
HEBREWS, CHAPTER SIX ²

 . . . to study His precious Word.

I come in, a while ago, and I was packing two Bibles. And I had a little interview with a lady back here, and I told her if I preached out of both of them, ought to have a pretty good text. But this is a Greek lexicon, so just something I want to read out of this, tonight. It's a—it's a. . . It's the word for word interpretation, from original Greek, into English. And it's been a lot of help to me along the line. And I just want to read something out of it, because now we're studying in this Book of Hebrews, and we're just now coming to the real deep meanings.

²¹⁹ And I told Brother Neville, a few minutes ago, "We're getting into the part where the people scratch their head and said, 'I don't believe that.'" See? That's the type we get into. That's where we like it.

²²⁰ Some minister said to me, he said, "Well, I guess there'll be a lot head-scratching."

²²¹ I said, "That's what we want to do." See?

²²² The Bible only can have one meaning. It can't have two meanings. And if one part of the Bible says one thing, and another part of the Bible says something else, then something is wrong. See? It's got to say the thing, all the way through. But, remember, in studying the Bible, "It's hid from the eyes of the wise and prudent, and revealed to babes," because it is of a spiritual Book.

²²³ And It's not a western book. It's an eastern Book. And there's only one thing can interpret It, and that's the Holy Spirit. I know that each one of us want to say, that, "The Holy Spirit is telling us what we believe in It." Well, now, if every Scripture lines up exactly the same, then that is the Holy Spirit. If it doesn't line up, and got a gap *here*, and gap over *here*, then there is something wrong with our belief. And, oh, It's a marvelous Book.

²²⁴ Now, I want you to do this while we're studying. Now, we got to leave early in the morning for Wyoming, the Lord willing. Pray for us.

And this next week, Brother Graham Snelling, here . . . He's present. I heard him, just a few minutes ago, making his

announcement. And this church is in full cooperation with his revival. And we're praying to God, to give him an exceeding, abundant, great revival. Brother Graham held a revival for Brother . . . up here at Charlestown, Brother Junior Cash, and there was right on a hundred converts, I believe. [Someone says, "Eighty-four."—Ed.] Eighty-four converts. So, to that, we give God praise. And we trust that it'll have five hundred and eighty-four up here, in this place here.

²²⁵ Brother Graham met me today, and he said, "Now, Brother Bill, I'm sure that you understand that I'm not here to start up another work in opposition to the tabernacle, because I'm part of the tabernacle." He's just here to . . . He feels upon his heart that he wants to hold a revival, and the Lord leading him to do it. And—and he invites the converts, and has a church, to pour them right down, "Here's a church home, if you get in, get converted."

²²⁶ And it's our duty, as Christians, to back him up with everything we can. And the Lord bless Brother Graham. And you're, every one, cordially invited to Brother Graham's meeting up here, with full permission from this church, with the full cooperation to help him in any way we can, for lost souls and for the Kingdom of God.

²²⁷ Lord bless you, Brother Graham, give you a great meetings. He don't know when he's going to close. He's just starting. And so, Brother Graham has had it like myself, many *ups* and *downs*. That's the way life runs. It makes you appreciate the *ups* after you went through the *downs*. If a man makes a drop and lays there, he's a coward. I got confidence when a man will rise and try again. That's right. I'm sure you can interpret what I mean. Now, don't forget it, this coming week.

²²⁸ Now, in this Book of the Hebrews, we won't take the background tonight.

²²⁹ Now, next Sunday, the Lord willing, Brother Neville will announce. Brother Cox here, or some of them, will let him know, if we get in in time for next Sunday's meeting. He'll announce it on the radio. And we're . . . You all listen to his radio now, and—and—and invite all your neighbors to listen. I really get joy out of listening to their preaching and singing, the Neville quartet. I don't say that because he's setting here. If I said that, and didn't mean it in my heart, I'd be a hypocrite. That's right. I'd have to repent. But I mean it. And I'd rather give him a little rosebud now than a whole wreath after he's gone.

²³⁰ One time I was walking out the door there, and there was a lady come by, and she said, “Brother Branham, oh, how I enjoyed that message!”

²³¹ I said, “Thank you.” Made me feel good.

²³² Somebody else come by, said, “Brother Branham, I enjoy that Message.”

²³³ I said, “Thank you.”

²³⁴ There was a little preacher there, from up here in the north part of the country, in state, he said, “Bless God, I don’t want people to brag on me like that.”

²³⁵ I said, “I do.” And I said, “There’s just one difference between me and you. I’m honest about it.” That’s right. We all like to hear nice words said about us. And I—I think it’s nice to say nice words about it. And if you want somebody to say nice words about you, say some nice words about somebody else. That’s the way to do that, then you’ll always say the nicest things you can about everybody. And that makes the wheel roll better.

²³⁶ Now, in this, next Sunday, the Lord willing, to my opinion, we got, just getting deeper and deeper into these great mysteries of God. We’re going into Melchisedec: Who He was, where He come from, where He went, what happened to Him, and all about Melchisedec.

²³⁷ And now, last Wednesday night, Brother Neville hit on the finishing chapter of the supreme Deity and the priesthood of our Lord Jesus, which starts out in the beginning, “God, in sundry times and divers manners spake to the fathers by the prophets, in this last day has spoken to us through His Son, Christ Jesus.”

²³⁸ Then he goes on, and begins to tell and pattern who He was, brings Him on down to the 5th chapter, at the end of the 5th chapter.

²³⁹ Then beginning at the 6th chapter, we got this in our lesson this morning.

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; . . .

²⁴⁰ How many enjoyed the message on perfection? [Congregation says, “Amen.”—Ed.] “Let us go on to perfection.” That was our Message, this morning, in the 6th chapter of the Hebrews.

²⁴¹ Now we're just getting into the place to where we begin to get the—the real part. Oh, we can all agree upon these things: upon the Deity of Christ; and Him being the Son of God; and how He was with God, and God was with Him; and He was in God, and God in Him, and so forth. We all agree upon that. But, now, from here on, I don't know how we're going to agree. So whatever it is, every few nights, we're going to give you a chance and write me a little note and tell me what you think about It.

²⁴² Then I'll have to answer questions. And if I can't get them, I'll say, "Brother Neville, what do you think about that?" I'll say, "There he is. Let him answer it." [Brother Neville says, "That's when I'll read the Greek."—Ed.] Than is when He's going to read the lexicon, get the Greek out. I think it's time for me to do, also.

²⁴³ But, now, if we will get down and be real sincere, and really come for one purpose, that's, to learn. I want to learn, too. And the Bible is written, said, "It is. . . The Scriptures are of no private interpretation." That means the Scripture must interpret Scripture. See? Each Scripture must interpret the other, all the way through the Bible, to make it one great thing. Because, God can't change, because He's the unchangeable God.

²⁴⁴ Now, "Leaving. . ."

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; . . .

²⁴⁵ I like Paul saying those things. Paul never was a person that liked to stay too long in one place. He liked to move on, deeper. One time, in the Scripture, he said, "I, forgetting those things which are in the past, I press towards the mark of the high calling." See? He keeps pressing on.

²⁴⁶ Here he said:

Now forgetting *the principles of the doctrine of Christ* (who he was, what he was), let's go on to *perfection*; . . .

²⁴⁷ Now we, first, we wanted to find out, "Could we be *perfect*?" And we found out, in the Scriptures this morning, Matthew 5:28, that Jesus said that we "had to be just as perfect as God was," or we wouldn't go in.

²⁴⁸ Then we found out that we was, every one, "born in sin, shaped in iniquity, come to the world speaking lies." And there was not one sound thing about us, so how could we ever be perfected?

²⁴⁹ Now here is what we find out then, over, reading, taking Scripture with Scripture, that, “Jesus, by one sacrifice, perfected, forever, His Church.” He. . . We are then perfect, through Christ. And we are free from judgment, through Christ. We shall never die, through Christ. We have lost death and found Life, through Christ; not through any church, not through any denomination, not through any fantastic, not through speaking with tongues, not through shouting, not through shaking, not through dancing in the Spirit, but by grace.

²⁵⁰ God calls who He will. And it’s all by election, we find out. We find out, that, “It’s not him that wants to be saved. Not him that willeth or him that runneth; it’s God that showeth mercy.” “And no man can come to Jesus except God draws him, first.” So what you got to do with it, anyhow? You haven’t got nothing to do with it. You’re out of the picture, altogether.

²⁵¹ We found out that man never seeks after God. It’s God seeking after man. And we found out, then, that God is the only resource of Eternal Life. We found out that everything that is Eternal has no beginning or no end. Therefore, we find out that hell had a beginning, and it has an end. And there’s only. . . No one can ever say that. . . Hell is forever, forever, yes, forever, but not Eternal.

²⁵² *Forever* is “a space of time.” The Bible says, “Forever and forever.” And you look it up and find out if *forever* doesn’t mean “a space of time.” Jonah said he was in the belly of the whale “forever.” And many other Scriptures, *forever* only means “a space of time.”

²⁵³ But, Eternal, that’s forever, that’s forever and forever and forever and forever and forever. It’s the Eternal. And we find out that hell isn’t Eternal, but it’s forever. And the reason, you have to watch those words, now. If you don’t, you get mixed up. Now, remember, just those things which had no beginning, has no end. Therefore, Jesus said, “He that heareth My Words and believeth on Him that sent Me, has Life,” forever? Does that sound right? No. “Has Eternal Life.” And the word *Eternal* is “God.” The word, here it is right here in the Greek lexicon, Zoe God’s Life in you. And you’re just as Eternal as God is Eternal, because you’ve got God in you.

²⁵⁴ Your old nature died, the nature of the world, and you become a new creation. And your desires, that old life that had a beginning

when God breathed the breath into your nostrils, when you were born, that life of carnal nature died. And it had a beginning and it had an end, and it died and was done away with forever, the old nature. And God came in with the new Nature. Then, love, joy, peace, long-suffering, gentleness, peace, patience, and meekness, and kindness, that entered; and taken the place of malice, and temper, and hatred, and—and emulation, strife, and all those things. It took its place, when you passed from death unto Life. You get it, real close, now? [Congregation says, “Amen.”—Ed.]

²⁵⁵ So, listen. There is only one form of Eternal Life. Find It. That is, God alone has Eternal Life. The Bible said so. God alone has Eternal Life. And if a man is going to suffer in hell, forever, he’s got to have God, Eternal. But I say that there.

²⁵⁶ Now, remember, I’m not saying there’s not a burning hell. There is a burning hell, fire and brimstone. “Where the—the worm is . . . the fire isn’t quenched and the worm never dies,” of fire and brimstone, a punishment. It may last for a hundred billion years. But it has to have an end, for hell was created for the Devil and his angels. And everything that the very God, Himself, which was in the beginning, everything come off of God. When the very spirit . . .

²⁵⁷ Just take the *Spirit* of love, that was the great fountain of God, pure, unadulterated. From that, come in a *perverted* love. Then it come into *human* love. Then it come into *sexual* love. Then it come into other loves, loves and loves, and just keeps perverting down till it becomes to just *filth*. But all those things had a beginning. And someday it’ll wind right straight back to the original; it’s Eternal; where lust, human love, passionate love, all those loves will have to cease.

²⁵⁸ All these make-beliefs of Faith will have to cease. There’s one true Faith. All others will have to cease. They were perverts off of this real fountain.

²⁵⁹ So, therefore, hell, suffering, suffering is not Eternal. Suffering was brought about because of sin, and sin introduced suffering. And when sin is finished, suffering will have to finish, too. And there’ll be a time where sinners, that’s never accepted Christ, after they have been punished maybe for a hundred billion years, . . . I don’t know, maybe for ten hundred million billion year. I couldn’t say. But it’ll have to come to an end, sometime, ’cause it’s not Eternal.

²⁶⁰ Now, we’re going to press on now, towards the perfection. Now listen, as we get into the Message.

. . . not laying again the foundation of repentance from dead works, and from faith towards God,

Of the doctrine of baptisms, . . . laying on of hands, . . . resurrection of the dead, and . . . eternal judgment.

²⁶¹ Now listen. We got two. We got a picture here, now. Now right here is where we're going to get some great disagreements. Now you've got to see where the picture is. Paul is trying, here, to separate *law* from *grace*. We've got two pictures: one, the carnal; one, the spiritual. And Paul is trying to—to deviate between the two, to show the Jews. This letter is to the Hebrews. And all the Hebrews is trying to show the pattern of the Old Testament typing the New. So, you got two pictures here under consideration.

²⁶² Now listen close as we read. Now he said:

. . . leaving the principles of the doctrine of Christ, let us go on to perfection; . . .

²⁶³ Now, we got that this morning, how that we are perfected. Perfected, absolutely spotless and blameless, not one sin on us. Are you above temptation? Never. Do you sin every day? Yes, sir. But, yet, we are perfected because we are in Him. And God could no more judge us than nothing (couldn't be righteous), He's already judged us in Him. When He judged Christ: He judged me, He judged you. And He can't judge me again, because He took my judgment if I've been redeemed.

²⁶⁴ And I got a ticket to show that I've redeemed my watch from the pawn shop, let somebody try to take it back in the pawn shop once, when I've got a ticket. I have redeemed it.

And if the Devil would try to put punishment on me, I've got a ticket that shows I been redeemed. Yes, sir. No more judgment! "He that heareth my Words, and believeth on Him that sent Me, has Eternal Life, and shall never come to the judgment, but has passed from death unto Life." That's my ticket. He gave the promise.

²⁶⁵ Now, now the picture, here.

. . . not laying again the foundations of repentance from dead works, and . . . faith towards God,

. . . the doctrine of baptism, . . . laying on of hands, . . . resurrection of the dead, . . . eternal judgment.

²⁶⁶ Now, remember, you notice that word used again? We used it this morning, "Eternal judgment." When God once speaks, It's Eternal. It cannot be changed, a bit. So, the judgment is Eternal,

It's always the judgment. And no matter what generation we're living in, one generation will live, and one . . . will all live, and it's forever, for whatever time, and *this* and *that*. But the judgment of God is still Eternal, He has to, because He spoke the Word. When God speaks a Word, It has to be Eternal. That's right.

²⁶⁷ Now let me read that out of the Greek for you. Listen how it reads.

Therefore leaving—leaving the principles of the doctrines of Christ, the atoned One, we should push—push towards the . . .

Now, I can't read it. It's blurred out. "And not laying again the form . . ." Here we are.

. . . not laying again the form of reformation from the works causing death.

²⁶⁸ Now, this lexicon is absolutely not any interpretation, at all. It's just the Greek word for what the English says. And it said, "Now we don't want . . ." Listen here, see.

. . . not laying down foundations of reformation from works causing death.

²⁶⁹ Now if you'll get that in your mind, that he's speaking here, that, "Forms of reformation causes death." Paul said, "Leaving the principles, go to perfection, not laying again the foundation of repentance from dead works and of faith towards God: doctrines of baptism, laying on of hand, resurrection of the dead, Eternal judgment. Reformation forms causing death," was the right words. That's actually what Paul wrote. See what he's trying to do?

²⁷⁰ Now, all these things, like baptisms: one is baptized backward, one forward, one in the name of the Father, Son and Holy Ghost, one Jesus name, one *this* way, and *that* way, and all these different little things of baptisms.

²⁷¹ And of laying on of hands: "Bless God, I got the gift of laying on of hands. Hallelujah! You, you can get It *this* way. Hallelujah!"

²⁷² Laying all of that aside, because that's dead works, these reformations, reforming. See? He is speaking of another class. Now he said, "Let's get away from that, and go on to perfection." You get It? [Congregation says, "Amen."—Ed.]

²⁷³ And the church is still lingering back in those things. That's what they were trying to do. The early Hebrew church was trying to say, "Well, I was baptized by immersing, and—and I was got *this*, and *this*, and all *these* things."

²⁷⁴ He said, “Now, lay all of that aside, leaving it behind.” But, now, did he say we shouldn’t do it? Now listen to what he said about that.

And this will we do, . . . God permit.

²⁷⁵ And the original said the same thing.

This we shall do, if God will permit us, see.

This we shall do, if God permit us.

²⁷⁶ Baptisms, laying on of hands, and things, but that isn’t perfect. That’s only the carnal reform. And that’s where the churches leave off at, today, is on that carnal reform. One of them said, “Oh, well, the water, the word *baptism* means *this* and it means *that*.”

²⁷⁷ And they set up organizations: and one sprinkles, the other one pours, the other one baptizes face forward, the other one backward, and all those things; some of them laying on of hands for the sick, and some making apostles, and some making prophets and so forth, by laying on of hands; and preaching the resurrection from the dead, and which is all right; and the supreme Deity of Christ, that’s all right. “But,” he said, “all these are formal reformations. We’re just been reforming. Now let us go on to perfection.” You get the picture? [Congregation says, “Amen.”—Ed.]

²⁷⁸ Now watch. Here is where the deep part comes now.

For it is impossible for those who where once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted of the good word of God, . . . the power of the world to come,

If they shall fall away, to renew them again unto repentance; seeing that they crucify to themselves the Son of God afresh, and put him to an open shame.

²⁷⁹ Now, I know what you legalists has got in your mind right now, but you’re wrong. See? All right. I stand on this, and the Bible confirms it, that, “If God ever saved a man, he is saved for time and Eternity.” You can’t make It say anything else.

²⁸⁰ Some fundamentalist come to me, not long ago, and said, “I got you on one, Preacher Branham. I got you one. You said, ‘If a man was saved, he could never be lost’?”

²⁸¹ I said, “That’s what God said.”

282 He said, "I want to ask you something. Saul was a prophet, and he prophesied. And you know he was God's anointed. The Bible said he was. And he committed suicide, and he was lost."

283 I said, "He was?" I said, "The Bible declares he was 'saved.' After he became an enemy to God, he was still saved. The Bible said he was. And, after all, he did not commit suicide. A Philistine killed him, and David killed the Philistine for killing him. He did fall on his sword, his spear, sword, but, he did. It didn't kill him. And a Philistine killed him. And then when Saul went down to the witch, and she called the spirit of Samuel, because he hadn't entered Glory, he was in paradise under the shed blood of bulls and goats which couldn't take away sin. But he had to have a waiting place, which is called paradise, until he entered in."

284 That's where you Catholic people got mixed up. See? Now, there is no more paradise now. We go straight into the Presence of God.

285 And when the witch of Endor called up the spirit of Samuel, there he stood. And she fell on her face, and she said, "Why did you deceive me?"

286 And not only was Saul standing there . . . I mean Samuel, in his prophet robes, he was still a prophet. He said, "Why did you call me out of my rest," said, "seeing that you become an enemy to God?"

287 He said, "Well, the Urim won't speak to me anymore. The prophet can't prophesy to me no more. Neither can I have a dream."

288 "Well," Samuel said, "you've become an enemy to God. But tomorrow the battle goes the other way, and you'll die tomorrow. And by this time, tomorrow night, you'll be with me." If Saul was lost, so was Samuel, they were both together. Certainly. The Bible said so.

289 Now, you can be all worked up in emotion, by speaking in tongues, shouting, jerking, shaking, running up-and-down the aisle. Nothing against that. But you can make yourself believe that you're saved when you're not, you're not saved. Your life will prove what you are. Jesus said it would, "By their fruits you shall know them." Your life will prove whether you're saved or not, if you never open your mouth. It'll prove what you are.

²⁹⁰ But all this work-up and emotion and joining church, “And I been baptized in Jesus’ Name, hallelujah, I know I got It,” that doesn’t mean nothing.

²⁹¹ “I been baptized, name of Father, Son, Holy Ghost, face forward, three times. I got It.” That means nothing.

²⁹² Paul said, “Let’s go on to perfection now.” We’re talking about perfected. And if we’ll run this down, you’ll find out, the perfected is the Elected. I’ll prove it to you, in a few minutes, by the Bible. It’s the Elected who God, before the foundation of the world, seen every one of them. And He sent Jesus to redeem that people, not the whole world. He wanted to, but He had to make a way for those. And the only way He could do, was to send Christ; that He might come, the propitiation of our sins, that those who have been elected, He could bring to Him, in Glory.

²⁹³ Could you imagine God running His office so loosely, as to say, “Well, maybe somebody will think real sad about Me, maybe they’ll come and get saved”? God don’t have to beg you to do nothing. Any begging, you need to do the begging, not God.

²⁹⁴ And then, Christ died to save those who God, by foreknowledge, elected to meet Him yonder without spot or wrinkle. Before the foundation of the world, He seen you in Glory. That’s what the Bible said, Ephesians, the 1st chapter. 5th chapter, the 1st verse. God predestinated by foreknowledge.

²⁹⁵ Now, if God did that, predestinated us before the foundation of the world; and knew every one of us by name, before the foundation of the world; and He Elected us to Eternal Life; and sent Jesus Christ to redeem us; that, six thousand years ago, He saw us, that we might appear to His praises in Glory! How can you ever be lost?

²⁹⁶ Now, if you’re saved, you’re saved. If God saves you tonight, knowing He’s going to lose you ten years from today, He is defeating His Own purpose; the infinite, Almighty, Eternal, everlasting wisdom, God, doesn’t know enough then to know whether you will hold out or whether you won’t. Then, when He saves you, you say, “Well, I’ll give Him a try. I’ll see what He do,” then He does not know the end from the beginning. God knows what He’s doing, don’t you never worry about that. It’s you and I stumbling along. God knows what He’s doing. And He knew we . . . whether we’d hold out, or what we would do.

²⁹⁷ Now, the Bible said that, Esau and Jacob, before either child was born, God said, "I love one, and hate the other one," before they even breathed their first breath, that His election might stand true.

²⁹⁸ Who was Abraham? We'll get to him in a few minutes, down here. Who was he, that God should call? Save him without anything. God makes a covenant with man; man breaks his covenant. But God made this Covenant with Himself, and swore to it, to Himself. Man has nothing to do with it. It's God's own foreknowledge. He done it, anyhow.

²⁹⁹ Now, you say, "Well, Brother Branham, then if I become a Christian, I can just do anything I want to?" Absolutely. If you're a Christian, do anything you want to. And I'll guarantee, you won't have any desire to do wrong. You do anything. I've always did just what I wanted to. And if I serve the Lord 'cause I'm afraid I'm going to hell, I'm not serving Him right. If I live true to my wife because I'm afraid she'll divorce me, I'm not a very good husband. But I wouldn't hurt her for nothing, for I love her.

³⁰⁰ That's how it is with Christ, when a man is born of the Spirit of God. Not because he shouted, spoke in tongues, or some emotion; but in his heart, love come in and taken the place of the world. I tell you, he loves Him. He walks by Him, every day. You don't have to tell him, "It's wrong to do this, or that, or the other." He knows it's wrong. And, he walks, he's an ordained product of God's sovereign grace. Exactly.

For it is impossible for those which were once enlightened, . . . made partakers of the . . . heavenly calling . . .

Now, we've sometimes believed that that was a man who once was enlightened and fell away again, but the Bible doesn't read it that way. "It's absolutely impossible for a man," he says here, "that has received the Holy Spirit, to ever fall away." Now read it and find out if that isn't right. Watch here, take the text, the whole text, and the contents, context, rather.

³⁰¹ Now He's beginning to talk about, what is it? "Let's go on to perfection." Now, he said, "Not carnal, laying the foundation here of doctrines and baptism and reformations, and so forth. Let's not do that. Let's go on to perfection." The subject is *perfection*, and perfection comes by Christ. And how did we get in Christ? By joining the church? "By one Spirit we're all baptized into one Body." Not by: one, tongue-talked

in; one, hand-shook in; one, water-baptized in. “But by one Spirit we are baptized into one Body.” You get it? That’s the perfection.

³⁰² And when you come into That, you are in Christ, and the world is dead to you. And you walk with the Lamb each day, and your steps are ordained of God, what to do. Oh, the trials and testings that we go through! You say, “Do you have testings?” Yes, sir. What is . . .

³⁰³ Grace is what God did for me, works is what I do for God. Now, they’ll make a doctrine out of it, they think that works is what wins your merits. If it is, it isn’t a free gift. Grace is what God did for you, “By grace you’re saved.” And works is what you do in appreciation of the grace that He showed to you. And if you love Him, you like to do the works of the Lord. Certainly, because, then, you—you love Him.

³⁰⁴ Accepting Meda Broy, as my wife, was what love done for her. What she does, in appreciation: she’s a nice woman, stays home, takes care of the children, and lives a good true life. That’s not because we’re not married; we are married. But she does that in appreciations. If she run down town, every day, and took in every ten-cent store, and up-and-down the streets, and never washed the dishes, or anything else, we are still married. Absolutely. When I took my vow, that settles it. She’s my wife. As long as there’s life in us, she’s my wife. That’s her vow. But what appreciation she does for that: she stays home, and takes care of the children, and tries to be a real wife.

³⁰⁵ I could run out and be gone all the time, just gadding about over the country, and let her half starve, or anything, let the children go without something to eat; we’re still married. If she even divorces me, I’m still married, long as there’s life in my body. I took that vow, “Till death we separate.” That’s right. We’re still married. But, yet, I make a poor excuse of a husband. She’d make a poor excuse as a wife. So if we love one another, we stick together and pull the load, together.

³⁰⁶ That’s the way God and His Church is, when you’re born in the Kingdom of God. You’ll have your *ups* and *downs*, true, but you’re still a Christian, you’re still born of the Spirit of God. God may have to take you out of the earth early.

*. . .it’s impossible for those which were once
enlightened, and have tasted . . . the heavenly gift, . . .
. . . to ever fall away, to renew themselves again unto
repentance; . . .*

³⁰⁷ Now, I know where you're thinking about, the church. Let me take you one just a little stronger, so the—the legalistic side can be really shut out. Let's go over to Hebrews, the 10th chapter, and look at this just for a little bit.

³⁰⁸ 10th chapter, the 26th verse.

For if we sin wilfully after . . . we have received the knowledge of the truth, there remaineth no more sacrifice for sin,

But a certain fearful looking . . . of the judgment and fiery indignation, which shall devour the adversary.

He that despised Moses' law died without mercy under two or three witnesses:

Of how much more sorer punishment, though supposed . . . though worthy, . . . trod the . . . who has trod under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and . . . done despite to the works of grace?

³⁰⁹ Now you say, "What about that, Brother Branham? How does that look?"

Now, just to read, I think, "The Scripture doesn't say *that*." That's not talking about a Christian. That's talking about a man that heard the Word and turned away from It. See?

For if we sin . . . (What is sin? Unbelief) . . . if we disbelieve wilfully after the gospel has been preached to us, there remaineth no more sacrifice for sin,

³¹⁰ What is sin? Unbelief. Read Saint John, the 4th chapter. Jesus said, "He that believeth not is condemned already." Sin is not smoking, drinking, committing adultery. You do that because you're an unbeliever. That's just the attributes. You do that because you're an unbeliever. Just to quit smoking, quit drinking, and so forth like that, that doesn't mean you're—you're a Christian. That's just the attributes of your conversion. But, you can, you can do either side, and still not be.

³¹¹ Now notice.

. . . he that disbelieves *wilfully after* he . . .

³¹² Not—not, "After he received Christ in his heart." The Bible doesn't say that. Said, "He that . . ."

. . . if we sin wilfully, disbelieve wilfully, after . . . we have received the knowledge of the truth, . . .

Get it? Wasn't talking to a Christian, at all.

³¹³ Some woman come to me, not long ago, and said, “Brother Branham, I’m a Christian, but I blasphemed the Holy Ghost.”

³¹⁴ I said, “It’s impossible.” A Christian could not blaspheme the Holy Ghost. You can’t do it. A Christian spirit bears record with Christ’s Spirit. See? And you’ll call, everything of God, “God’s.”

³¹⁵ But if you’re carnal-minded, you’ll make fun and laugh at the Holy Ghost; I don’t care how much you go to church, you’re still a sinner, and you’re blaspheming the Holy Ghost. When they seen Jesus discerning their thoughts, they said He was a “fortune-teller.”

³¹⁶ Jesus said, “You’ve . . . I’ll forgive you for that, but when the Holy Ghost is come, you speak a word against It, it’ll never be forgiven you.”

Because, they said, “He has an unclean spirit,” calling the Spirit of God, “an unclean thing.”

A Christian can’t do that. A Christian will always call the Spirit of God, “Righteousness.” See? A Christian cannot blaspheme the Holy Ghost. It’s the outsider that blaspheme.

³¹⁷ That wasn’t Christians standing there. It was religious people, it was orthodox Jews, doctors of divinity, and so forth, and they were making fun of Him and His works, calling the works of God, that, “It was an unclean spirit doing it.”

³¹⁸ And how many do you think today blasphemes the Holy Ghost, that’s got D.D.D., PhD. on their name? How many great, stiffed Orthodox, Catholics, Protestants, walk the street and make fun of the operation of the Holy Ghost, just as polished scholars, and slick as a button? That’s right. But they make fun of the Holy Ghost, and therefore they blaspheme It.

But a born-again Christian cannot do that. He’ll say, “That’s my brother. That’s the Spirit of the living God.” That’s right. A Christian cannot blaspheme the Holy Ghost.

³¹⁹ It’s the sinner that blasphemes the Holy Ghost; the unbeliever, the *sinner*, an “unbeliever.” There’s only two thing: either you are a believer, or an unbeliever.

³²⁰ Now, notice here, to make this real wound up now. I had a vision that’s always bothered me. Years ago I used to look at that. I said, “Oh, if a man once received the Holy Spirit then, and then would backslide, he’d be lost forever.” I couldn’t get this other to make sense with that.

³²¹ I said, "Then why is it that the Bible said, that, 'He that heareth My Words and believeth on Him that sent Me has Eternal Life, Eternal, and shall never come to the judgment, but has passed from death unto Life. All the Father has given Me will come to Me, and none of them is lost, I'll raise them up in the last days. No man can pluck them from My hand'? How does that divvy up with this? I just couldn't understand it, 'It's impossible for those who were once enlightened.'" I thought, "There is something wrong. I just can't get it."

And I went to a little Pentecostal meeting, years ago.

³²² There's not a one left in the church, I guess, tonight, that remembers. Years ago, this was even just about time the tabernacle was built. Less, it'd be Brother Graham back there, or somebody. I don't know, you was here first, or not, brothers. Brother Mahoney, I think, was. Yeah, just before I was married.

³²³ That gift working, I was of afraid. They told me it was of the Devil. I didn't know till the Angel of the Lord told me.

³²⁴ I went to Mishawaka, and I set in that meeting, and I never heard so much shouting and crying and praising God. I thought, "Brother, this is Heaven." And, oh, how they would go up-and-down.

³²⁵ They had to have it in the North, on account of segregation. The colored and white were together. The P.A. of W. and the P.H.A.C. had really emerged and become the United Pentecostal. But what a revival they were having, there at Brother Rowe's tabernacle at Mishawaka. And I, a little curious fellow, setting on the back seat, was watching all of this. I had never seen these things before.

³²⁶ There was a man setting here. . . I've never told this in public before. There was a man setting on one side, and a man on the other, and one spoke in tongues, and the other interpret it. And they would tell different things was going to take place. Then, *this* one speak in tongues, and *that* one interpret. I thought, "My, isn't that wonderful!" I thought, "How glorious! Them must be Angels, come down in a form of men."

³²⁷ Well, I only had a dollar and seventy-five cents, to come home on, and I—I—I just could get a tank of gas. I slept in a cornfield that night. I've got part of it in a book, but not all of it, 'cause I didn't want to hurt their feeling. And so, that night, they said, "All preachers come to the platform." I was on the platform. I was the youngest preacher there then.

³²⁸ So, the next morning, they asked me to come to preach. I hid. You know, the colored man said, "Here he is." You remember the story of it, when he exposed me setting there.

³²⁹ And so after preaching that day, walking around, I thought "If I could only get to those two men." They led the meeting. One would raise and turn white in the face; he'd speak in tongue. And the other would interpret it, and give the words, "THUS SAITH THE LORD, 'There's a *certain-certain* person here, by the name of *certain-certain*, that should do *this* and *certain-certain*.'" Brother, it was the truth. And the other one would rise and speak in tongues, and he would interpret.

³³⁰ I thought, "Oh, my, isn't this wonderful!" So, that day, I thought, I went out and prayed. I thought, "Lord, you do that for me again." I didn't know what to call it, visions.

³³¹ I went out and prayed, and asked the Lord to help me. I went around the building, and I happened to run into one of them. Now, the Lord give me a way of knowing things. I shook his hand. I said, "How do you do?"

He said, "How do you do? What's your name?"

And I said, "Branham."

"Oh," he said, "you're the young fellow that preached this morning."

I said, "Yes, sir."

³³² While I got a conversation with him, I caught his spirit. And he was a genuine Christian, just a pure Christian, brother. I mean, he was a believer. I thought, "Oh, isn't this wonderful!"

³³³ And about an hour from then, out there near the car, which was looking on a great big car, had "Jesus Only" wrote on the back of it, and standing out there stood the other man. And I went out and I said, "How do you do, sir?"

³³⁴ He said, "How do you do?" Said, "You're Brother Branham, that spoke this morning."

³³⁵ I said, "Yes, sir. I am." I said, "Say, I enjoy them great gift of God that works in you two brethren."

³³⁶ He said, "Thank you, Mr. Branham." And I begin to feel his spirit. A vision come. And if I ever talked to a hypocrite, there was one of them. His wife was a black-headed woman. He was living with a blond-headed woman, had two children by her. He was no more a Christian than nothing in the world.

³³⁷ Then I said, “What have I got into? I thought I was in Angels, and now I must be in demons. Something has happened. Here was one, a genuine Christian; and the same Spirit falling on *this* man, was falling on *this* man.” I said, “Now I’m all confused.” I didn’t know what to do. I cried and begged, to the Lord. I didn’t know what to accept.

³³⁸ They was about to get me to . . . Asked me if I had “received the Holy Ghost?” this guy did. I said, “No, sir, not the way you got it.”

Said, “You ever speak with tongues?”

I said, “No, sir.”

Said, “Then you haven’t got It.”

³³⁹ So I said, “You’re probably right, my brother. Maybe I haven’t, ’cause I don’t have what you have.” And after while, I was glad I didn’t.

³⁴⁰ So then I watch that, and I seen the way that was moving.

³⁴¹ So, one day, I was out here praying, long ago. I’ll tell you why, who I was praying for, was Roy Davis. And I was out here praying, because he had called me “a puppet,” and I was praying for God to forgive him for it. And he had a press back there, wrote a paper. And that press caught afire and burnt down, a couple nights after that, while they were running it.

³⁴² And so I was standing back there in an old cave behind Green’s Mill. I walked out there. And I was praying, been back there, two day. I laid my Bible down on an old log, where, I showed Brother Wood, not long ago, laid my Bible down. I set a-straddle the log. And the wind blowed. I thought, “Been so long, back in that cave, I’d just read a little.” So I took a hold of the Bible and begin to read, and this was the chapter it was on. Well, I begin to read, and I begin to wonder then. See?

*For it is impossible for those who were once enlightened,
 . . . made partakers of the Holy Spirit,
 . . . tasted the good word of God, and . . . the world to
 come,*

*If they shall fall away, to renew themselves . . . to
 repentance; seeing that they crucify to themselves the Son
 of God afresh, and put him to an open shame.*

³⁴³ I thought, “There is that Scripture.” But something hung with me. Then I begin to think, “Here is where he talked back here, in the beginning, ‘Not laying the dead foundation of

repentance, at the beginning. Not laying the foundation of repentance,' and here he says, 'New, renewing themselves back to repentance. But let's go on to perfection, laying these things in the back.'" Then I started reading. Then I read the next verse.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God:

But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

³⁴⁴ And when I read that, Something just shook me. And I thought, "Lord, that don't pertain to Roy Davis. Why would You do that?"

³⁴⁵ I started, turn another page. I had to go back to It, again, "It is impossible for those which were once enlightened," go through It again.

³⁴⁶ Then I thought, "Lord, what is this? What do You mean, Lord?"

³⁴⁷ And I turned and went back into my cave, to pray over It. And when I did, I saw a world turning. And it was all disked up, real nice, the whole world. And I saw a man in white, going around, he had a bag in his hand. He was sowing seeds as he went around. He went around the curvature of the earth. And as soon as he got around, here come a guy dressed in real black clothes, a slick-looking fellow, slipping along like *this*, looking. And he had a seed. And he was throwing something behind it, as he went around the earth; watching everybody and throwing. I stood and watched the vision.

³⁴⁸ After he had gone, the world turned around, and there was a great, big crop, and it was of wheat. And there was weeds, cockleburs and things in the wheat.

³⁴⁹ There come a drought. And, oh, how that little wheat hung its little head over, and was thirsting for water. The little cocklebur had its head hung over, and it was thirsting for water. Everybody was praying for rain. And after while, along came a big cloud and just watered the whole earth. And the little cocklebur jumped up, begin to shout, "Glory to God! Hallelujah! Praise the Lord!"

³⁵⁰ And the little wheat, it jumped up, begin to shout, "Glory to God! Praise the Lord!"

³⁵¹ And then the Scripture come to me, which is found in the Book of Matthew, the 5th chapter and the 45th verse. And

listen to what Jesus said, in Matthew 5:45. And listen close now as we read. Matthew, the 5th chapter and the 45th, 46th verse; 44th, to begin.

But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you, and persecute you;

That you may be . . . call . . . you may be the children of your Father which is in heaven: for he maketh his sun to rise on . . . evil and on . . . good, and sendeth rain on the just and . . . the unjust.

³⁵² So, you see, the same rain that makes the wheat grow, makes a cocklebur grow. And, therefore, I got the picture. There is your carnal confessor, that's right in the church. But his fruits . . . He might shout, jump, dance, speak with tongues; but his fruits: he's a cocklebur. And there's the other one, that's got the same Spirit. The Holy Spirit can drop right in a bunch of people, and a hypocrite can shout, by the Holy Spirit, just the same as a cocklebur can live by the rain that's sent. That's what Paul is speaking of here. But it's impossible for a cocklebur to become a wheat, or a wheat a cocklebur. You get it? [Congregation says, "Amen."—Ed.]

For it is impossible for those who have been once enlightened, and have . . . partaken of the gift of the Holy Ghost,

And . . . tasted the good word of God, and the power of the world to come,

. . . to fall away, to renew themselves again . . .

Listen what he said.

. . . for the rain . . . comes oft upon the earth, to water it and to dress it here, and prepare it;

But . . . which is thorns and thistles is nigh unto rejecting; . . .

Now, therefore leaving the principalities and doctrines of Christ, let us go . . . to perfection; not laying again the foundation of repentance and dead works . . . towards God, and faith, and so forth,

. . . and doctrines of baptisms, . . . layings on of hands, and things; . . .

³⁵³ See, the carnal believer, back in those days, just like it is today, likes to say, "Well, I belong to church. I've repented. I—I

come up, I made a confession. I been baptized.” See, they lay to those carnal reformations. And what does it do? It produces cocklebur.

³⁵⁴ What does the perfection do? It’s the wheat. The wheat is God’s Word. He uses it as His Word. It’s a Seed. It brings forth.

³⁵⁵ It depends on what seed is sowed in your heart. If you come to church just because you’re afraid of hell, if you join church because you don’t want—you don’t want to go to hell, you’re still a cocklebur. If you—if you join church just to be popular, you’re still a cocklebur. If you done all these formal things that’s to be done, and that’s all you got, you’re still a cocklebur.

³⁵⁶ But a real, genuine Christian presses towards perfection until the world is dead and you become a new creature in Christ Jesus. Then, it’s impossible for that man to ever fall. What the Bible said! See how that compares with the rest the Scripture? See how It lays it right in there to its place?

³⁵⁷ How can It say here, “A man that’s once saved can never be lost” and come over here and say, “But, if you are lost, or blaspheme, it’s impossible”? Sure, if you’re a blasphemer, you’re not a Christian.

³⁵⁸ “No man, speaketh by the Spirit of God, calleth Jesus accursed.” Saint John 4. . . or First John 4. No man speaking by the Spirit of Christ, calls Jesus “accursed.” Every spirit, of God, that’s in the Christian Church, agrees with everything God said.

³⁵⁹ We read here, and say, “He was wounded for our transgressions. With His stripes we’re healed.”

³⁶⁰ The old carnal mind say, “Days of miracles is past. I’m *Dr. Jones*.” See? “There’s no such a thing as Divine healing. No such thing as heart-felt religion. You’re just a bunch of worked-up. You’re emotional. See, that’s all there is to it. There nothing to it. We are Presbyterians. We’re Lutherans,” or whatever it is. “We know where we’re standing.”

³⁶¹ But what does the Spirit of God say? Jesus Christ, the same here! “Amen,” says the Spirit of God. It agrees quickly with the Word. Yes, sir. It’s right there. See what I mean now?

³⁶² “These carnal reforms works death,” said Paul.

³⁶³ But where Life is come, this perfection, “He that heareth My Words, believeth on Him that sent Me, has everlasting Life, and shall never come into condemnation, but is passed from death unto Life. I’ll give him everlasting Life, raise him up in the last days. All the Father has given Me will come to Me, and none of them is lost.” Can’t be.

³⁶⁴ So, here is what it does—what it does. People thinks that that makes people loose. Brother, you don't serve God under a frown of a serpent. God is not one of these guys with a blacksnake whip, driving you around. He's a Father. He's Love. God is Love. And the Bible said, in Saint John, "He that loveth is of God."

³⁶⁵ You love God. I wouldn't be, if I went out and—and got on a drunk tonight. I never drank, in my life. But if I went out and got on a drunk, I wouldn't be afraid of getting a whipping. That isn't the reason I don't go—go, don't go do it. The reason I don't do it, is because I love Him. He loves me. It's not a works of law. It's not something that I got to do. It's because He's already done something for me, and I love him for it. There you are.

³⁶⁶ So, with that Spirit in there, which is promised, "I give unto him everlasting Life, and they shall never perish." Did He lie or did He tell the Truth? He told the Truth. So, you see how This interprets? The impossibility is for a man to fall after he's once in grace. He can't. He can fall, sure, but not back to repentance, back to the place and to do the old works over again.

³⁶⁷ So, you all trotting from revival to revival, one place and then another, don't you see you're not stable? You're not established. Now, surely . . . You say, "Brother Branham, I don't know if . . ." Surely God would not give me the ministry He has, and let me be in error. And if it wasn't proven by the Scripture, then it would error, but here is the Scripture to back it up.

³⁶⁸ The churches never missed a place . . . People go, join church, fuss, fight, stew, and—and everything, and just live any kind of a carnal life, "Oh, yes, I'm a Christian."

³⁶⁹ I heard a confession today of a little lady that told me that her husband was running with a man. She has caught them, place after place. And the woman says, "I'm going to let you know, 'I'm a Christian.'"

³⁷⁰ Look over here at Jimmy Osborne, out here preaching on Sunday morning; and boogie-woogie, rock-and-rolled and everything, through the week.

³⁷¹ Look at Elvis Presley, a 1947 version of Judas Iscariot, joins the Assemblies of God, Pentecostal, speaking in tongues for the Holy Ghost, and sent more souls to torment than all the bootleg joints there's been in the last fifty years. Perverted the mind of little teen-age children all over the world, till little girls would

grab off their underclothes and throw it on the platform, and him to autograph. So vulgar that they won't show him in the television, from his waist down, the way his body. The Holy Ghost, speaking in tongues, for evidence? Oh, brother, if the Holy Ghost was there, It wouldn't act like that. You know better than that. Certainly not. God loves cleanness and purity and holy.

³⁷² I don't act clean and pure and holy to make myself a Christian. But Christ, in me, lives that in me. And I love Him. And if I do anything wrong, it condemns me, right there. I say, "God, forgive me." Every day, I got to ask forgiveness, every day. And you do, too. Certainly, you do.

³⁷³ But now if you're—if you're carnal, you just wait on back, say, "Ah, well, that's all right, I belong to church." See? And then when you blaspheme, is when you don't have the Faith that was once delivered to the saints. Then you make fun of That, and call It, "An evil spirit." Say, "That's a bunch of holy-rollers." Then, you separate yourself between grace and judgment, then you're finished forever.

³⁷⁴ Jesus said, "One word against It, will never be forgiven in this world or the world to come." And a Christian, born of the Spirit, can't say evil about That, 'cause it can't. It agrees with It. That's right.

³⁷⁵ That's the reason people try to tell me, that Pillar of Fire there, that appears here with us, they try to say, that, "That was the Devil," that, "It was just fiction," all this. But the camera proved that It wasn't. And the works lay right exactly on the Bible, same Pillar of Fire that met Paul on his road to Damascus. All these things that He done back there, is doing it just exactly the same way, by the Bible. He's Christ, the Son of God.

³⁷⁶ And when we are born again, we have everlasting Life, and cannot perish. It would be impossible for a man to fall. That's what the Bible said.

³⁷⁷ Now, listen, watch what Paul says. I'll read the rest of it, and see if that don't sound right, now. Let's go on, just a minute. The 8th verse.

But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. (That's the unbeliever.)

³⁷⁸ Now watch Paul. "But, beloved, . . ." Now he's talking about them is trying to get back under the law, you know,

trying to do all the works of the law, yet they're just as ritual as they can be. They have baptisms and the laying on of hands, and all these things.

But, beloved, we are persuaded better things of you, . . .

There you are. Listen at him now.

. . .and things that accompany salvation, though—though through this we thus spake.

For God is not unrighteous to forget your works and labours of love, which you have showed towards his name, in that you have ministered to the saints, and do minister.

³⁷⁹ See what He's talking about? He's not talking about Christians falling away, impossible to come back. He's talking about carnal believers who go through the form of reformation. "But," he said, "to you who was born again, you who are Christian, beloved, we are persuaded better things of you. You don't say those things. You don't live that type of life. You're secured with Christ."

What did he say back here? Now let's go to Hebrews 10, where we was at this morning, again. [Blank spot on tape—Ed.]

³⁸⁰ Now let's turn over then, again, to Ephesians 4:30. And let's get this, just a minute, and watch what this says, to back this up, to make Scripture go with Scripture. Ephesians 4, let's see. Ephesians 4:30. Let's read and see what It says. Listen.

. . .grieve not the holy Spirit of God, . . .

Huh? How we baptized into the Body? One Spirit.

. . .grieve not the holy Spirit of God, whereby you are sealed until the day of your redemption.

That right? [Congregation says, "Amen."—Ed.] You're sealed into the Body of Christ, by the baptism of the Holy Ghost, not from one revival to another one, but until the Day of the body of redemption. That's what you are. So, there's no way for you to be lost.

³⁸¹ You get scared. And that's the reason scare, a scare, fear companies doubt.

Love companies faith. I love my Father. I'm not afraid of Him, because I love Him. He wouldn't hurt me. He will do good for me. If I was scared of Him, and, "Oh, I don't know whether He will do it, or not." See?

³⁸² But if I love Him, “Yes, Father, I—I love You. And I know You’re—You’re my Father, and You love me, and I’m not afraid but what You’ll keep Your Word. It’s Your promise to me.” That’s the way the Spirit of God does.

³⁸³ “But, oh, if I did *this*, if I did *that*.” See, there you come to the legal side, again. Never go to the legal side. It’s negative.

³⁸⁴ The positive side is what you want. It’s already a finished work. Christ died, and the sin was killed when He died. And if God foreordained you to Eternal Life, “All the Father has given Me, will come to Me.” There you are, can’t be lost. You’re secured forever. “For by one Spirit we’re all baptized into one Body, and by one sacrifice He has perfected forever.” There you are. There’s no way for us to lose. Correctly. Now, don’t it make you feel good? [Congregation says, “Amen.”—Ed.]

³⁸⁵ Now, how do you know you’re a Christian? When your spirit bears record with His Spirit, when the love of God is in your heart, when you have love, joy, peace, long-suffering, gentleness, patience, goodness, meekness. That’s when you. . . The fruits of the Spirit is following your life.

³⁸⁶ Not because you can dance in the Spirit, oh, to this modern rhythm, whoop it up on a piano, to a lot of this here dancing in the Spirit. Them things are all right. But they took the whole thing over on that legal side, see, and therefore, they left the Spirit of God in the back.

³⁸⁷ That’s the reason, when God begin to manifest Hissself, they said, “Nonsense. We don’t want nothing to do with That.” They don’t know God. They’ve never seen It. They can’t understand It, because there’s a different life in there. He doesn’t know. . . Cocklebur doesn’t know what the wheat is doing. He’s a different life.

³⁸⁸ That’s the way it is with a Christian, to the carnal believer, the confessor, who goes out and confesses, “Oh, yes, I’m a Christian.” A big cigar in his mouth, like a dehorned Texas steer.

³⁸⁹ A woman with her shorts on, say, “Oh, yes, I’m a member of the church. Sure, I am.” Your fruits prove that you’re nothing but carnal. That’s right. Certainly, it is. There’s only one thing to allow for that: that’s either mental deficiency or a spirit of lust on you. That’s right.

³⁹⁰ If you want to act like the world, the Bible said, “If you love the world or the things of the world, the love of God is not even in you.” So there you are.

³⁹¹ Now, you say, “Oh, the Bible said, then I must do that.” No, that’s not it. Stay here until Christ has done something for you, that take that out of you. Then you’re born of the Spirit of God. Not what you do, it’s what He done for you. Till you get a love that you’ve passed from death unto Life. And then watch your life, if it—if it dallys up. Not ’cause you try to make your life, but because God brings you into subjection to His Spirit. It’s not you leading yourself in God’s way. It’s God leading you in His Own way. Not you doing the leading, but God doing the leading.

³⁹² Now watch this, now, just as we get down towards the end. The 11th verse.

And we desire that every one of you do show the same diligence to the full assurance of the hope unto the end:

That ye may not be slothful, but followers of them that who through faith and patient inherit the promise.

³⁹³ Now, just one more remark here.

For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Saying, Surely blessing I will bless thee, and multiply, I will multiply thee.

³⁹⁴ When God met Abraham! Now, Abraham received the covenant, without any merits at all. The covenant was made with Abraham. It’s absolutely grace, altogether. Abraham was not a better man. He was not a holiness man. He was just an ordinary man. And God, by election, chose Abraham because God elected him; not because Abraham wanted it, because Abraham did *this*, because he was a good man, ’cause he had any merit at all. But it was God’s choice. God took Abraham.

³⁹⁵ Today, as I said, I believe, “We select our preachers.” We go around, say, “Well, one of the deacons quit. Let’s find the best man in the building to take his place. Well, the pastor quit; let’s find out, we get the best.” Sometimes that’s not right.

³⁹⁶ When they selected a man to take Judas’ place, they got the wrong man. They got a gentleman, Matthias, a great scribe, a scholar, a diplomat. They said, “He’ll just take the real place. Boy, he looks like a real man.” But it wasn’t God’s choice. And he took this man, and he never done nothing for God.

³⁹⁷ But God took a choice of a little, old high-tempered, hook-nosed Jew that come down there. His face, all, “I’ll go down. I’ll arrest them.”

³⁹⁸ God said, “I see something in him. I’ll use him.”

³⁹⁹ And God appeared before him, that big Light there. And he said, “Who are You, Lord?”

⁴⁰⁰ Said, “I’m Jesus. Why, it’s hard for you to kick against the pricks. Why you persecuting Me?” Like that, and God took *that* man and made him one of the greatest men that’s ever hit the face of the earth since Jesus Christ. That was God’s choice.

⁴⁰¹ Today, we try to make a choice. You churches, you send *this* man here, and *that* man here. It’s not supposed to be done that way. God does the leading. It’s God in all, through all, over all; not what some document of some church. It’s what God said about it, what makes the difference.

⁴⁰² Notice. God made a promise to Abraham, unconditional. And now, wait, Abraham did not have to do one thing. God said, “I have already done it.”

⁴⁰³ God made a promise to Adam, said, “Adam, if you’ll not touch *this*, you’ll live forever. But the day you eat thereof, that day you die.”

⁴⁰⁴ Adam said, “I just wonder what it’s all about, anyhow?” He goes over and eats it, tampering.

⁴⁰⁵ Every time that God make . . . a man makes his covenant with God, or God with a man, the man breaks his part. So God had to do something, because He seen what man was. And they were foreordained, they were elected, and God had to do something. So God came down and made His covenant with Abraham, unconditionally. If it wouldn’t have been unconditionally, Abraham would been lost, a long time.

⁴⁰⁶ Look at him setting down there at Gerar, backslid, telling a lie. And give his wife over to another man, to save his own skin. What a man! Setting out there, and backslid. God told him, said, “Don’t you leave up here. Stay up here.” The famine run him out. He wandered down to where it was easier going. You know what happens to a fellow when he takes the easy road.

⁴⁰⁷ He wandered out, down there where the grass was greener. And when he got down there, he told that king that his wife was his “sister,” to save his own hide. Now, that was a lie. And any man, would take his wife and give her over to another man, to save his hide! There he was, setting out there in a little tent, backslider, telling a lie, and plum out of his, cut altogether away from the promise and everything, but he was still God’s prophet.

408 And there was Ablimelech, he was a good, holiness man. Sure, said his prayers every night. Found this grandma, of a hundred years old, come down there, beautiful and young again. He said, "That's the girl I've waited for, so I'm just going to marry her."

409 Abraham said, "You can have her. She's my sister."

She, "That's my brother."

410 So he takes her over there and has the women to wash her all up and—and put on nice clothes, and fix her up like a—like a princess. And he said his prayers, stretched out on the bed, and turned his feet up, and said, "Tomorrow, I'll marry that beautiful Hebrew girl, that—that boy's sister out there. Oh, it'll be wonderful. O Lord, You know how I love You! Yes, sir. Wonderful!"

411 And God said, "You're just as good as a dead man." Uh-huh!

[Brother Branham coughs—Ed.] Pardon me. Abra- . . .

412 Why, Abraham was setting over there, a lie, and backslid. And here was this man, an honest and just and upright man. "Why," he said, "Lord, You know the integrity of my heart. Did not he tell me, that was his 'sister'?"

413 Said, "I know the integrity of your heart. That's the reason I'm keeping you from sinning against Me. That's right. I know the integrity of your heart. But her husband is My prophet." Hallelujah! Oh, if that ain't grace, what is? "Backslid, telling a lie, and setting out there, but that's still My prophet. You take an offering, and go to him, and take his wife back, or you're a dead man. I won't hear your prayers no more. Let him pray for you." Amen. There you are. "That's my prophet."

Now, you say, "Oh, I wish I'd have been Abraham."

414 "If we are dead in Christ, we are Abraham's Seed, and are heirs according to the promise." Right. That's what the Bible said. Would you like to read It? Why, the Bible said that, that the promise was not only to Abraham and his seeds. Like you, Abraham had many seeds, sure, many children. Ishmael was his child. He had seven or eight children after Sarah died, by another one, Keturah. But, look, the seed was the promised one, which was Isaac, and through Isaac came Christ, through Christ came us. The promise is unconditionally.

415 Now, what about Abraham? Why, he'd have been done, it'd been impossible for him to ever get back again. Sure. It'd

been impossible for Saul to ever get back again, if that, you'd have to read the Scripture that way. See? But it wasn't. God's promise endures forever.

⁴¹⁶ Let's read here just a minute. I want you to read It. I want you to get Galatians 3:16, and read this, and see now what the promise is, and see what if—if we are His promise or not, 3:16. Listen here. All right. I'm going to read the 15th verse, too.

Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it is confirmed, no man disannuleth, or addeth thereunto.

Now to Abraham and his seed, seed (s, double e, d), to his seed were the promise made.

"To Abraham and his Seed." Now watch.

He saith not, And to thy seeds (plural), as of many; but as . . . one, And to thy seed, which is Christ.

⁴¹⁷ Then, Christ was the Seed of Abraham. "And we being dead in Christ, and baptized into His Body, we are Abraham's Seed, and are heirs of the promise." Then how is it, how are you ever going to fall away, if God made the promise to you? How are you going to ever backslide, and go away and have to go to hell for it?

⁴¹⁸ Now, you say, "Well, can't we backslide?" Absolutely. And when you backslide, you're going to get it, don't you worry. Abraham got it, and the rest of them got it, and you'll get it. Don't you think it gives you a right to sin. It doesn't. You'll pay for everything that you do. You'll reap what you sow. You do one little sin and you'll reap a whole washtub full. That's right. But, brother, that don't mean to say that you're lost. That's exactly right. Abraham reaped exactly what he sowed. That's right. But he was still saved.

⁴¹⁹ The covenant that God made with Israel: they lost their inheritance, they lost the promised land and went down into Egypt, but they hadn't lost their covenant. God said, "I remember My promise to Abraham. I remember, and I've come down to deliver My people. Go down there, Moses, and tell Pharaoh, I said, 'Let My people go.' I remember I made a promise to Abraham and to his seed¹."

⁴²⁰ That's the same thing it is with us. So if you are dead, and your life is hid in God, through Christ, there is not nothing in the world can touch you. Now, you might go and do wrong, but if you're really, truly, a child of God, and you see you've made a mistake, you'll rise and try again. That's right, and you'll not lay there.

421 But if you're cowardly, if you're a cocklebur, if there's no "get up" to you, you'll say, "Ah, well, there wasn't nothing to It, anyhow."

422 The Kingdom of God is like unto a man took a net and went to the sea, cast it in. When he come, he had turtles, frogs, snakes, lizards, spiders, and fish. That's the Gospel when It's preached.

423 Like the Lord will tell a minister, like Brother Graham, "Go up *here*. "Go on *this* corner and fish a little while, Brother Graham." All right, takes his net and goes up there and starts seining.

"Where you going, Brother Bill?"

"I'm going out somewhere else, and cast on *this* corner."

424 I'm pulling, "There they are, Lord, You know what they are." I pull the net again, "All right, here they are, Lord."

425 Now, the turtle was a turtle, to begin with. You just got caught in the net. That's right. And that's the way people get caught up in emotion, "O Hallelujah! Hallelujah! Praise the Lord. Glory to God. Hallelujah!" They just got caught in the net, that's all.

426 If that old Turtle spirit is in them, it ain't going to be long, they say, "Well, I tell you, . . ." Here he goes, creeping back.

427 And old lady Crawfish will say, "But I just can't understand That." See?

428 Miss Spider set there a little while, she go "plop, plop, plop," right back, "Well, there wasn't nothing in It, anyhow."

429 Miss Serpent will say, "Oh, they're a bunch of holy-rollers. That's just all there is to It. I'll go down where they got better sense than that." Why, you're a snake, to begin with. The Gospel net just caught you, that's all.

430 But the fish is took to the Master's table. He was a fish, to begin with. The Seed of him was a fish. He began, a fish, and God knowed His fish from the foundation of the world. Hallelujah!

431 Remember, they're all breathing the same muddy waters out there. They're all breathing out of the same creek. That's right. "We all made . . . drink of the same spiritual Rock. All did eat manna in the wilderness." Caleb and Joshua eat the same manna that—that the rest of them eat. And they all fell in the wilderness. But there was two elected to go over, and they went over. That's right.

⁴³² “We all been made to drink of the same Fountain.” But not all that drink is saved. We all made to shout together. We’re all made to rejoice together. But the Elected is saved. Did you notice? It said, “The two spirits, in the last days, would be so close till it would deceive the very Elected if possible,” *if possible*. See? That’s the real Spirit of God, elected to Eternal Life.

⁴³³ Now we’re closing. Then Brother Neville will pick up where I leave off here. All right.

And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred year, four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

That’s the promise God give Abraham, before the law ever came into existence.

For if the . . . for if inheritance be of the law, it is no more of the promise: but God gave it to Abraham by promise.

Not by nothing you do, not by any laws, any laws of your church, by joining church, or any other law. It’s absolutely a grace act of God, to you. There you are.

⁴³⁴ Watch.

Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; . . .

Isn’t that just as plain as the nose on my face? “It was added, to serve until the Seed came, which was Christ, to Who the promise was made.”

. . . and it was ordained by angels and in the hands of a mediator.

Now a mediator is not a mediator of one, but God is one.

⁴³⁵ Now, I leave from right here, beginning from right there for Brother Neville, for this coming Wednesday.

⁴³⁶ Now do you understand what we have said? [Congregation says, “Amen.”—Ed.] That it is absolutely impossible for a born-again Christian that . . . I don’t mean, now, he *calls* himself, “born-again.” I mean, a real, born-again Christian, to ever fall from grace, he cannot do it. He can fall, that’s right, but he cannot, never, get out of that grace.

Abraham fell from grace. Sure, he did. God told him to “stay there.” He went out of it, but he never lost his covenant. He was still God’s chosen. He was a prophet setting there. He always was. He’ll always be God’s.

⁴³⁷ Now notice. The Bible said, that, “All of Israel will be saved.” How many knows that? The Bible said, “All Israel’s will be saved.” Now, “Israel is not Israel which is of the flesh, but Israel of the Spirit, for gifts and callings are without repentance.” Is that what the Bible said, the very next verse? Galatians. All right. “All of Israel will be saved. Every one of them is saved.” How we become Israel? “Being dead in Christ, take on Abraham’s Seed, and we’re heirs according to the promise.”

⁴³⁸ Paul said, “That which is outward is not a Jew, but that which is inwardly, is a Jew, the promised Ones.” And we are Abraham’s Seed, by the promise, through Christ, accepted Him as our personal Saviour.

⁴³⁹ Oh, I hope you see it. I hope you get it, if you can stay with It a little while. Now over in here we finish this up, then we start on Melchisedec, which brings right back in this again. We start right on over to. . . Oh, It’s just, the whole thing is wonderful. But we just keep getting into those cream thing.

⁴⁴⁰ Now, see, if you took This here, look like, if you could read It just from observation. . . Like a real strict trinitarian, who believes there’s three Gods, told me one time, that, “Matthew 3 absolutely declared that there was three, three individual Persons in the Godhead.”

⁴⁴¹ I said, “I got to see it.”

⁴⁴² He said, “Watch.” Standing right from this pulpit, he said, “Looky here, Matthew 3.” Said, “When Jesus went straightway out of the water, lo, the heavens opened unto Him. And He saw the Spirit of God like a dove. And the Voice from Heaven saying, ‘This is My beloved Son in whom I’m well pleased.’ And there was three: the Son on the bank; the Holy Ghost in between; and the Father up above.”

I said, “Brother, the Scripture doesn’t read *that*.”

“Oh, yes, it does.”

I said, “Now read It again, find out if It does.”

⁴⁴³ Now, here is his picture. *Here* is God, the Son; *there* is God, the Father; *here* is God, the Holy Ghost, like a dove. Now watch. The Bible said, when Jesus was baptized, “The Son went

straightway out of the water, lo, the heavens above Him was opened. And a Voice saying of . . . He saw the Spirit of God, the Spirit of God, like a dove.” Not another Person up *there*, but this Spirit of God was the Dove which was above Him. And a Voice coming, saying, “This is My beloved Son, in whom I am pleased to dwell in.” Now read Matthew 3 and see if It doesn’t say that. See? Not three people, not at all.

⁴⁴⁴ And that’s the why. This doesn’t say it’s impossible for a man to ever get back, when he backslides. It doesn’t say that. It doesn’t say that. It says, “It’s impossible for a man to ever come back to renew himself, after he’s once been there.” He cannot do it.

⁴⁴⁵ The Bible said, “He that’s born of God, does not commit sin, for he cannot sin. For the seed of God remains in him, and he cannot sin.” How can I be called a sinner, when there’s a sacrifice laying there to take my place? How can I die, when death has been paid for me? How can I die, when I got Eternal Life? How can I do it? You can’t do it.

⁴⁴⁶ How can I have a written permit from the mayor of this city, to run sixty miles an hour through this city, and any officer arresting me for running sixty miles an hour? How can you do it? I’ve got a permit from the mayor that says I can do it. He can’t arrest me. His—his rest . . . He could blow the whistles and everything else, and I could just ignore it. Don’t mean a thing; I’ve got a permit.

⁴⁴⁷ And how can I, then, as after Christ has died for me and I become His righteousness because of His grace and love to me? How can I sin, when there is something laying between me and God, a sacrifice? I can’t sin. Can’t do it. God never sees me; He sees Christ. He stands in my place. And when I do anything wrong, Christ takes my place. I made my confession, “I’m wrong. He is right. Lord, You know my heart. You know whether I mean it or not. And I’m wrong. Forgive me.” God never sees it. The Blood of Jesus got me covered, all the time. Then how can God ever see me? How can sin be—be counted to me, when He can’t do it? Just as soon as I do it, it’s forgiven. [Brother Branham snapped his finger—Ed.] That’s right.

⁴⁴⁸ Just like taking a—a little dropper like *this*, a little eye-dropper, and take it full of black ink and hold it up over a tub of bleach, and just drop it in there, and then just try to find it again. It just turns to the bleach. The ink becomes bleach. And

that's what, your confessed sins, if you're in Christ. Between you and God is a whole tub of bleach, and your sin becomes righteous because a righteous Sacrifice is waiting there for you.

When I come to the river at the ending of day,
And the last winds of sorrow have blown;
There is one thought that cheers me and
makes my heart glad,
I won't have to cross Jordan alone.

449 That's one good thing. That's one good thing. I won't have to cross it. One of these days, we're coming down to the end of the road. The sun will refuse to shine, then God will call.

450 Adam will reach over and shake Eve, and say, "Honey, here it is. It's time to wake up."

451 Eve will reach over and get a hold of Abel, say, "Come forth, darling. It's time to wake up." Abel will get a hold of Seth. And Seth will get a hold of Noah. Noah get a hold of . . . Oh, on down, on down to Abraham, and down as they come. There'll be a great shaking and awakening when the Son of God comes. We'll stand in His likeness at that day.

452 Now, if you commit sin here, you're going to pay for it. I've . . .

453 Just keep coming in my mind, I've just got to tell it. I've tried to quench it off, four or five times. I have to say it. How many remembers this brother, pastor, that used to be over here at the church of God? Brother, right up here, what was his name? Worked for Vorgang down there. Oh, you all. . . The First church of God, right here on the corner. Or, used to sell Rawleigh's in time of the—of the depression. A real godly, saintly man. Brother Smith took his place up there. I'll call his name in a few minutes. He was a God-saved man.

454 Remember, if you don't walk up to the correction, and you do something wrong as a Christian, God will warn you. And then if you don't take the warning, He will just take you right off the earth. That's what He done.

455 You remember, in the Bible? Look at that Corinthian church. He told them what they was, positionally, in Christ. But he warned them of what was going to happen. And they corrected themselves, got straightened out, with God.

456 And this little brother, he was a wonderful little brother, I believe, a God-saved man. And he got him a job down here at

the . . . at Vorgang's. If some of his people is setting here, I hope you don't think that I . . . I don't know you if you're setting here. But, Ramsey, Brother Ramsey, how many remembers Brother Ramsey up here at the church of God? Sure, you do, wonderful little man. And he used to come to my house and we'd talk together, and we'd set there and weep and hold one another's hands; a real Christian.

⁴⁵⁷ One day I went into it down there, just come from overseas in a meeting, had my car checked up, Brother Ramsey said, "What can I do for you, Billy?"

⁴⁵⁸ I said, "Check her up, Brother Ramsey. Change the oil."

⁴⁵⁹ "Okay," he said, "fine, dandy." Said, "You have a nice meeting?"

⁴⁶⁰ I said, "Oh, Brother Ramsey, it was wonderful." I said, "I wish you could go with me sometime. Why don't you go with me?"

He said, "I don't serve the Lord no more, Billy."

I looked around, I said, "What'd you say?"

⁴⁶¹ He just kind of said, "I don't serve Him no more," walked away.

⁴⁶² I thought, "Oh, he's just going on." I went on, went somewhere.

⁴⁶³ Come back and got in my car. I come up home. I begin to think about that, "I don't serve the Lord no more."

⁴⁶⁴ The Lord put it on my heart to go back and ask him again. So, I said, "Meda, just hold the fort."

⁴⁶⁵ And I got in, and got in my car and went back down, stopped again, went into Vorgang's. I said, "Brother Ramsey, I want to ask you a question."

Said, "All right, Billy, what is it?"

I said, "You said, a while ago, you don't serve the Lord no more. You was just teasing me, wasn't you?"

He said, "No."

I said, "Brother Ramsey, you—you don't mean that."

He said, "Yes."

I said, "Don't you love Him?"

He said, "If I loved Him, I'd serve Him. Wouldn't I, Billy?" walked away.

I thought. "Say, Brother Ramsey!"

Said, "I don't want to talk no more about it."

⁴⁶⁶ I went home, went in the room, shut the door. And, oh, you know how you feel real heavy, like you'd taken the cookies away from a baby or something, you know. I—I thought, "What? It can't be. Surely something has happened to Brother Ramsey."

⁴⁶⁷ And there's a little colored boy, named Jimmy, he comes here to church. Got one leg, you know; he limps, kind of. I forget his name, works down there at Vorgang's, runs a wrecker. He met me, and he said, "You know, Rev. Branham," he said, "I don't know about this here Dr. Ramsey around here." He said, "I told him, the other day, said, 'We all was scared to even open our mouth around here.' Said, 'You was a godly man.' But," said, "He took his preacher's license and went over to the basket and tore them apart, and threwed them in the basket, said, 'I don't want nothing to do with it no more.'"

He said, "Hey, mister!" Said, "You oughtn't to do that."

He said, "Oh, Jim, I'm through serving the Lord."

So he went on, said, "You don't mean that."

⁴⁶⁸ And said, "Then he told me, said he's coming down to grind his valves, on Labor Day," I believe it was. "And he said, 'Now, I want you to come help me, Jim.'"

⁴⁶⁹ He said, "I'll help you after I come from church, but first I is going to church."

⁴⁷⁰ Said he went back down, "And Mr. Ramsey was grinding the valves on his car. He said, 'Jimmy, slip over the river. The saloons is closed here. Slip over the river and get me a case of beer.'"

⁴⁷¹ He said, "Mr. Ramsey, I has been guilty of many things, but never will I be guilty of getting a servant of the Lord a case of beer." He said, "No, sir. I'll never do that."

⁴⁷² And he said, "Well, go on. Get it, Jim."

⁴⁷³ He said, "Mr. Ramsey, I grind your valves. But if you get any beer, you'll go get it yourself." He said, "I ain't going to never get a servant of the Lord anything like that."

⁴⁷⁴ So Ramsey jumped in Jimmy's car, took over the river; come back, half tead up, with a case of beer, drinking it.

⁴⁷⁵ He started going down, and got sick. See? God couldn't speak to him. I warned him, I done everything I could. Brother

Smith went to him and warned him. Everybody tried to do everything they could for him. Still, he just shook his head. What happened? He took sick and died. That showed that he was a saved man. If God could not make him . . . bring him in obedience, He will have to take him out of the earth and bring him Home. That's exactly what the Bible said. That's what the Bible promises. If you won't stand correction, you've got to come on Home.

⁴⁷⁶ So God cannot lose you after He's saved you, but He can shorten your days here, and make you pay for every sin you've done. So, if you sin, you're going to have to pay for what you've done. Just remember that.

⁴⁷⁷ Now, now the Lord be with you. I believe, tonight, that Brother Ramsey was saved. Absolutely, I believe it. But he just wouldn't obey God, and when he wouldn't obey God, God had to bring him home. That's the only thing to do, because, what was it? "He would bring reproach and disgrace to the Blood wherewith he was sanctified with." That right? "And count the covenant an unholy thing," if that isn't just exactly what this Hebrew letter said. See? It would be impossible for him to be lost, but he would bring shame and disgrace, so God would have to take him off the earth and bring him Home. That's exactly what had taken place.

Now may the Lord bless, while we bow our heads just a moment for prayer.

⁴⁷⁸ Now, most holy and gracious Father, we are indeed grateful to Thee for the promise that we have, that You will never leave us or forsake us. You've promised You'd go with us through life, and in death You'd be near us. You promised us that we had Eternal Life. You gave It to us freely. We can never lose It. "All that comes to Me, has Eternal Life." And if it's Eternal Life, It has no end, and You promised to raise us up in the last day. To this we are very grateful. We are thankful that Your Word teaches us this. It gives us a sure hope. It makes us know that our Father is Love. He loves us, and He chose us. You said, "You have not chosen Me, but I have chosen you and ordained you." And I thank Thee, Father, that Thou has done so. And many are setting here, tonight, and who has been ordained to Eternal Life, and has received Jesus Christ as their personal Saviour. And the fruits of the Spirit follow their life: gentle, meek, humble, love, joy, peace, long-suffering, goodness. We're thankful for those.

⁴⁷⁹ And we pray, Father, that if there be some in here, tonight, who doesn't have those fruits to accompany them, but they're resting upon some fantastic, because they got worked up, one day, because they got emotionally, they felt good, they may have shouted, they might have done many things. But, Father, if they haven't got the fruit of the Spirit, that keeps them day by day in constant love, forgiving their enemies, making right their wrongs, and living peaceful and loving, and sweet and kind to one another, and a zeal for the Church, a love for Christ and for His children, O Eternal God, forgive them. Though they be members of the church, members of the earthly body, may they go now and lay aside those carnal, dead works, and press on to the perfection. Grant it, Lord. May they come to the perfect One and receive Him as their propitiation for their sins, that He might stand as a perfect sacrifice for a guilty man and a guilty woman. And supply them with His grace of love and peace, until they come into the Presence of God to live forever. Grant it, Father.

While we have our heads bowed:

⁴⁸⁰ If there be such a one that would like to swap a carnal life of ordinances, of baptisms, of sensations, of little carnal things like that, for a real heart full of real love, that—that you could walk up to your bitterest enemy, put your arms around him and say, “Brother, I'll pray for you. I love you.” If you'd like to swap that experience of carnal things for a real experience of love, would you raise your hand to God? And say, “God, take me tonight, and make me what I should be.” I'll pray for you, right from the pulpit here. Would you desire prayer? Raise your hands.

⁴⁸¹ God bless you back there, sir. God bless you, brother. Someone else? God bless you, sir. “I have been in the church for years.” God bless you, sir. God bless you here, brother. God bless you back there, little lady. “I will ask God to make me peaceful.” Do you . . . Are you real raging? Are you out of sorts? Do you doubt? Do you toss about? Do you wonder whether It's really right or not? When you come to Christ, do you come with a full assurance, a heart full of love? Do you walk up to Him without one fear, saying, “I know He's my Father”?

⁴⁸² And there's no condemnation, you've passed from death unto Life. You know it. And you notice your life: you're loving, you're forgiving, you're gentle, you're peaceful, you're meek.

All these fruits of the Spirit accompany your life, day by day. And as soon as you do anything wrong, “Oh, my.” Just as soon as it come to your mind, “you’ve done wrong,” quickly you make it right, right then. Don’t wait another minute, go right then and make it right. If you don’t, well, you don’t have the Spirit of Christ. You might be a good woman, you might be a good man, you might be well thought of in the church, you might be well thought of in the neighborhood, but have you went on to that perfection, to that place to where you’re wholly trusting in Christ? And by this, give you the seal. “Abraham believed God, and it was imputed unto him for righteous. Then God give him the seal of circumcision, as a confirmation.”

⁴⁸³ Now you say, “I believe God. I made a confession.” But did God give you the seal of the Holy Spirit, back on your life, of love, joy, fruits of the Spirit, to prove that you’ve been saved? If He hasn’t done that, then He hasn’t recognized your faith yet. You’ve just made a confession. He hasn’t accepted it, there is something wrong. Would you like to receive Him, then? Raise your hand, if there’s someone else, before we pray.

⁴⁸⁴ God bless you, young lady. God bless you back there, too. God bless you. All right. Someone else, just before we pray? All right. God bless you, back there, sister. God bless you, brother. God bless you, brother. God bless you, my brother. That’s right. Some ten, fifteen hands has been up.

Now let’s pray.

⁴⁸⁵ Blessed Lord, at their seat, they’re finding an altar. It’s at their seat, where they’re sitting now, that You spoke to their hearts, that they’re “wrong.” It’s at their seats that You’ve put a desire in their heart, that they “long to be more like Jesus.”

⁴⁸⁶ They want their life changed. They want to be meek and humble. They want to be gentle and full of patience. They want to be long-suffering, forbearing. They want to be so Christian-like, so Christ-like, till the world will say, as they go down the street, “That man is really a Christian. That woman is really a Christian. Oh, they’re the most gentle, meekest, sweetest people!”

⁴⁸⁷ Grant it, Lord, that they will receive that experience, tonight. And may they never rest upon their church ability, upon their affiliations with any church, any denomination; or neither upon their emotions, upon any fantastic, such as emotionally, something that’s happened; may they shouted, spoke in tongues, or something else.

⁴⁸⁸ O Eternal God, let them not try to trust to get to Heaven on that, for we seen it so many times miserably fail. And You said it would fail, “Whether it’s tongues, it shall cease! Where there’s prophecy, it shall vanish. Where there’s knowledge, it shall vanish. Oh, all these things, or even gifts, miracles of healing, they shall all be done away with. Only that Divine love shall last.”

⁴⁸⁹ God, create that in their heart, and let them know that that is the Spirit that brings forth the fruits. Do it just now, Lord, while we wait on Thee, for we ask it in Jesus’ Name. Amen.

⁴⁹⁰ [Blank spot on tape—Ed.] Balls of fire flying, and to see turtledoves going back and forth through the building, to see Christ come in with thorns in His hands, and in His. . . Oh, did you know that’s the antichrist setup? He said, “When these things begin to come to pass, then look up, your redemption is drawing nigh.” Then that’s the reason I like to press every minute I can to the church, and get you solid. Brother Neville may not always be with us. I believe Brother Neville to be a good, sound Gospel teacher. We don’t know what will wind its way into this pulpit, and, when it does get here, “My sheep know My Voice.” Stay with that Word. Don’t you never leave that Word. You stay right with It. You stand fast in the liberty where Christ has made you free. Be not entangled in all those yokes of bondage and so forth. Stand fast, and stand free. God will bless you. We have nothing in the world to fear about.

⁴⁹¹ You’re always wondering. I notice people come to be prayed for, they’ll sidle into the line. Next time they see a healing campaign, they’ll go into *this* line, they’ll go into *this* line. I don’t condemn them. They’re trying to find relief, but they’re going the wrong way. You’re doing vice versa, what God said not to do. See? When you walk up boldly to the Throne of grace, and believe, that, “You asked, you shall receive.” Stay with It. That’s the way it’s done; not just trot from mission to mission, from church to church, from campaign to campaign.

⁴⁹² Why, they made these healing campaigns like a bunch of nonsense. Certainly, they have. It’s become to a place where, intelligent people, they look around and they wonder what it’s all about. There, God don’t want those things. Healing don’t have to be in campaigns. Healing should be in every local church, all these gifts operating. But don’t go to seed on those gifts. Don’t pay any attention to the gift. If God wants to use you for something, He will do it. But, look after the Giver.

⁴⁹³ Martin Luther, once after speaking in tongues, he was asked why he didn't preach it, he said, "If I preached that, my people will go after the gift instead of the Giver." That's right.

⁴⁹⁴ Moody, one time, speaking, and begin, when he was preaching so under inspiration, he spoke in tongues. He said, "God, forgive me for muttering foolish words." Certainly. See? And they had those things. We believe those things, but they must be put in their place. And they must not be set as evidences.

⁴⁹⁵ There's not one thing left in the Bible, as "evidence of the Holy Ghost," only the fruits of the Spirit. Find out any place that Jesus said so. Yes, sir. The evidence of the Holy Ghost is the fruit of your Spirit. Jesus said so, "By their fruit you shall know them." "And the fruit of the Spirit is love, joy, peace, long-suffering, goodness, peace, gentleness, meekness. And the fruit of the enemy is enmity, hatred, malice, strife, and so forth; that's the fruit of the enemy." So, you can judge by the way you're living, where you're standing with God. If your whole heart is in love with Him, and you love Him and are gentle, and live with Him daily, you know you've passed from death unto Life. If it isn't, and you're otherwise, you're just impersonating a Christian. That's right. Which, all carnal impersonations will certainly be exposed. We know that.

⁴⁹⁶ So, don't live that kind of a life, you don't have to. Why would you accept a substitute, when the whole skies above are full of the good and the real? Certainly. Let me take God, that's what I want. Amen.

⁴⁹⁷ Now, did anybody come to be prayed for? If you did, raise your hand. We had the healing service this morning. I suppose then. . . This lady here? All right, sister, would you come forward then? And our brother, elder, here, come now for the anointing.

[Blank spot on tape—Ed.]

. . . shine on me;

Oh, shine on me, Lord, shine on me,

Let the Light from the lighthouse shine on me.

⁴⁹⁸ Isn't He wonderful? Let's just bow our heads, real quietly now. And, *Shine On Me*, again. Now, come on now, everybody, that, "Shine. . ." Just worship Him in your soul now, see, getting quiet. The healing service is coming on. The message is over. Let's worship.

Let the Light from the lighthouse shine on me;
 Oh, shine on me, Lord, shine on me.
 Let the Light from the lighthouse shine on me.
 Just to be like Jesus, to be like Jesus,
 Oh, on earth I long to be like Him;
 All through life's journey from earth to Glory,
 I only ask to be like Him.
 We'll walk in the Light, such a beautiful Light,
 Come where the dewdrops of mercy are
 bright;
 Shine all around us, by day and by night,
 Jesus, the Light of the world.
 All ye saints of Light proclaim,
 Jesus, the Light of the world,
 Then the bells of Heaven will ring,
 Jesus, the Light of . . .

Receive us, Lord, as we worship Thee.

We'll walk in the Light, beautiful Light,
 Come where the dewdrops of mercy are
 bright;
 Shine all around us by day and by night,
 Jesus the Light of the world.

⁴⁹⁹ Don't you just love that scouring out? You feel good? Raise your hand, tell. There's something about those old-fashioned songs, the old-time hymn, I'd rather have them than all these new worldly songs put in, and in Christian churches. I like that old time, I like.

Jesus, keep me near the cross, (My!)
 There a precious fountain,
 Free to all, a healing stream,
 Flows from Calvary fountain.
 In the cross, in the cross,
 Oh, be my glory ever;
 Till my raptured soul shall find
 Rest beyond the river.

⁵⁰⁰ I could go out of the world pretty easy when that's being sang. Couldn't you? [Congregation says, "Amen."—Ed.] How wonderful! Has it all settled? You know, I'm glad I done settled it all up. Aren't you? ["Amen."] The old account is all settled, long time ago. I told Him, "Lord, I don't want any trouble down at the river. I—I want to be sure now." I want to know Him. I want to know Him.

⁵⁰¹ There's a big, dark pit set before every one of us. We're headed that way. Every time our heart beats, we're closer and closer. But when I get there, I don't want to squirm like a coward, I want to wrap myself in the robes of His righteousness, enter into it, knowing this, that, "I know Him in the power of His resurrection." That, when He calls, I'll come out from among the dead. My!

⁵⁰² *My Faith Looks Up To Thee*, let's sing it now.

My faith looks up to Thee,
Thou Lamb of Calvary,
O Saviour Divine.
Now hear me while I pray,
Take all my sins away,
Nor let me ever stray
From Thee aside.

⁵⁰³ Now, great Teacher, as Thou has taught us in Thy most marvelous Word, our hearts just quiver, with rapturing grace, to know that we've passed from death unto Life. Is all through the goodness of our Lord Jesus, who called us, and has washed us in His Blood, and has presented us before the Throne of God, faultless, blameless, for He took our sins. We have no sin. "God laid the iniquity of us all upon Him, and He was wounded for our transgressions." Oh, how we love Him, the great Lamb of God!

⁵⁰⁴ And we pray, Father, that You'll give us utterance, expressions, that we can tell others; that they might know Him, too, and love Him, for He loves them. Give us this grace.

And thank You, Father, for those new-born babies that just come into the kingdom of God. May they find a good church home somewhere, and there serve You until death liberates them from this old body of rack pains and aches, and present them before Him, faultless, blameless, in the age to come, with Eternal Life. For we ask it in His Name. Amen. 
