of God that dresses up the believer to go behind the holiest of holy. Oh, that's good. I like that. That was a new one. Never swallowed one like that before, but that's it, just that kind, that's the real vitamin. See? It takes the—the Holy Spirit.

119 Look in the parable of . . . Went to the wedding supper, and everybody at the wedding supper had to have on a certain garment. And he met a man there who didn't have on that kind of garment. And he said, "Friend, what are you doing here? How'd you get in?" Now see, if you know the parable. In the orients over there in the eastern country, when they make a wedding (till yet today), the bridegroom has to invite ever who he will.

And God can. . . "No man can come to God, or come to Christ, except God calls him first." See, it's election of God. Now, watch close.

121 And then the bridegroom, if he's giving the invitation, he has to furnish the robes. And no man. . . Because he invites poor; he invites rich. But to make every man look the same, he has to have the same kind of robe on, the poor does, that the rich has. You get it?

Now, when God gives a poor man the Holy Ghost, it's the same Holy Ghost He gives the rich man. See, they all have to be the same, that when they come in the Presence of God, no one can say, "I'm dressed better," because it's the same Blood, and the same grace, the same Holy Ghost making you act the same way. The rich and poor has to come alike. That's exactly the parable. Notice.

And then when they come with their invitation, they. . . The robes was given out at the door. The man stood there; he showed his invitation, that he come and he presents it. They do it in India right now. And so, they're coming into the wedding. The porter's standing there at the door, the house man, and you give your invitation. "Yes, sir." They'll reach back here, get a robe, just a robe, and put it on him. He walks in. That shows that he has officially been invited; he's officially been accepted, and now he's a member. Amen. There you are.

124 Now, God the Father, the Holy Spirit, goes out and gives you an invitation to the Wedding Supper. See? Now, it's up to the Bridegroom, then, to furnish the robes. And He did by His own Life, giving out the Holy Ghost. And you come to the door (Amen.) with your invitation. Jesus said, "I am the Door to the sheepfold." And

when you come through Jesus' Name, you receive the baptism of the Holy Ghost (Is that right?), receive the Holy Spirit, then you enter in and you become a member, a member of the family of God: A member.

You say, "A member?" Sure. "Will I become a servant?" No, you don't. You become a member. You're not servants. You're sons and daughters. We are now sons and daughters of God, a member of God's family. My, oh, my. I might live in a shack, but I'm of Royal Blood. There you are, a member of the household of God. That's Scripture. That's what the Scripture says. "What manner of love the Father has bestowed on us (See?), that we should be called the sons of God." Oh, my. There they are, the membership.

¹²⁷ Now, the high priest, being anointed, going in, he had to take the blood of an animal with him or he would die.

And another thing, about his garment. Did you know, at the end of that garment, did you ever know what was on the end of it? He had something on the end of it. And every . . . It was a little thing hanged down at the end of the border of his garment, and it was a pomegranate and a bell, and a pomegranate and a bell.

And he had to walk a certain way when he went in. He couldn't make himself just any way. He had to walk a certain way. For every time he made a step, them bells had to play, bumping against the pomegranates, "Holy, holy, holy unto the Lord." Then the Lord heard him on the approach. Amen. Hallelujah.

There it is. God hears you if you're coming God's provided way on your approach, for you're coming, crying from your heart, "Holy, holy, holy, Lord God Almighty." There you're entering though, when you come seeking for the Holy Spirit. See? "Holy, holy, holy, Lord God Almighty."

¹³¹ And then, the congregation, the only way they knowed . . . Now, if you went in there not dressed exactly that way, he'd a died in the—in the door. He never come out no more. He died in there, if he didn't go in dressed and anointed to go in. Now, the only way the congregation knowed whether he was right or not . . . Oh, my. The only way the waiting congregation knowed whether the high priest was right or not, they heard the noise of them bells. There was a noise in there, and that's the way they knowed whether he was right or not.

I wonder if that same thing works today. If you go by a church, and everything is just dead and still, I don't know. But he makes a noise, you know; he lets the people know that God's still

on the throne, God answers prayer, people still have the Holy Spirit, shouting the praises of God, glorifying God, making a lot of noise. The congregation say, "Well, He must be around here. This is a live place." When we go into the holiest of holies and claim to be Christians, there's got to be some noise made. And I don't mean some—a lot of nonsense. I mean some real, true noise. That's right. Now, watch here.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

By a new and living way, . . . (not the old law) . . . when he has reconciled for the . . . through the veil, that is to say, his flesh;

And having an high priest over the house of God;

Let us draw nigh with a true heart and with full assurance of faith, having our hearts sprinkled from . . . evil conscience, and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering; (for he is faithful that has promised.)

¹³³ That just takes it all out. Oh, my. I like this, but I guess we have to close. But when we walk up before God, let's not go, saying, "Well now, I just wonder if everything's all right. I—I . . ." Are you a Christian? "Well, I—I hope I am." That's no way to come.

Brother, believe the story. Accept it and be born again. Then walk up with pure faith, knowing this, that God has promised and God can't lie. "God promised me Eternal Life if I believed on His Son, Jesus Christ. I believed it; and He give me Eternal Life."

¹³⁵ I made many mistakes, still make them, will always make them. But when I make them, the Holy Spirit tells me that's wrong. Then I repent right there, "Lord, forgive me. Didn't mean to do it. You help me now." And I walk right on, the same thing. 'Cause, just no sooner than it goes from my lips, "If we confess our sins, He's just to forgive them." Is that right? Hallelujah.

The devil say, "You know what? I'll tell you. You was supposed to go do a certain thing. You didn't do it. Uh-huh, you sinned, didn't you?"

I say, "I confessed it."

"Well, I tell you . . ."

"No, don't talk to me. No, sir. I have perfect faith in He Who told me. If I confess my wrongs, He'd forgive me. So I confessed it. Just go on away from me. I don't care nothing about you anyhow, so just keep moving on."

Walk boldly right on into it. If death lays there, that's all right; move right on into it with a perfect faith that God has promised that He'd raise you up at the last days. Yes, sir.

¹³⁹ As I was telling you; don't know whether I told you or not. . . Here a few days ago, 'fore I went overseas, I was standing, and, Gene, I was almost doing like you said. I was trying to comb, what, a hair that I had left. The wife looked at me. She said, "Honey. Hm." She said, "You better wear one of them hair pieces they give you out there in California."

I said, "Honey, I like them real well, but I'm just ashamed to."

She said, "My, Bill, you sure taking your. . . Your hair's really gone, hasn't it?"

I said, "Yeah, that's right." But I said, "Oh, hallelujah."

She said, "What's you saying 'hallelujah' for?"

I said, "I never lost a one of them."

She said, "You never lost a one?"

I said, "No." I said, "See, honey, I'm getting old." I said, "I'm on forty-five years old." I said, "I'm an old man." Said, "I ain't. . . My," I said, "I'm getting old. I. . . Don't make any difference to me whether I'm bald-headed or what. Doesn't matter to me, as long as I don't go take—take bad colds so easy, and. . ."

And she said, "Well. . ." I said. . . But she said, "Well, where you. . ." Said, "But you said your hairs wasn't gone."

I said, "They're not." Why, I said, "Jesus said, 'There won't be one hair of your head perish.'" See, see?

She said, "Do you mean. . . ? Well. . ."

I said, "Honey, in the resurrection, when I come forth, to a young man like I was when we got married, straight shoulder, not a wrinkle, black wavy hair," I said, "that's the way I'll look again." Yes, sir. I said, "I'll never lose one of them then."

She said, "Well, well, where they at?"

I said, "I'll ask you something, and then, if you answer me, I'll answer you."

She said, "What?"

I say, "Where was they before I got them?"

She said, "Well, I guess God had . . ."

I said, "That's where He's got them too." I said, "They're still there. Every vitamin that was in them, every cell of life that was in them, every atom that was in them, every bit of petroleum that was in them, every bit of light it took to make them, God had it in His hands. And not one of them's perished. They're every one somewhere in the hands of God."

¹⁴⁹ I look, my eyes are drooping down, baggy underneath, big wrinkles in my forehead. And sometimes I have to almost squint to look at my Bible. And the doctor told me I had perfect sight, 20/20, but said, "After you get pass forty years old, your eyeballs get flat, and you can't read too close to you."

I said, "Yes, sir, I know that."

He said, "You keep pushing your Bible out, and Bible out." Said, "After while you have it way out here?"

I said, "I'll just get bigger letters, or something like that."

He said, "Well, it's just a nature."

"I look off out there, and I can see a hair laying on the end of the plate."

He said, "Well, you're forty years old, sir." He said, "Your—your eyeballs just actually . . . Just like your hair gets gray, and so forth," said, "you just have to have it."

Said, "Uh-huh."

¹⁵⁴ I looked at all this. And I notice my shoulder, and stand stoop-shouldered. I used to be kind of young athletic. I'm getting fat now. I got forty pounds extra weight. And I had flat feet to begin with, and now it's hard to walk around. Aches and pains coming, well, I'm getting old, that's all.

I don't need all this here glamour that I used to have, but I haven't lost any of it. Every meter that was in them skin that made me young, God's still got them. That's right.

And this old hull just pulling along, that's all. After while, it'll get old and wrinkled up, and perhaps like the rest of the Harvey's do, on my mother's side . . . Which, they said I look like a Harvey. All of them get the palsy. You all remember grandpa, the one that built the church here, you know. He's always shaking, going like that (See?), and got the palsy.

I noticed poor old mom the other day. Hope she ain't here, but . . . Oh, I don't know whether . . . Well anyhow, she started to take up a cup of coffee, and poor old thing just like that, and her old

hands like that. And I looked at the wrinkles hanging out. I thought, "Oh, mercy." I might as well say it. She's setting there. See? So I am not. . . She can take it. But. . . And look. . . My heart just almost jumped up in my mouth. I turned my head. I thought, "God, how many times that stroked tears out of my eyes, and now she's got the palsy, shaking." I thought, "Yeah, I'll come too someday like that, if I live."

¹⁵⁸ But, brother, one of these days, I'll just. . . The old wheels of mortal life will all stand still. When it does, I'm going over on Zion's hill to live awhile over There. Yes, sir. All these old mortal things. Oh, remember, he said:

There waits for me a glad tomorrow,
Where gates of pearl swing open wide,
And when I cross this vale of sorrow,
I will camp upon the other side.
Someday beyond the reach of mortal ken,
Someday, God only knows just where and when,
The wheels of mortal life will all stand still
Then I shall go to dwell on Zion's hill.
Swing low, sweet chariot,
Coming for to carry me Home;
Swing low, sweet chariot,
Coming for to carry me Home.

¹⁵⁹ That's right. The mists will begin to flow before my face; perhaps the doctor run in and say, "Well, Billy, she's all over." Oh, my. I know that old black chamber's setting yonder, and a heart beating going right into it. I don't want to go like a coward. I want to wrap myself in the robes of His righteousness, knowing this, that I know Him in the power of His resurrection. And someday when He calls, I'll come out from among the dead and live again forever.

To know Christ is to know Life. That's right. And I don't care, I might not know my abc's, but I want to know Christ. That's right. I might not know all the theology, but I want to know Christ. I might not know about the President, and whether he's a good man or a bad, but I want to know Christ. That's right. To know Christ is Life. That's right. To know the President and to know this other is prestige, and knowing celebrity and stuff. But I don't care about that. I want to know Christ in the power of His resurrection, knowing that

we have, this night, a High Priest setting at the right hand of God in His majesty there, making intercessions. Then I want to hold fast that profession.

¹⁶¹ [Blank spot on tape—Ed.] . . . ‘fore them fourteen different religions, of snake-worshippers and cow-worshippers, and everything. I said, “Gentlemen of the religions of this world, what can your religion produce towards this poor blind man standing here?” There he was, looked at the sun for twenty years. He’s total blind. I said, “What can your religion do for this man?” Nothing in the world but offer him some kind of a mythical something out yonder that says, “Maybe someday Mohammed have mercy on him and save his soul. Maybe,” that you think, “if he will still looking at the sun, and on and on, and keep his head that way, when he dies he will be saved.”

I said, “He can’t offer nothing. But the Blood of Jesus Christ, (Hallelujah.) can not only offer him Eternal Life, but can prove it right here in your presence, can give him back that sight that he once had back yonder.” I said, “If he will do that, will you gentlemens of the religion of this world . . .” When, nearly hundreds of thousands of people that had been hearing that and had gathered in there . . . ‘Course I couldn’t get to that many to hear, ‘cause you couldn’t see that many.” But I said, “Will you accept Jesus Christ if He will do it?” They raised up their hands, them black hands in the air, they would do it. I said, “Bring the gentleman here.”

When he walked up there, I said, “Sir, you are blind. And if Jesus Christ will restore your sight, will you promise you’ll serve Him?”

And he said, “I’ll love Jesus Christ, and worship no other God but Him. If He will give me my sight back, I’ll know that He raised from the dead.”

I put my hands upon him. I said, “Dear God, as mortal hands, a working man, a sinful person; but if You’re looking for holy hands, who’d have them? But I’m coming in a act of faith, that You told me to do it. And I’m coming, not to be smart or to make a boast, but I’m coming because You said they should do it. And I believe Your Word. And now, while thousands are here, just standing at the edge, and they’re worshipping idols and everything else, let it be known tonight that You’re the true and living God that raised up Jesus Christ from the dead, by giving this man his sight.”

And the man, tears running down his cheek, he said, “I see.” And down through the building he went as hard as he could go, with his sight. Oh, my.

That's amazing grace! how sweet the sound,

That saved a wretch like me!

I once was lost, (out yonder, horse racing and
everything else, on Sunday);

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

I was blind, but now I see.

167 Look, brother, it's this good, old fashion Holy Ghost religion.

It's grace that taught my heart to fear,

It's grace my fears relieved;

How precious did that grace appear

The hour I first believed. (Yes sir. Oh, my.)

When we've been there ten thousand years

Bright shining as the sun;

We'll have no less days to sing His praise

Than when we first begun. (Oh, my.)

Through many dangers, toils and snares,

I have already come;

It's grace that taught me . . . or brought me, safe
thus far,

It's grace that'll carry me on.

168 Oh, my. How I love Him. It's His grace, nothing I could do. Nothing I could do, nothing you can do, but we, coming tonight as Christian men and women, confessing that we're unworthy, and accepting Him as our—in our stead, accepting that One, that I know just as sure as God accepted Him and raised Him up, He raised me in a figurary form the same time He raised Christ. Amen. Oh, I got to stop. But look. In a figuretary form, He raised me the same time He raised Christ. He raised you the same time He raised Christ, for that was for our justification.

Look, if you're saved, you've got It. "Those who He has ordained, or called, He has justified. Those who He has justified, He hath already glorified in Christ Jesus." That right? He has glorified already in Christ, by the eyes of God, Who way back yonder, a millions of years before there was a world when the Word was with God. It was God's thought, then His Word, then it materialized out yonder. And just at the same time that He accepted Christ, He accepted me in Christ. And yonder in the world to come, with you

and I and all Christians through all ages, will love Him and live with Him, and enjoy endless Eternity with our Lord Jesus Christ, our blessed Redeemer.

¹⁷⁰ Oh, my, Brother Roberson, that makes me feel like a different person. See? Doesn't old fashion, just reading the Word of God, just scour you out? See, just scours you out.

Like mom used to do in fruit-jar time. Have to can the fruit jars, you know, put them full of preserves and things. She'd make me go out there and scrub them just as hard as I could scrub them with an old rag: had a little hand, get down there and scrub them. And then she'd take them and sterilize them, put them in boiling water and sterilize them, just boil it as hard as she could, them jars. I could never see why she boiled them. But she wanted to take all the germs out of them. 'Cause if there was germs in there, would make the preserves, or the stuff she put in it, sour.

So that's what we need to do when we come to Christ. Get down there until the Holy Ghost has sterilized us and boiled us all out, then God can put the Holy Ghost in there without any souring process. You see? He just puts It in there, and you're just sweet all the time.

¹⁷³ And mom used to cook preserves. Did you ever see one of them big old kettles? You get outside and set it up on the bricks, you know, and have to put wood under it like that. Umm. I have. At preserve cooking time, had them little, old, yellow, gourd tomatoes. And she'd pour about a bushel of them in there, and put sugar. Um. And—and she would make me cut wood, you know. And—and I'd go cut wood and put it under there, you know, and it'd—it'd start boiling. The steam would coming up. I said, "Mom, ain't them things done?"

She said, "Nope. Go cut another fence rail."

Here I'd come in, you know, and sweat poured off of me and put it under there. And I'd say, "Mom, you think that'd be enough?"

"You better get another one."

And she'd make them things boil till they'd, you know, the—the oxygen or something would get under it, and make them pop, you know, "paw, paw," like that, pop up. When they was that way, she said they was ready to can. They got so hot, they couldn't stand it any more, and had to jump. See?

So I guess that's just the way God has to get us, you know, just boil all the devil out of you till you're jumping in glory. Then you're ready for canning. And God sealed you up then, you know.

So that's what we need here, is a good old fashion meeting till all—all of the enmity, everything that's unlike Christ, gets all boiled out (See?), just boiled out till you just come, "Oooh, Lord, I'm sorry. Brother, forgive me. I didn't mean to do that. I—I won't do it no more. O God, be merciful to me." That, you're getting ready to can then. You see? God's getting ready to really use you. When you take them things back you stole, you know, and make that right, saying, "Brother, I didn't mean to steal that, you know. No, sir. I—I'm willing to even. . . I—I'll pay you double for it." See? Then you're getting all right then, you know. That's right. There's what we need. Oh, my.

¹⁷⁷ I sing The Old-time Religion for you, if you want me to. Sing the verse, I'll sing the verse. You sing the chorus then.

Tis the old-time Holy Spirit,
 And the devil won't go near It,
 That's the reason people fear It;
 But It's good enough for me.
 Give me that old-time religion,
 Give me that old-time religion,
 Give me that old-time religion,
 And It's good enough for me.
 It will do when I am dying;
 It will make you stop your lying;
 It will start the devil flying;
 And It's good enough for me.
 Give me that old-time religion,
 Give me that old-time religion,
 Give me that old-time religion,
 And It's good enough for me. (See?)
 It's so good I want no other,
 For It makes me love my brother;
 And It brings things from under cover,
 And It's good enough for me.
 Give me that old-time religion,
 Give that old-time religion,
 Give me that old-time religion,
 And It's good enough for me.

Now, how many here's got that old-time religion? Raise up your hand say:

I got that old-time religion,
 Got that old-time religion,
 Got that old-time religion,
 And It's good enough for me.

¹⁷⁹ Now, Father dear, we sometimes . . . And we get happy and we just really act like a bunch of children. But it's because that we are free. We're not under the bondage of evil, or any traditions, or any certain things of the elders. We're just free in the Holy Spirit, that we can sing and worship You, and fellowship around the Word, and enjoy ourselves. To that, we praise Thee, Almighty God. Oh, after seeing all the chaos of formal religions, and all kinds of idol worship, and to think that You were so good to me to let me know You in the power of Your resurrection, and to be able to tell others about it, we're so happy.

Bless this little church tonight, Father. Bless every one here. If there's strangers in our gates, bless them, Father, every one. Make us a blessing to others. Keep the power of God upon us. Sanctify our souls from evil thoughts. And if evil should come our way, may we quickly turn our heads, Lord, and walk the other way.

And now, Father, we pray that You'll bless us together tonight. Give us a great time. And now, when we're going to call the sick and afflicted, we pray that You'll heal every one of them. May glory . . . Get glory out of all that's done or said, for we ask it in Christ's Name.

¹⁸² And while we have our heads bowed, if any of you here, would say, "Brother Bill, just in my own soul now, I—I would like to come just God's accepted way and provided way. And I would like to ask you, while nobody else is looking, I'm going to put up my hand and say, 'Brother Bill, pray for me, that God will just give me His grace and make me a better Christian.'" Would you raise up your hand? God bless you, you, you, you. That's good. All right now.

Father, You see their hands, and I pray that You'll grant these blessings. May Thy love and grace be upon them all. And if they have sinned or done anything, then Father, I pray that You forgive them. If there be any in our midst tonight, Lord, anywhere in the building, man or woman, boy or girl, that isn't just exactly saved and under the Blood, Father, I pray that You'll do it right now, and may they become believers.

¹⁸⁴ And Thou has said, "If thou canst believe . . ." And we believe what? Believe that God sent His Son into this world and was made sin in our stead. And we're no good, and we confess that we're not any good, and accept Him as our Saviour. That's what we believe, Father. In that You give us Everlasting Life. Oh, we're so happy. You said You'd give It to us because we had believed on Your Son. And Jesus said Himself, that if we believed on Him, that we had Everlasting life. So we're thankful for this.

Now, bless us tonight, and forgive every sin. And may not one person that's been in this meeting tonight, ever be turned away, but may they have Everlasting life, because they have gathered here tonight and have believed on You. And, Father, I pray that You'll watch over them now, and bless them in all they do or say. And may they come to You in peace at the last days. May we all gather There, and remember this night being together. Grant it, through Jesus' Name. Amen.

¹⁸⁶ God bless you, my dear friends. And now, Teddy will come here to the piano. And those who are to be prayed for, if you'll gather around the altar, right quick. We'll just have a few minutes longer. We'll try to be out at nine-thirty, if you come now. While I have a letter here to read, someone has sent me here. It might be important for me to read it right now. So just . . . And the rest of you just remain in your seats, while those to be prayed for. I know Sister Ruddell's here to be prayed for. If anyone else, why . . .