

The Kinsman Redeemer

1 Thank you, Brother Neville, the Lord bless you. So good to be back again this morning, back in the house of the Lord. I believe it was said one time, “I was happy when they said unto me, let us go into the house of the Lord.”

Charlie, come out behind that post and come up here and get you a chair; come on up here. Sister, is there a chair back in there somewhere we could squeeze around? Here’s a place right up here, lady. Come right up here. Here, Charlie, come here and set down by Banks up here so you won’t have to stand up. Every time that boy comes from way down in Kentucky he gets up here. . . . He stands up every morning, and so we get him right up here.

2 Here’s a place right here on the end of the seat here for someone else. There’s a lady standing up in the back, back there? Come right up here; here’s a seat right here, sister, right up close; come right ahead. And I suppose somebody’s in the wheelchair there. Are they? Yes. Here’s another seat right over here. If someone wants one back there in the back, right here’s a seat right here. Here’s one right up here also, just suit yourself. Yes, we have one right here.

Now, come right on, take your seats and just feel real. . . . We want you to be comfortable while we’re trying to bring the Word of the Lord.

4 Oh, it’s certainly good to be here. I haven’t seen Charlie on the platform. Is he back there? Well, get him out here. It’s not. . . . I’ve been with Charlie down there last few days, and I can’t get by without going to his house and eating, so I’m going to bring him out on the platform this morning. Every day he comes up here, he stands around the wall there to give somebody a seat. So I looked out this morning and seen him standing there. I thought, “I’ll—I’ll get him in here now.” Well, it’s a. . . . That’s fine. Now, we’ll have the message this morning by Brother Russell Cox. Where’s Nellie? I. . . . That would be a good ride for him, for. . . . Yeah, that’s it.

5 Well, I’m sure glad to see so many of the friends out. Last Sunday when I left, I was—felt bad all week long. I had a good friend setting here from way down in the south, Brother West. And I’d went around through the audience late, and I

said, "I'm glad to see so-and-so and so-and-so," and I looked right over the top of Brother West and never—never noticed him till he started to go out. And then I thought all week long Brother West would think I—I just wilfully looked over him. But he's—he's a Christian, so he knows better than that. He knows that I am a real friend. And I know he knows I wouldn't do that.

6 I was thinking this morning coming down to see people that come from different places. . . Now, here's Brother West back here again this morning, and Brother and Sister Kidd here from Ohio. And some of my. . . I know Brother Evans is here. I went to see him yesterday afternoon at motel, but I guess he was out with Brother Fred and them. And they come all the way from Macon, Georgia, here, every Sunday that I speak. From Macon, Georgia, that's a long ways down there. It's about eight hundred miles or better, I suppose, down there: drive it with his family every day I speak. And that's loyal.

7 And I was a—was thinking. . . Oh. . . Then if you got friends like that, that wants to stand by you. . . Now, if. . . Them people doesn't come all the way from Georgia, and Ohio, and different parts of the nation to this little tabernacle here to hear me. They're coming here because they believe that Message. That's what they believe. They're believing that Message. And then how honest and sincere must I be about that Message. Because not—not only myself, am I going wrong, but I'm leading someone else wrong. See? And then God's going to hold me responsible for their error, because I was the one who taught it. See?

And I tell you; it certainly makes you think deep when you go to thinking in terms like that. So I—I appreciate every one of you: so fine to know that you'd drive those hundreds of miles through hazardous roads, and over these super highways where accidents and things. Your faith in God steers you through somehow, brings you here and takes you back. We're so glad to have friends of that type. And I pray God's rich blessings upon you.

9 Now, last Sunday I—I said, "Well, we're going to speak and then I'll just call a prayer line." I've been trying to work out some way to try to find a way to pray for more of the people. And if I run many more like last Sunday,

I—somebody'd be praying for me. I got away from here nearly two o'clock. And, I—I—I didn't give out prayer cards.

Giving out prayer cards is a rough job. I don't know whether you know it or not; the people hate you. And Brother Banks Wood said the other day while we were down in Kentucky, that he would volunteer and give out prayer cards if Billy didn't come in. So Billy, being my own son, you know, why they. . . I get a few letters, "He promised me a prayer card, and he didn't give it to me, the little rat." So they. . . He can't give them to everyone. And we can't get too many in the line. See, he's got to protect me.

11 And—and when we left, my daughter-in-law said, "Bill, you'll have to get Billy back in there with prayer cards, or," said, "you won't last very long."

And so. . . But where I made the mistake was starting the discernment, and then someone come back and say, "I forgot, mother wanted to be prayed for." You know what they're coming back for. It's for that discernment. You see? So. . . But I don't blame them. I'd do the same thing. See? I'd do just. . . We're human, and we all want to live, and we want to know what to do. That's what we're. . . But you can only get so far with those things, you—of a gift, and then you're just about washed up, when a couple of times that happens.

And so, Brother Banks was going to give out the prayer cards this morning, and Billy happened to come in last night. So I—I thought that'd be awful to have a man with a good reputation and things like Brother Wood to give out prayer cards: get people down on him. I guess Billy don't mind. He's just had them down on him so long, so he just lets it go. All right.

14 Now, now, this next week I'm to be in Dallas, this coming Friday night at the Voice of Healing convention. If there's any people around there, I'm to be there for that one night to speak in their convention. And I want to speak on the subject of "The Approach to Fellowship," the Lord willing.

And then, perhaps maybe the following Sunday, that'll be this next coming Sunday, if the Lord willing. . . Now, I'm not too sure. If the Lord willing, I want to come back and speak on the subject that I was supposed to have spoke on today, "The Wind in the Whirlwind." (And I was going to pray for the sick today.) And that's rather a kind of a sharp rebuking to

the—to the church for its sins and the . . . And that's not a very good subject to speak on when you're going to call a prayer line. You got to build people's faith to a—to prayer, and to God, and to having faith. So I told Brother Neville to announce that I would be speaking this morning on another subject building faith in people to God. The other word's rebuking people for—for not keeping the commandments of God. This way it's building people around to have faith in God. You see?

16 And back in the prayer room this morning, or the recording room back there, a little old friend of mine, Brother Kidd, eighty some—eighty years old setting here . . . Many of you remember when I rushed to him the other morning; he was—he was about—been about a year ago, and close on to it now: dying, very hideously ill. And the doctors give him a week to live, or not a week, they . . . Couldn't live till the morning to bring him down here, about three mornings off. And now, he'd gotten down to a hundred and five or something like that. He said a few moments ago, he's back to a hundred and thirty-two, said he felt like a boy.

Brother Kidd, I wonder if you could just stand up so the people will know who this old preacher is. There he is. Let's say, "Thank the Lord." A man dying with cancer in that—in that condition . . . He's got a lovely little companion there. I wish she'd stand up too. I just . . . Sister Kidd, how about you getting up there? Now, she . . . See how quick she can get up? Better than I can. God bless Brother and Sister Kidd. May God's rich blessings rest upon them. Thank you, sister.

18 They struggle through the mountains of Kentucky, up and down the paths of the coal fields, run out, kicked out, and made fun of, persecuted, live on whatever they could: grind up corn they'd find on the tracks somewhere, and live for the Kingdom of God. And eighty years old, preaching the Gospel yet. Now, they got too old to go out, so I pray over prayer cloths and send them to them, and they just—just keep taking them out to hospitals and things like that. People come in and get them. Now, that's really got it in the heart, isn't it? If you can't go out to meet them, you can send them out a prayer cloth like that. The people having faith . . . That's very fine.

19 Brother Roger's in also somewhere in here today, Brother Creech's father-in-law: very dear friend of mine, go into his house just like I—you could go down to Charlie's and

Nellie's and them down there now, and down in Kentucky in the . . . And used to go down there and hunt all the time with him. And here not long ago, about thirteen months ago the doctor opened him up: with cancer, and said, "He's gone."

And I thought, "My precious old friend . . ." A veteran of the First World War, a real gallant man, his family . . . And I baptized him in the Name of Jesus Christ many years ago for the remission of his sins, knowing then that he was placed into the—the Body of Christ and was ready to go to meet God. I thought, "My precious brother has—going to move on now." It was right after that vision—before that vision come to me about heaven. And then I went down to see him, and in the room come a rainbow. God changed things. That's been thirteen months ago and he's still here today, eating.

21 He took in some kind of—taken some kind of a sulfur tablets, burned him in his throat here. And he's going to be in the prayer line, I think, this morning. Come up and I know that I'd announce that after Billy had already give out, or was—going to know that they was going to give out prayer cards. I told his son-in-law, my good friend, Brother Creech, to bring—bring him up. And I thought, if I missed him then I would catch him and put him in one of these prayer rooms here. But he had a prayer card, and I said, "Busty, I want you to go out there." His name's Everett; we just call him Busty for short. And he—he . . . I told him, "Go on out and get in the prayer line. I'd rather pray for you while the anointing is on for that." So I like to have it. I know, I was being prayed for, I'd want somebody to be anointed when they're praying for me.

22 Now, let's turn in our Bible this morning, open up to the Book of Ruth. I'm going to read some Scripture out of this—out of the Book of Ruth. And now, just before we approach this subject, and if I would, I'd like to announce my text for this morning, is called "The Kinsman Redeemer." And I'd like to approach it from four different standpoints on redemption.

Thinking, last Sunday was preaching on how that Christ came to redeem us. And then today I want to speak on what is a Redeemer and how does He become a Redeemer? And remember, a Redeemer redeems you completely when He redeems you: from your sins, from your sickness, from everything that's wrong. He is a Redeemer.

Now, before we approach it, let's bow our heads and speak to Him by prayer. And now, with our heads bowed, I wonder how many this morning in Presence would like to be remembered in prayer by raising up your hands and saying, "God, You know my request"? God bless you, each one.

25 Our heavenly Father, I am so glad today that there is a great high power. Knowing that God, that we can approach through His Son Christ Jesus, and have a—an answer to what we ask. As in the past meeting we were speaking on how that men wandered about in sheepskin, and goatskins, and was destituted, looking for a city whose Builder and Maker was God, knowing if they could ever once approach Him, if they could find where He was. . . As Job of old said, "If I could go knock on His door," in otherwise, "If I could find where He—He abides at, I would go home with Him, and would—would talk to Him face to face." But there was no way for man to do that because he had sinned, and had separated himself and become an alien to God. But through that precious One Who came, and opened up the way, and forgave our sins, and bring us before God, not as aliens, but as children coming to their Father, knowing that He will grant to us every request that we ask. Only one law is laid down; that is, "If thou canst believe." And that is the agreement.

Satan claims that we will not believe, and God says we will believe. Now, the battle's on, and the decision is ours to make. And whichever way our decision's made, that's the way it will be. And it's so wonderfully written: "All things are possible to them that believe."

27 And we are believing today and coming, approaching Thee for Divine favor, asking that You will re—regard our requests. And that every hand that went up, You know beneath that hand in that heart what was meant. For it is written that Thou dost know the intents and the thoughts of the mind, and can discern the mind. And we pray, God, that You'll answer according to Your riches and Your grace to every request that was mentioned.

We would also ask today, Lord, that You'll help me, the most needed one, perhaps, of the audience; knowing that placed before me here is the purchase of the Blood of the Lord Jesus. There are, perhaps, sinners setting here, that is so bound with sin that it'd be hard for them, impossible almost, for them to reach out to a place to accept Christ, as long as

Satan has them so bound in his power. But knowing that it is written, "In My Name they shall cast out devils." . . .

29 And give us power today, Lord, through the preaching of the Word to cast every devil of doubt, and superstition, and fear from the people's hearts and minds, that those who are bound by flusterations and doubt might be brought into the arms of Christ. And it's also written that "They shall lay their hands on the sick and they shall recover. There are those here who are Christians and are bound with demons of disease.

Lord, give me power today of the Holy Spirit to deliver every sick and afflicted person that's here in the building today, that the great Holy Spirit might have preeminences in every heart and everybody that's in Divine Presence. Speak to us through Thy Word. Thy Word is Truth. Not knowing just what to say, but waiting on the leadership of the Holy Spirit, that He might guide us and direct us in all Truth. Grant it, Lord. Get glory unto Thyself. And anoint Thy servant. And Thy Word is already anointed. We'll give Thee praise, as You take it to every heart as we have need. In Jesus Christ's Name, we ask it, God's Son. Amen.

31 Before reading, I might say this little slogan that I like so well.

If you have rivers that you cannot cross
 And you have mountains you cannot go
 through,
 Just remember, God in heaven specializes
 In things others cannot do.

I'm reading from the Book of Ruth, the 1st chapter.

Now, it came to pass in the days when the judges rule, . . . there was a famine in the land. And a certain man of Bethlehem-judaea went to sojourn in the country of Moab, he, and his wife, and his two sons.

And the name of the man was Elimelech, and . . . his wife Naomi, . . . names of his . . . sons was Mahlon and Chilion, Ephrathites of Bethlehem-judaea. And they came into the country of Moab, and continued there.

And Elimelech, Naomi's husband died; . . . she was left, and her two sons,

And they took them wives of the women of Moab: the name of . . . one was Orpah, . . . the name of the other Ruth: and they dwelt there about ten years.

Mahlon and Chilion died also both of them; and the women was left . . . the woman was left of her two sons and her husband.

And she arose with her daughter in law, that she might return from the country of Moab: for she . . . heard in the . . . she heard . . . that the LORD had visit his people in giving them bread.

Wherefore she went forth out of the place where she was, and her two daughter-in-laws with her; and they went on the way to return unto the land of Judaea.

And Naomi said unto her two daughter-in-laws, Go, return each to her mother's house: and the LORD deal kindly with you, as ye have dealt with the dead, and with me.

And . . . The LORD grant unto you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voices, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will you go with me? are there yet any more sons in my womb, . . . that ye may . . . that may be your husbands?

Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also tonight, and should also bear sons;

Would ye tarry for them until they be grown? would you stay for them . . . for their . . . from having husbands? nay, my daughters; for it grieveth me much for your sake that the hand of the Lord is gone out against me . . .

And they lifted up their voices, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her,

And she said, Behold, thy sister in law is gone back unto her people, and to her god: return thou after thy sister in law.

And Ruth said, Intreat me not to leave thee, nor to return from following after thee: for where thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, . . . thy God shall be my God:

Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part . . . me and . . . of thee and me.

33 I want to title this little talk this morning as I teach it, trying to bring a faith to you of redemption, and what it is, and how to receive it. I want to title it: “The Kinsman Redeemer.”

Now, to redeem anything is to bring it back, something that’s been lost, like put in a pawnshop. And you go down and redeem that, it’s redeemed by a price. Then it’s your personal property, after you have redeemed it. But the law of redemption in Israel had to be a kinsman to redeem a property or something that had been lost.

35 Our story starts out in the time of the rulers of Israel, which was the judges, after the death of Joshua. And to find a very beautiful picture of this, read about the first five or six chapters of I Samuel, and you will—you will get the real story of it.

But we’re going to jump along now to get the main context out of this, which sometime ago I started on this Book of Ruth and was for three or four weeks getting through it. Started on the Book of Revelations once, and took all year about to go through it. Just every little Scripture ties one with the other entirely through the Bible. And It’s beautiful. Therefore, we know the Bible is inspired, where mathematically and every way. There is no other literature written that what will not contradict itself somewhere.

This Book was written almost four thousand years apart, the Books of the Bible. And they were wrote by some . . . I forget just how many men wrote them. I did remember but . . . I’m sorry. I want to say sixty something but I—I’m—I’m—I may be wrong there. Forty, forty men wrote the Bible within the space of thousands of years apart, never

knowing one another, or seeing one another, or reading after one another many times. And not one word contradicts the other. It's inspired.

38 Now, many people look at this Book of Ruth, as they say, "It's a love story of the Bible." The Bible is a love story. The whole Bible is a love story. Not only is It a love story, but It's a prophet. Not only is It a prophet, but It's also a history. Not only is It a—a love story, a history, a prophet, It's God Himself. Because, "In the beginning was the Word, and the Word was with God, and the Word was God." So the Word is God on print. That ought to settle it, brethren: God on print, Jehovah printed on a Book. And there's none of it just some kind of a fiction tale, but it's all absolutely the Truth; every phase of It, hang your soul. It's there. It's the Truth. And God will back His Word up.

40 And this story was written, and all the old manuscripts, when they were segregating the Bible, the holy men when they were trying to put it together in the Old Testament. . . This Book of Ruth was one of the outstanding books that they accepted. Why? If it's just a love story, why would the writers and ancient sages accept this Book as inspired? Because there's a hidden revelation in It. And in this hidden revelation, you catch the real meaning, and It'll bring you real close to God.

And I pray my whole soul this morning, that God will catch every heart so spellbound, till He'll reveal Hissself just what He is in this story, what He is to you, how to accept Him. And when you once see it, it's so simple you wonder how you ever went over the top of it. But it can only be revealed by the Holy Spirit.

42 Now, many reading the Bible, read it—just stand up and read a page, and read a page. You'll never get It. Because It's in riddles. And Jesus thanked God for making It like that, said, "You've hid It from the eyes of the wise and prudent and will reveal It to babes such as will learn."

As I've often said, and Mrs. Branham setting back there this morning. . . But when I'm overseas, she'll write me a letter. She'll say, "Dear Bill, I'm setting here tonight with the children. I'm thinking of you." And she'd go ahead and write what she's going to. But I—I love her, and I know her so well I can read between the lines. I know exactly what she's saying

(See?), whether she writes it on here or not. See? 'Cause I know what she's saying. Why is that? That's a close contact. We're one. See? And she knows my nature. I know hers.

She don't. . . She can just set and look at me; I can tell you what she's going to say. See? Because I—I know her that well. And she can do me the same way. Now, what does that, is confidence in one another, love.

45 Yesterday morning we were lying in bed a little late, and the children didn't have to go to school, and we got to speaking about different things, and how, "What was hatred?"

I said, "Hatred had a beginning so it has to have an end. Love had no beginning, so it has no end. Hatred is forever. Love is eternal. Hatred begins and hatred will end. Love never did begin and it never will end (See?); it's eternal.

And when a man loves a woman and marries her because she's just pretty, there'll be an end to that. But when a man finds a woman that he loves, he don't know why, but he loves her. . . And she finds the man that she loves, no matter what he looks like. . . He loves her. She loves him. That's an eternal mate in glory. They'll. . . Death nor nothing else can ever separate them. Because they are from eternity, and they stepped out into space of time, and will return back to eternity. Eternity has dropped down in a body called time, then it goes right back up into eternity again. It cannot perish.

48 A woman that's beautiful, that beauty will fade just as sure. . . You give it a few years. Maybe today she's twisting down the street, some little half-dressed woman sending more souls to hell than all the barrooms in the country. But she'll twist herself down the street thinking she's something, as the Bible said, "They'd have stretched out necks, walking, mincing (that means twisting) as they go in the last days." Fulfilling the Scriptures and doesn't know it, just stand in the yard with immoral clothes on, men looking at her, and don't know. . . She may be as virtuous to her husband or boyfriend as she can be. But at the day of the judgment, she'll answer for committing adultery with hundreds of men. A spirit on them and they don't know it. The Bible said, "Naked, blind, and don't know it." The miserable part is, "Don't know it."

But did you know that well formed little figure that God has given that girl, may be rotten by this time next Sunday? That tall, dark and handsome man may be nothing but just a

pile of rubbish by next Sunday? That all perishes. But that on the inside, God, love, lives for eternity. So watch the inside. Keep your eyes on the goal.

50 Now, this story starts out something on that manner, as a lovable, sweet woman; her name was Naomi. "Naomi" means "pleasant." "Elimelech" was her husband, means "worship." Pleasant worship was her family. They had a son "Mahlon," one—that means "sickness." And "Chilion," the other meant "weary, gloomy, sadness." There was the family.

And they come a famine in the land of Israel. And the first mistake a Jew ever makes is leave that land. God gave them that land. When Abraham was given that land, God told him not to leave that land. And he made a mistake when he went down into Gerar, got in trouble. A Jew is never to leave Palestine. That's his 'lotted place. And they have been drove out all over the world, and now they are returning back again.

52 Oh, it's such a beautiful story we have here this morning. They are returning back.

Naomi was driven out because of a famine, Naomi and Elimelech, and they went over into Moab.

Now, to get the back of the story, so you, as you listen you'll be able to grasp what it is. . . Now, the Moab, the Moabites, originated from a illegitimate child, which was Lot's daughters. After they had escaped the fires of Sodom, by the grace of God, then the daughters got the father drunk and lived with him as a wife. They brought forth a child, and one of them was—originated and brought in the—the nation of Moab, supposingly to have been Christians, but were mixed in paganism.

And see, leaving the promised land, no matter how bad it was, to sojourn over in another land, brought trouble.

55 And any time that a believer, gets off of his God-given grounds. . . Many times in politics, this election coming up and so forth, a good man can be a good man, and he'll wander off of those grounds. Like a certain minister I know run to be mayor of the city. And when he did—got off of his ministerial grounds, and Satan overtook him.

If any Christian gets off of those grounds. "Well, I'll just go down tonight, set with the boys in the pool room awhile; I'll do no harm. I'll just take one little drink." You're off your

grounds. Come back. You're only setting your course for trouble.

"Oh, all the rest of the girls smoke; I'll just try one." You're off your grounds. Don't do that. Stay in the homelands. "Oh, well, everybody over here, they call me old foggy; they call me old fashion." Stay there anyhow. That's your place. Stay in Christ.

58 Naomi, because of the famine, wandered out from the lands and went into Moab, finding bread. She didn't have to do that, because the rest of them stayed in Judaea, Bethlehem. "Bethlehem" means the Bethel, "house of God, house of praises." And they stayed there.

And she wandered away with her husband. And her two sons married Moabite girls. But if God has ordained something to be done, it'll happen anyhow. That's the reason I certainly believe in predestination, God's foreknowledge of things.

Then we find over there death struck the family, and they started back. Kill . . . The boy got—died . . . Both boys died and the father died. And Ruth started back, Orpah, and Naomi.

61 Now, I want to liken this morning, Naomi, the elder lady, to the orthodox church, the Jewish orthodox church, Ruth, the Moabite, a Gentile, being the Christian church, the new church.

And I want to approach it from four different phases: Ruth . . . I got it wrote here. Ruth Deciding (making her decision), Ruth Serving, Ruth Resting, Ruth Rewarded. As we come back: Ruth, making the decision; Ruth, after she made her decision, then Ruth is serving; then Ruth is resting; then Ruth as rewarded.

63 Now, on the road back there come a time, as her being a type of the church, or of the Christian . . . As each individual represents the entire Christian nation. Did you know that? You, in your behavior, in the way you act, and what you do, you represent the entire Body of Christ. You say, "But I'm just a lay member." That doesn't matter. When you take on that name of Christian, you represent Christ and His church. You should live like that. You should live like gentlemen, like ladies. Don't never do things of the world, because the whole eyes of heaven and earth is cast on you to represent that one

thing. No matter how weak you are, how little you are, hold your head right, 'cause you are a Christian.

64 Now, Ruth was a pagan, served idols, and so was Orpah. And they was on their road coming back with the mother-in-law, because she heard that down in Bethlehem, Judaea, that God had lifted the plague, and the people was having bread. She'd been up there about ten years, so Edersheim says, about ten years: the historian.

And coming back, sad, and her husband dead, her children dead, with her two daughter-in-laws. . . Then she turned, must, and looked upon them, and said, "Why would you go with me? Now, you can't do nothing but have trouble." Said, "I'm sorry that the hand of God has stretched out against me."

66 How many times has Israel thought that? Not knowing that it was all God's program. How the weeping wall's just outside of Jerusalem, still there. The old stones of the temple, they picked them up and made a wall. And they are rubbed slick from tears and crying of Jewish hands crying and begging Jehovah: "Jehovah. . ." They don't realize that their hour is close at hand now. Weeping walls, these stones once housed in the Ark of the Covenant. King David looked upon these stones. "O Jehovah, where art Thou?" See, not knowing that soon her King will return, her Redeemer. . . They had to be cast out for a little season.

67 Naomi wondered, "Why has the hand of the Lord been so cruel to me, my daughter-in-laws? God has cast me out. I'm an outcast. I don't know what I ever done, but I'm an outcast."

See, God was working His program. Because all things work together for good to them that love God, no matter what it is.

She said, "You return to your mothers, and find rest in your mothers' house. Your husbands is dead, and you're young, beautiful women. Go back. Go back to where you come from, there find rest. God be merciful to you because you was kind to the dead. And you've lived virtuous since your husbands has died. And you been kind to me, an old widow woman with no husband, and you stuck by me. Return back, and God give you rest in your house." They wept.

70 She said that, "I'm old, and I could have no more children. But if I would have a husband and have a child, what good would it do? You'd never wait for that baby." That

was actually the law in them days, that if a brother died . . . or . . . and his . . . The other brother being single, he had to take his wife to raise up a name to his dead brother. But she said, "You wouldn't wait on him, these babies. So return back and find yourself rest in your husbands' houses. Go back to your mothers."

And Orpah, a type of the lukewarm church that once started, a type of the church that won't go all the way, she said, "That sounds pretty good." So she kissed her mother-in-law and returned back again. That's a type of the lukewarm believer, who will believe Jesus to be the Christ, and then turn around, and go back into the thing she come out of, to the men that will take the way with the Lord's despised fews, and then turn around and go back, "Like a dog to it's vomit, and a hog to it's wallow," as the Bible says.

72 Now, she returned back to her gods. Many time we return back to the gods of our—of our beginning. Maybe we got eyes of lust after the wrong thing. We'll turn back to lusting again. Maybe we got idols of drinking, idols of smoking, idols of lying, idols of stealing, all kinds of idols; and then profess and be baptized, and then turn again. What a sad thing. You remember, it never spoke her name no more. She was excommunicated because of her decision.

The lukewarm church, the lukewarm believer, as each believer represents the church . . . Every American represents America. Every German represents Germany. Every Christian represents Christ.

74 Hear. She turned her back to go back into the things she come out of. How that men, even preachers sometime, will take the way of the Lord, and when you speak to them about the baptism of the Holy Spirit, "Nonsense," turn away from it. That's Orpah.

Tell them about the Name of Jesus Christ, that there's not another name under heaven given among men whereby you must be saved. Whatever you do in word and deed, do it all in the Name of Jesus Christ. If there's not another name under heaven whereby you must be saved . . . Then Peter said on the day—day of Pentecost, "If you want to be saved, repent and be baptized in the Name of Jesus Christ, for the remission of your sins." That's how they're remitted. And a man, because of popularity . . . He can't hold the Bible on it. But because of

popularity, will kiss the church, kiss the Message, kiss Christ good-bye, go back to where he was hollowed out of. Orpah, lukewarm, excommunicated. . .

76 But, oh, how I like that little Ruth. She had to make a decision. I had to make a decision. You've got to make a decision. You'll never walk out of these doors this morning without some kind of a decision. You'll not leave this room today either being a better man or woman, or a worse man or woman. To reject it, you'll be worse. It'll be harder the next time for you to get to it. Or you'll go out better.

It come a showdown in her life. It comes a showdown in everybody's life. And Ruth had to make a decision. So the Bible said that her mother-in-law told her, "Go back to your gods like your sister did. Go back like the lukewarm did. Why don't you go on back?"

The Gospel preacher, "If you want to go, go on." The real truthful preacher that'll put it before a class of people, "You make your decision. You stand on your feet." The lukewarm, wishy-washy, in-and-out won't say that. But a real servant of God will lay it on your lap, "Make your decision."

79 And Ruth said, "I'll go where you go. Your people will be my people. Your God will be my God. Where you live I'll live. Where you die, I'll die. And where you're buried, I'll be buried." There's the real decision.

"Lord, I'll take You as my Saviour. If the Bible says, 'Repent and be baptized in the Name of Jesus Christ,' that I'll do. If the Bible said I must receive the Holy Ghost, that I'll do. If the Bible tells me Jesus Christ is the same yesterday, today, and forever, that I believe. I'll take the Bible and God for what He's wrote and what He is, no matter what anybody else says." There's the real Ruth. . .

She made her decision. She had to either go back or go forward. We stand on that same grounds this morning: go back or go forward. Don't never go back. Let's go forward. On into the promised land they went, into the land of strange people.

82 Ruth, a type of the believer now. . . What—what is the believer? When she or he comes out, the person from the world, he comes in amongst Christian believers. Women that used to smoke, drink, and play cards at societies and so forth, and have all kinds of fancy stuff, and like some kind of a

frizzed up bird, but now she's changed; she's made a decision to go with God. Now, she comes into a people that doesn't believe that kind of stuff. She's a stranger. She's got to walk as a pilgrim. She doesn't know their customs; they're all strange to her. She don't know what to do. That's what Ruth had to do. That's what you have to do. That's what I have to do.

When I accepted Christ, I was turned out of my own home. When I accepted Christ, my boyfriends, girlfriends, everybody threwed me down. I went in with a bunch of old people that had the Holy Spirit and believed in God, serving Him. The girls was down there in that church was different than what the girls I'd been going with. They looked different. They acted different. They were strange, and I was scared of them. They were different people.

84 That's what Ruth had to do. She had to come from her own, over to another people. She was converted. She made a decision. And you make a decision. And you've got to take your choice. You want to go back to the things of the world, or you want to go on with God?

You want to act like the world and the rest of them, then kiss Christ good-bye and go back. But if you want to take the way with the Lord's despised few, hold on to God's unchanging hand. Regardless of what the rest of the world says, you hold right there. "God said so. It's true. I believe It. Though I can't make it manifest in my life, God said so; I believe It. I hold right here."

That's the way she did to Naomi. "I'll not leave you. I'll go where you go. Your people will be mine. The way they act, that's the way I'll act. The way they do, that's what I'll do. And what they eat, that's what I'll eat. Where you die, I'll die. Where you're buried, I'll be buried. And the Lord do more to me if I fail anywhere." That's the real clean cut decision. God wants clean cut decisions out of His church.

87 "Well, Lord, if You'll just bless me and do this for me, I'll do so-and-so." That's not a decision.

"God, I don't care what you do with me; I'll go anyhow. If I die, all right. Live or die, or whatever, if they laugh at me, make fun of me, don't make any difference, I'll go anyhow." That's clean cut decisions, like Rebekah made 'fore she even seen Isaac.

Her parents said, "Let the girl answer. The girl, she's of age, let her answer."

She said, "I'll go": clean cut decision, quickly made. She clave to it. That's what Ruth did. Orpah went back.

91 They journeyed on. Ruth in her heart, not knowing where she was going, but a type of the church. . . We sojourn like Abraham, pilgrims in a strange land, among strange people. And on she went, and finally she came into the room and the place where Naomi was bringing her. And what did she find? Everybody patting her on the back and saying, "Ruth, we're glad to have you down here"? She found discord. She found something evil. She found trouble.

And preachers that'll tell you that the—the Christian life is a flower bed of ease, he either is deceiving you or he's never accepted that experience himself. The world hates you. And the people will hate you. You've got to take the way of the Lord's despised few, and be laughed at, and made fun of, or anything else. You got to be different. You're borned of another nation.

93 My wife (As I have. . . We'll—we'll quote it again; it seems so well to do it.) asked me, "Why don't the Christian women wear those clothes like the other women do?" I said. . . Said, "We're all Americans, aren't we?"

I said, "No, sir."

"Well, what are we?"

I said, "We're neither Germans, French, Belgiums, Swiss, Africans, or Americans; we're none of them."

"But what are we?"

I said, "We're Christians." American acts like American; German acts like a German, because that's their national spirit. And we have a national Spirit. That's the Holy Spirit coming from God out of heaven, and you act like that. Makes you conduct yourself as they do up there. Because you are of another world.

We're living in America; that's true. That's the body part. But the soul that conducts us, our character is from above. We live from above because we're born from above. All Christians come from above. Jesus said, "I'm not from below; I'm from above. If I was from below, My subjects would fight for Me,

but My Kingdom is of above.” And so is every man that’s born of the Kingdom of God, He’s from above.

100 Now, watching now, as we go on we find them coming into disappointments. Is that where you come into when you got the Holy Spirit? Sure did. I did: making fun of and everything. . .

Then notice, life was hard for her. And it’s hard after you become a Christian. Because you got to adjust yourself from one life of gaiety and pleasures of the world, to another life of consecration to God. You’ve got to readjust yourself, over into this side.

102 And Ruth had to adjust herself from being in a land where plenty to eat, and everything respected, to a people that was laughing, making fun of her; into a land she gleaned in the fields for what she eat. Put it in her scarf and take it home, and beat it out and make some bread, and her and her mother-in-law eat it.

When she was there, they come to find out, while she was gleaning, or going to glean. . . Now, she made her decision; that was her deciding. Now, the next thing she has to do is serve.

And that’s what the church has to do. The church, after making your decision, you have to serve, serve God according to His diagram, according to His blueprint. You must serve God.

106 Ruth making the decision. Now, Ruth serving under her decision. (Now, watch just a minute.) Now, she goes into the field to glean.

Now, her mother told her, which the Old Testament telling the New, you know. Her mother told her, said, “We’ve got a kinsman, and his name is Boaz. He’s a rich man. And He’s a near kinsman. You go to his field and perhaps. . . Don’t you go to another field; go to his field.”

How the Holy Spirit tells us not to get off into some kind of a—a church book, some kind of a catechism, but go to God’s Field, the Old Testament, the Bible. Don’t say, “Well, we’ll say this. And we’ll say this for a prayer. We’ll have this.” Stay right with the Field. Go right in It, ’cause He’s the near Kinsman.

109 God's Word, the Old Testament, is the Near Kinsman to the New. The Old church is a mother to the New church. See? The Christian, a believer. . . .

"Don't go to another field. Stay right in his field. And maybe someday you might find grace with him."

And one day while she was out in the field, this rich young man by the name of Boaz, a ruler, a wealthy man, came by and he saw her. Oh, when he saw her, he fell in love with her. He thought she was a wonderful woman. He liked her character. You remember he said, "I know, and then the people knows, that thou art a virtuous woman." Made her decision clean and clear, come right back over and lived just exactly what she said she'd do.

111 In otherwise, today they'd say, "We know that you're a Christian. We know that thou art a man of God, 'cause no man could do these miracles except God be with him."

That's what Nicodemus said to Jesus, said, "Rabbi, we know that thou art a teacher come from God. No man could do the things that you do except God be with him," when he could see Him set there and discern the very thoughts of their heart.

Woman touched His garment; turn around, said, "Who touched Me?" All of them denied it. And looked back out in the audience, and said, "You with a blood issue there, your faith has made you well."

Said, "No man can do that except God be with him. We know you come from God. We can't accept you, because we'll be kicked out of the church." See, that grafted vine, Brother West, as we was talking last night. They'll kick you out. "But down in our hearts we know you come from the original Vine." And Christ is the Vine; we're the branches. "We know, because we see the same Life that is in God, that's in you."

That's what Boaz had seen in Ruth, that clean-cut decision, that virtue of woman standing there. And he fell in love with her.

116 Now, I want you to notice, Naomi, the old church begin to explain to Ruth all the laws about her religion, like the Old Testament is a shadow of the New. Now, I want you to get this story right here.

Now, I want to show the shadows. The Old Testament explains the New if you'll just read it, for it is a foreshadow of the New. Now, if I was going towards that wall, and I never seen myself, and I seen my shadow, I would know—have some conception of what I'd look like. If you don't. . . If you know what the New Testament is, read the Old and you'll see the shadow of it. See? And then when the New Testament comes in, you say, "Why, sure, this is It." The Book of Hebrews, going back, Paul explaining it. . .

118 Now, notice closely now, when Ruth said—or Naomi said to Ruth, said, "Now, he is our kinsman. And if you can find grace with him, you'll find rest. (Oh, my.) If you can find grace, you'll find rest." Boaz represented Christ, the rich man, the heir of all things, the Lord of the harvest. Oh, my. How when Boaz come riding out there in that carriage, looking around over the fields, and his eyes fell on Ruth. He was master. He was lord of the harvest. And she found grace in his sight.

That's what the church does today. While the Lord of the harvest is going by, He ain't looking to big buildings, big steeples, well trained choirs. He's looking for individuals: men and women who are dedicated and made a clean-cut for Christ, consecrated themselves to His service, "God, I believe It, every Word of It. When Your Word says anything, I stay right with It. That's Your Word. I believe It, every Word." That's what He's looking for, the Lord of the harvest. That's what He wants, to give the Holy Spirit to those who are hungering and thirsting. "Blessed are ye that hunger and thirst, for ye shall be filled." He's trying to find that church today.

120 Now, then Ruth was asked to do something that was disgraceful, but she was willing because she'd made her decision. What a type of the believer, what a perfect type. Naomi, the old church said, "Go down tonight; it's barley season." Oh, what a beautiful thought we could hang on right there.

Naomi and Ruth come in just at barley season. Barley season was bread season, the season when fresh bread was being served. And the church in this last days, through two thousand years of pagan teaching and things, has come in at barley season: freshness of Life, new Bread, honey out of heaven. (Russell, talk about honey-crust bread.) This is It,

Bread from heaven. "I am the Bread of Life. Your fathers did eat manna and are dead. But I am the Bread of Life that comes from God out of heaven. If a man eats this Bread he'll never die." And the church in this last days here, is brought in right now at barley season.

123 Ruth, a Gentile, excommunicated, run off, has been brought in as—to be accepted as Bride. Christ come in just at barley season.

He said, "Now, put thy garments upon thee." Not take thy garments off of thee. How contrary to today. "Gird thy garments upon thee when you go to meet him. He's going to winnow barley, tonight. Go down and put your garments on you. Cover yourself up to meet him."

Today, they want to uncover themselves. Cover yourself. "Go down because he winnows barley. And then mark the place where he lieth down." Did you do it? On Golgotha. Many years ago I marked in my heart where He laid down His life, that He might take me. Mark the place that he lieth down. Watch where He laid. That's what every believer should do. Mark what He done for you. Last Sunday's message on "The Visit to Calvary" . . . Mark what He did for you.

126 She said, "Mark where he lieth down. Then when he lieth down to sleep (to rest), you go lie down by his feet," not his head; his feet: unworthy. "And take the blanket that he was covered with and pull it over you." You see it? Oh, my. I know you may think I'm a fanatic. But that just suits me just right, that Spirit of God.

Mark where He lay at Calvary, where He laid down in the tomb in Gethsemane. Mark, and crawl up to His feet, and lie down there and die yourself to . . . [Blank spot on tape—Ed.] There you are. Cover yourself over with His skirt. She said, "The skirt . . ." she called it.

And Ruth said, "What you say, that I'll do."

Oh, what a clear-cut decision for a believer. "What the Bible says, that I'll do. It says, 'Repent and be baptized in the Name of Jesus Christ,' I'll do it. If It says, 'Go ye into all the world and preach the Gospel,' I'll do it. If It says, whatever It says . . . 'Jesus Christ the same yesterday, forever.' Ever what It says for me to do, I'll do it." See the church taking It's orders from the Word. She laid down.

129 Now, remember, that was a disgrace for that young widow woman to be laying by the side of this man at his feet: a disgrace to the outside world. Oh, can you stand it? Here it is.

Look. Look, this is it. The church, the young woman, the young man, the old or young, is asked to separate themselves from the world and come into a place, a Kingdom of the Holy Ghost, that's disgraceful to the world. In their own heart they know what it's all about. But to the world they become a fanatic; they become a holy-roller or something on that idea, some disgraceful name. But the church is asked to do it. Are you willing to mark the place, and lie down? Let the world call you anything they want to. The old song you used to sing . . .

I've started to walk with Jesus alone, (See?)
 Have for a pillow, like Jacob, a stone;
 And I'll take the way with the Lord's
 despised few,
 I've started in with Jesus, and I'm going
 through.

132 That's it. No matter . . . I'll pay the price whatever others do. If it means disgrace, if it means to lose home, if it lose—lose family, all your associates, girlfriends, boyfriends, whatever it means, I'll go alone. I'll take the way. If my neighbor says I'm a holy-roller, or a Pentecostal, or a fanatic. I don't care what they say. It don't make one bit of difference to me. I've started it. I've made my decision clear, and I'm going through.

133 Now, he was the only one could give her rest from them weary fields of gleaning. And, oh, it's so sweet, when Boaz . . . when he found her out in the field . . . (I can't miss this.) Boaz found her out in the field; he said, "Look . . ." He said, "Who are you?"

Said, "My name is Ruth."

"Oh, the Moabite that come to sojourn with us."

"Yes."

"I've heard of you. You don't go to another fields." I like that? Don't start mission-trotting. Stay right here in my field. Stay with mine. He loved her. Stay here. Stay with me. Don't go to running around from place to place. Stay here."

If you believe the Message, hang on to It. See? No matter what the price is, stay right with It. Go right on. "If it means sacrifice this, that, or the other, and I have to quit my drinking, have to quit my stealing, lying; I—I'm going to stay right with It." See?

136 And it said again . . . He said, "Now, they're not going to bother you, because I've commanded the young men not to insult you." Amen. I like that: His protection. Who said that? The Lord of the harvest.

"Be careful, don't touch My anointed. Do My prophets no harm." Is that right? "For verily, I say unto you, it'd be far better for you that a millstone would hang at your neck, and drown in the sea, even to offend the least of these, my little ones." Is that right? "Don't even bring offense to them."

"I've commanded them not to touch you." Oh, watch that world that's a persecutor. They got their hour coming.

138 Then he went to the young men, the others . . . He said, "Now, she's gleaning for life. Now, I want you reapers, you angels . . ." In other words, that's what they are. Said, "I want you angels, you reapers, every once in a while to drop a handful on purpose. (Oh, my.) Don't let it all be so tiresome for her. But every once in a while, let her hear a good message. Let a good power of the Holy Spirit cover over her once in a while to let her know that I'm still there. Do some kind of a healing amongst her. Show some kind of a sign or a wonder, that she'll know that I'm in her midst." That's it.

Don't you like to find them handfuls? I hope we find some this morning, don't you? A handful of fresh barley . . . The Lord do something that He used to do, something that we know He does. He's the Lord of the harvest. He's the only One that can drop the handful, "I command the angels to go down to that meeting this morning; I want them to do a certain-certain thing. I've commanded them, and they'll do it." Oh, my.

140 Now, here, she had to take on the disgraceful part to lay down, be called anything she wanted to. She could be called a prostitute, you know. She could be called a ill-famed woman, yet she wasn't. And she was following exactly the rules that was laid down to her. So she goes down and covers herself over with the cover that he had on. Oh, where'd she go? To the tomb. Where'd she go? Where he was resting. That's where I found it:

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried,
There to my heart was the Blood applied;
There is a fountain filled with Blood
Drawn from Immanuel's veins;
Where sinners plunge beneath the flood,
Lose all their guilty stain.

142 Mark the place where he laid down and lie down there with him. Are you ready to go to Calvary this morning, as I said last Sunday? Have you marked the place in your life? Have you brought yourself to that place where Jesus was crucified?

“Oh, we appreciate that.” But what about your crucifixion? Are you ready to take the way with the disgraceful name, as being a holy-roller, or a religious fanatic, or whatever, whatever the price is? Have you marked the place, so you go there and lie down with Him, say, “Lord, here I am”? Then what? Pull the same cover that was on Him, over you.

145 A woman once said to our Lord, “Lord, grant unto my two sons, that one will set on the right hand and on the left hand in the Kingdom.”

He said, “Can you drink the cup that I drink?” That’s the bitter persecution.

“Yes.”

“And can you be baptized with the same baptism that I’m baptized with?” Lay down, pull the same cover over her. . .

Elijah was taken up. And Elijah throwed down the same cover that he had to cover Elisha with a double portion of his Spirit. Same thing, it’s a double portion. Same power, no more, no more—more, no greater, just a double portion of it.

149 Like Moses, when he was tired, his father-in-law said to him, said, “You’re wearing yourself out. Pray, God, to take your Spirit and put It on others.” He prayed.

He took the Spirit and put It on seventy others, and seventy begin to prophesy. They didn’t have any more power. They had more machinery; that’s all. They just had more machinery.

That's the way it is today. One man can't do it. God's got His machinery working everywhere, but it's the same power, same power, same Holy Spirit, same Jesus.

152 Now, took the blanket, the Holy Spirit... When she died out to herself, marked the place where he died, and where he laid down to rest, then she laid down, and took the blanket that was over him and pulled it over her. And the man woke up, said, "Who's there?"

He said—she said, "I'm Ruth, the Moabite, thy handmaid."

And he raised up; he said, "I perceive and know that you're a virtuous woman." Amen. Oh, doesn't that just send little shivers through your soul? "Thou art a virtuous woman."

154 And what did she answer back? "But thou art a near kinsman." Amen. "Thou art a near kinsman. You can do for me. You can put me to rest. I've come here and laid here, not for an immoral woman. I've laid here, not to be a showoff (to show people I can speak with tongues, and show people I can dance in the Spirit, and show people I can shout), but I've come here because you are a near kinsman. Not to show that I can do something big; but you're my kinfolks. I've come because you're a near kinsman. And you're the only one can redeem me."

See the attitude of the—the convert to the Christ to the church? See, see? "Thou art my near kinsman."

And he said, "Thou art a virtuous woman. And I am thy near kinsman. Now, cover yourself up, and lie down until morning. Whew. Just cover up in that blanket; I'm your Kinfolks. Lay there until morning, resting." Amen, amen. "I am your near kinsman; rest." Amen.

157 When morning come, way before the break of day, she gathered up a great big bunch of barley (six measures I believe it was) and put it in her—her little shawl, and went home. And—and Naomi said, "My daughter. . ."

After she had raised up from the altar and went back, "Now, what's going to happen, mama? What's going to take place now?" Amen.

"Rest. (Amen.) Rest, Ruth, because the man will have no rest until he's done the full price of redemption." Amen, amen. Right there's where I stand. Amen. He will not rest until He's

done the full price of redemption to redeem you, everything that you ever lost, everything that you was.

160 Now, remember, the law of redemption. . . As we're coming to the—close to the end of the service. All the law of redemption is this: that before a man could redeem a lost property, he had to be the nearest kinsman. And the next thing, he had to be an upright man, a just man, to do it. And then he had to be worth enough money to do it. And then he had to make a public testimony that he had done it. And from then on it was his property.

So now, look. Boaz represented Christ. Now, Ruth represented the church, you, the believer. And now, God in the Old Testament, the only way that He could come and redeem what had been lost, God had to come kinfolks to man. And the only way that God could become kinfolks to man, was to be one of them. Amen.

162 I differ with Billy Graham on three individual persons in the Godhead, or any other trinitarian teacher on that. I believe in a trinity, of course, but not in that manner: them being three persons. They're One. That story there alone, if I had nothing else but that, would prove it.

God became man. He had to become kinfolks. And He couldn't be God. . . And us sinners, creations of His creation, creative beings of His creation, 'cause He couldn't be kinfolks there. So God became man, that man might become God—become God. Amen.

164 We being men, sinners. . . God became a sinner, took our sins upon Him, knowing no sins, yet was a sinner because our sins was placed upon Him, that we. . . He become me, that I might become Him. See? He become a sinner that I might become a son of God. He become a sinner, that you might become a son of God. And now, we are sons and daughters of God because God was made kinfolks when He took on the form of our flesh, was born of a woman. God, not another person, God, Himself. . . I Timothy 3:16 said.

. . . without controversy great is the mystery of godliness for God was manifested in the flesh, . . . (God)

In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made flesh, . . .

166 The Word, made a human being, become a Kinsman. He become a man. Oh. He become death, that through His death I might become Life. He become a sinner, that through His righteousness I might become—have Life. He become poor, that I through His poverty, I might be made rich. He become what I was, so that I might through His grace become what He is. Oh, my. Then talk about powers of God. Now, that's exactly the Scripture. And that's what the Scripture says.

That we might be... What love the Father has beshed upon us—shed upon us, that we which were sinners, aliens, away from God, might be drawed nigh unto God; insomuch, that we become sons and daughters of God, not servants. The Gentile church was never a servant. No, sir. The Gentile church is son and daughter. You are sons and daughters of God, who has received the Holy Ghost. Now, if you're Orpah...?...and turned away... But if you've went on through to the Holy Spirit, you become sons and daughters.

168 Now, sons and daughters... Who has the most power before God? What is an angel? An "angel's" "a servant." Is that right? They're His servants. What are you? His son and daughter. Who has the most power in heaven then? A sinner that's been saved by grace, or an Archangel that's standing by His right side? The sinner that's been saved by grace has more authority in heaven than the Archangel that's stood by His side without sin. Because He's a son. A son has more authority than the servant, of course.

Oh, we forget what we are. We forget many times what made us what we are. After we become what we are, then we forgot how we got here. When God Himself . . .

Oh, what precious love that Father
 Gave to Adam's fallen race;
 Gave His only Son to suffer
 And redeem us by His grace. (Oh, how we
 ever know?)
 Mid rendering rocks and darkening skies
 My Saviour bows His head and died;
 The opening veil revealed the way,
 To heaven's joy and endless day.
 On Christ, the solid Rock, I stand;

All other grounds are sinking sand.
 When I survey the wondrous cross,
 Where on the Prince of glory died,
 I count all my sin to be but loss,

(That's right.) One said:

Living, He loved me; dying, He saved me;
 Buried, He carried my sins far away;
 Rising, He justified freely forever:
 Someday He's coming—Oh, glorious day.

170 It's been the theme of the church. It's been its outlook. It's been its heart. This earth's bathed with the Blood of this Kinsman Redeemer to redeem Adam's fallen race.

Notice, here He is a Kinsman Redeemer. Now, the first thing: He had to be a worthy man. Who was any more worthy than Christ, than Jesus? Then another thing: He had to have the money. He had to be able to do it. He owned the heavens. He proved He did. He could take five loaves of bread and two fish, and feed five thousand, take up five basketfuls of fragments afterward. He could pump water out of a well and turn it into wine. He could take a fish out of the ocean and take coins out of his mouth of gold. Amen.

He wasn't a . . . But He become poor, not a place to lay His head. He become a Kinsman, not a Kinsman to the rich, a Kinsman to all men. He took the place of a Redeemer.

173 Then what did he have to do? Then he had to make a public testimony. The next morning, Ruth said—or Naomi said, “Rest, Ruth, everything will be all right now, because you've found grace in his sight.”

God, let me do that. Let me find grace in His sight. Then when morning breaks . . .

When the trumpet of the Lord shall sound,
 and time shall be no more,
 And the morning breaks, eternal, bright and
 fair;
 When the saved on earth shall gather over on
 the other shore,
 When the roll is called up yonder, I'll be
 there.

(Resting now, waiting for the full redemption.)

175 Notice: "I have it, the—the earnest of it now. I've took home a whole scarf full of barley. I got there. . ." He gave it to her, measured it out, six measures. Six meant the six thousand years of existence of the world. Man's day is six. Man was created on the sixth day. There'll be six thousand years that the world was created, and the seventh thousand God rested. Six thousand years the church will labor against sin with the power of God of these barley loaves and then go into the eternal rest. That's rest, wait. Six measures of fine barley he put in there to carry her over till the time of full redemption. I'm so glad to enjoy it.

176 Now, quickly, let's get down to the end of it. Now, we find, now, that the next morning when she woke up, she was happy, waiting, and the man came. He went down. . . He had another kinsman, that really had option on the woman first. Have I got time to get that? Well, just a minute, and we'll get part of it anyhow.

That next one in the parable that had option on you was the devil, 'cause you'd sinned. And first you belonged to him, 'cause you was—you're his property, for you were borned in sin, shaped in iniquity, come to the world speaking lies. And he could not redeem it. See? He could not redeem it. So Christ come and was made man to take away our sins, to redeem us. Do you see it? And the other man couldn't do it. The devil couldn't die for sins, because he was the very perverter that made sin. See, he could not; he'd mar his inheritance, the other fellow. And Satan would mar his, because he is a devil. He could not become another devil to take away the devil, first devil. He could not become sin, 'cause he already was sin. But Christ being sinless, become a sinner. He could redeem us. Hallelujah, we are redeemed. We are "redeemed": means "to be brought back." We are redeemed.

178 So the next morning then he had to make a public testimony. He went down and met this man at the gate before the elders (and it had to be in a public place), and he looked him in the face; he said, "Can you redeem her?" Now, if he had to first redeem Naomi in order to get Ruth. . . And Christ had to redeem the Jewish church first in order to get the Gentile Bride. She come in with Naomi, as an alien from another country, a Moabite, heathens. That's what we were, the

Gentiles, the heathen. And remember, he had to . . . He had to get Naomi. And when he got Naomi, he got all she had.

179 Remember, when Christ come, He never spoke of the Gentile church. It was go to His own. "He came to His own, and His own received Him not." He was always to His own. "Go not in the way of the Gentiles. Go not into Samaria, but go rather to the lost sheep of Israel. And as you go, preach the Gospel, heal the sick, raise the dead, cast out devils, freely as you have received, freely give." Is that right? Sent them two by two. . . Go first. . . He had to redeem that church. And when He redeemed that church, He got the Gentile Bride. Amen. That was the bargain in it. See, He got the Bride when He redeemed the church.

180 Now, Boaz, he had to make a public. . . He said, "Can you redeem her?"

He said, "No."

Then he had to make a public testimony. He picked off his shoe and threw it at him, said, "There you are. Let all Israel know that I have redeemed Naomi, and I also take Ruth." Amen. "I take Ruth for my bride." Who was it? The Lord of the harvest. Amen. There she is, "I redeem Naomi, and I get Ruth. And Ruth will be my bride."

What'd they say, "May her be like—like Leah and Rachel and them, and raise up thousands (and she has, that's right.) unto Israel. May she be that way." And look, he made a— a public testimony.

183 What did Jesus do, to do it? He made a public testimony. When Satan could not die for sins because he was the sinner. . . He's the father of sin. But Jesus, the innocent One, God of heaven, Who didn't have to die, come down and made a public testimony by dying, lifted up between heavens and earth: A public testimony, stripped His clothes off of Him; and hung between heavens and earth in shame, and died a sinful, shameful death to redeem us: a public testimony. Amen.

What did He do? Kicked off His own righteousness, kicked off His own glory, kicked off. . . "I have power; I could speak to My Father and straightway He'd send Me twenty legions of Angels." They could change the course. One Angel could've done it. He could've called for twenty legions, that'd been about forty thousand Angels. What could they have done? He

said, "I could speak to My Father, and straightway (That's right now.) He'd send Me twenty legions of Angels; would come here and take this over." And what would one do? One would destroy the earth in a second. Just look, He had thousands that could've come. See? But He kicked that off. He laid that aside. He laid all of His dignity, everything aside and become a sinner and died for you and I.

185 Now, in closing, we might say this in closing. He did—He did that. Then he took Ruth, and he married her. And she brought forth a son called Obed. Obed was the father of Jesse. Jesse was the father of David, who was a father of Christ (Amen), father of the Lord Jesus.

Don't you see? Through that righteousness, through that clear cut decision, He become our Kinsman Redeemer. God became Kinfolks to us, to come down and be made like us, a human being, suffer hunger, suffer thirst, "I thirst; give Me a drink." And they put vinegar in His mouth and gall.

He thirsted like we did. He knewed how to do without. He was sick like we are. He said, "Won't they say to Me the old parable, 'physician, heal yourself'?" But His great powers wasn't for Himself. He had the power to do it, but He couldn't use it on Himself. No.

188 Somebody said to me the other day, said, "Brother Branham, before anything happens, you know all about it. What's going to happen to you?"

I said, "The gift is not for me. I cannot use it for myself." It's for you. You're the one that gets the benefit, not me. I'm just a public servant of God to you.

The preacher's a public servant. He just holds himself there like a lily of the field; the bumble bee flies in and get his part; the honey bee flies and gets his; the by-passer gets his, and everything. He toils day and night to keep his radiance. And the Gospel minister does the same thing: walks in the line of God, holds his testimony true, that the world might partake of him. See? Mr. Pastor Lily, he's a good one. Jesus said, "Consider him. Solomon is not like him." That's right. Dr. Lily, I guess you all know him. See?

191 "Consider the lilies of the field, how they toil, and spin neither. . . I say, and yet, Solomon in all of his glory. . ." A lily has to struggle day and night to get the radiance, to keep his garments, to keep the perfume and things going. And

others. . . He just opens up hisself and they come by and take it out of him. The bee, and the fly, and everything comes by, good or bad just takes from him.

That's the way the servant is of Christ, the Christian servant: opens himself up, "Just take from me, world." There's nothing for himself, it's for the others. That's what Christ become when He become Kinfolks to us. He become man that the world might partake of His righteousness (See?) and be made sons of God.

193 Now, what did they do? They got married, and through that come this great thing. Then Ruth was rewarded by getting Christ—or getting Boaz for her husband. Which the church is rewarded by. . . When the coming of the Lord shall come, on that bright and cloudless morning. . . We're resting, waiting now. It shall come. Now. . . Why, it's redeemed.

194 Now, one more quotation, before I leave to start the prayer line: one more quotation. I looked up this morning the word "redeemed." I just. . . Excuse me, my Arminian brethren, but I just have to put this in, not to hurt, but just to make you think. Look up what redemption means. Redemption actually applied in the Greek word to taking a slave from the market. I can't spell the Greek word just now, but it means, "take a slave from the market," to redeem.

A man's done something wrong so he—his master sold him into slavery, actually unto death. And he's in the market. He's a slave. But a man comes along, a worthy man that's able to do it, and finds this man, and finds grace in his sight. He redeems him. That's takes him from the slave market and takes him out to himself. Notice. And that slave, once redeemed, can never be sold in the market again. Amen. Can never be sold again, he's marked. And if he was thought enough of one time to be redeemed, no one can ever sell him again for a slave.

196 Oh, thanks be to God, that when a man has once come to Christ and been redeemed by the precious Blood, the devil can never make you a slave again. You're secure in the Blood of Jesus Christ until the day of your redemption. That slave. . . Look it up in Exodus and find out if that ain't the Levitical law—I mean in Leviticus. See if that ain't the law. The slave, once redeemed, can never be sold again for a slave. That's right.

Oh, I'm so glad. I am so happy to know that our Kinsman Redeemer, that the God of heaven, Who was Spirit, came down to the earth and was made flesh (made like I am, made like you are) and took on the form of sinful flesh, knowing no sin, that our sins might rest upon Him, and become kinfolks to us, made a public testimony of dying, paying the full price.

And God's Spirit witnessing back, the temple was rent (the veil) from top to the bottom (not from the bottom to top, but from top to bottom, showed that God Himself tore it open from above), rent it from top to the bottom and opened the way. And the sacrifice blocks turned over, and the lightning forked through the dark angry skies; the sun went down in the middle of the day; the stars refused to shine; and everything give a testimony. We are redeemed. Hallelujah.

199 Let us pray. [A prophecy is given—Ed.] With your heads bowed, now just a moment. That was prophetic utterance, calling to the church after the message.

Now, if there's some here who doesn't know Him, your lives are not right, you're invited now to stand here in the presence of this audience (the face of God) to accept Him as your Saviour. The water is in the pool for baptism. There's someone waiting to start the baptismal service right away.

201 While we have our heads bowed, we're going to take up the moment now by singing "I'm Going Through," with your heads bowed now.

I'm going through, yes, I'm going through,

I'll pay the price, whatever others do;

I'll take the way with the Lord's despised
few;

I've started in with Jesus, and I'm going
through.

I'm going through, yes, I'm going through,

I'll . . . (Do you really mean it now? If you do,
come up here and stand.) whatever others
do;

I'll take the way (Are you ready to cleave like
Naomi of old?)

I've started with Jesus, and I'm going
through.

From Bethlehem's manger came forth a
 Stranger,
 On earth I long to be like Him;
 All through life's journey from earth to Glory,
 I only ask to be like Him.
 To be like Jesus, (You want to be like your
 Redeemer?) like Jesus,
 On earth I long to be like Him;
 All through life's journey from earth to Glory,
 I only ask to be like Him.
 Shine on me, Lord, shine on me,
 Let the light from the lighthouse shine on me;
 Shine on me, Lord, shine on me,
 Let the light from the lighthouse shine on me.
 To be like Jesus, . . .

Was there anybody else you'd like to be like besides Him?
 Won't somebody else come now and kneel here with this
 young woman as she kneels, taking like Ruth of old, taking
 her way this morning?

. . . like Him;
 All through life's journey from earth to Glory,
 I only ask to be like Him.
 Just to be like Jesus, . . .

Somebody else come up now, walk down here and kneel
 down like this lady has here. Have you started? Will you put
 your hands in His?

. . . I long to be like Him;
 All through life's journey from earth to Glory,
 I only ask to be like Him.

[Brother Branham begins humming the chorus—Ed.]

202 Our heavenly Father, while the church is humming this
 song, "To Be Like Jesus," this woman this morning has
 stepped out like Ruth. Ina Belle, coming like Ruth of old, no
 matter what the price is, she's come to pay it. No matter what
 the—how she's to be laughed at or made fun of, she's taken the
 place now, standing here confessing her sins, kneeling down,
 marking the place where the great Lord of the harvest laid

down at the cross. There to receive His Spirit, His grace that spoke to her as the Word went forth, like Naomi of old, directing, and It struck the right one in the right place. And now she comes to take the place of a believer, kneeling at the cross there where she confesses her sins, lays aside all the old things of life, and becomes a new creature in Christ Jesus.

203 We pray, Father, this morning that every alienated person in this building, every man, woman, boy, or girl who doesn't know You, don't let these words pass by, Lord. We don't know just what hour we are to come into the judgment. It may be yet today that many of us may have to come. Maybe before we get home an accident will happen. Maybe a heart attack might strike us. We don't know. O God, let us prepare this hour, while the Spirit is here, while we have witness that He's here, while the God of heaven in all of His infinite mercy is here to take us in.

Give us of Thy grace, Lord. Send others this morning to the altar and accept Christ as Saviour as this woman is doing now. Grant it, Lord. Be merciful to her, knowing that her people. . . Her brother's setting here on the platform with me, her sister Wood setting back out there, and mother and daddy setting here, Lord God, I pray for mercy. Grant it, Lord. You know what I mean in my heart. I ask that Your shedding forth of Your Blood in mercy will come now at this hour; grant it, Lord. Grant while we are waiting for others. . . May others come too, Father, and be reconciled to God through Christ.

205 And while we're waiting now and wondering, we're going to sing again,

Shine on me, O Lord, shine on me.

And let that light from the lighthouse shine
on me.

All right.

Shine on (Would there be another come up?),
shine on me,

Let the light from the lighthouse shine on me;

Shine on me, Lord, shine on me,

Let Your light from the lighthouse shine on
me.

What will It make me?

To be like Jesus, to be like Jesus,

On earth I long to be like Him;
All through life's journey from earth to Glory,
I only ask to be like Him.

206 Father God, that's truly our testimony, Lord. We want to be like Him: meek, and lowly, humble, sweet, always forgiving those who are mistreating Him and doing wrong. We—we want to be that way.

We thank You for this woman who came up this morning. How do we know what this life will come to be after while. Maybe through all of her mistakes and things in life, as we all have made, seeing them plunged beneath the flood this morning. . . I pray, God, that this woman will live a consecrated life that will lead all her associates to this experience. May she not stop here, but go on into the promised land, marking the place and lying down, receiving the Holy Spirit there. Grant it, Lord.

If there be any more in here, Father, that should've come and did not, may Your Spirit not leave them. May they have no rest day or night until they have come also, made this same decision. Not to be harsh, Lord, but, O God, knowing what they're missing, to know what will be at that day to hear Him say, "Depart from Me, you workers of iniquity. That morning at 8th and Penn Street, I called you, and you didn't come." O God, what a horrible hour that would be for them, when we're weighed in the balance and found wanting. Father, grant that that'll never come to anyone in Divine Presence. May they all be saved. We ask in Jesus' Name. Amen.

208 We want to thank the Lord this morning for His goodness and kindness. I thank you all for your patience in waiting with me so long. Sister Ina Belle, I. . . Sister Wood, that's your sister. Brother Charlie. . . What they've been praying for and what we have prayed for, for a long time. . . Sister Ina Belle, would you stand up just a moment? That's Sister Wood. . . Our trustee here at the church, that's his sister-in-law that's accepted Jesus as her personal Saviour this morning. And how many prayers have been. . . God bless you, Sister Ina Belle. I think I have your name right. Is that right? May God ever bless you, sister dear. And if you've never been baptized in the Name of Jesus Christ, I persuade you to do it, and receive the Holy Ghost.

God ever be with you, and bless your precious husband there. I meet him a few days ago. If I'm not mistaken, his name's Stanley. Is that right? Stanley. God bless you, Stanley. Home is sweet, but I believe it'll be sweeter now than ever. God ever be with you all and—and give you His grace and mercy all of the days of your life. And follow on with the Lord. Be like Ruth now, Ina Belle, cleave right onto Him. Just keep moving on. Sometimes it'll get hard, and the ways will get dim, but remember, just look down towards the ground and then look up towards the sky, you'll find a bloody footprint that follows all the way up there. He'll lead the way.

210 Now, oh, it's already noon, twelve o'clock. Are you still willing to have the prayer line?

Billy, where's... What kind? Did you give out prayer cards? I—I never... I believe he told me he give out prayer... Well, what was it? Now, somebody tell me what the letter and numbers was. What? B? B, 1 to a 100? 50 to 100. All right, B-number-1.

We got... Now, we have a crowd, so we can't... We'd get them all standing and we'll just pass them right through the line, praying for them.

213 Now, how many's never seen one of the prayer lines? Let's see your hands, never been in one of my meetings to a prayer line. Oh, my, plenty of you.

Well now, we can just pray for the people, or we can have discernment, or don't have any prayer line at all, just call them right out in the audience. It doesn't matter. The Holy Spirit's here. Yes, sir. But let's be standing the prayer line.

Number 1, who has number 1, prayer card B-number... 50, I'm sorry. No one has 1, of course. All right. Prayer card 50, who has it? Come over here, sir. Prayer card 2—or 51, 52, prayer card 52? All right 53, 53? All right. 54, come this a way right over here. If you're in the back, come over this way over here. 51, 52, 53, 54. Who has 55, prayer card 55? The lady? Right over here. Prayer card 56, stand up on the side the wall over there, if you will. 57, 58, 59, 60, 61, 62, 63, 64, 65. Busty, turn right through that aisle right there, brother, right there. All right. Turn right through there.

How many does not have a prayer card and you want the Lord to heal you, raise up your hand. All right. That's all you have to do is just believe that now, just believe.

All right. 56, do I have it? 57, 58, 59, 60. Let them stand. 61, 2, 3, 4, 5, let them stand. 66, 67, 68, 69, 70, let them stand. I don't want them all rushing at one time, reason I'm calling the number, up to 70. 70 to 80, stand; come over here on this side, 70 to 80. All right. 1, 2, 3, 4, 5, 6, 7, 8, 9. . . All right. 80 to 90, stand over here. Doc, you help them back there if you will. 80 to 90, stand over on this side. 90 to 100, stand over on this side, over here.

215 All right, while their lining up, I'd like to ask the church something. How many strangers is here, never in one of my meetings before? Why, many of you. How many knows that there's no man can heal another, not even to a doctor? No, sir. A doctor's not a healer. He only aids nature. God's the Healer. See? A doctor can set an arm, but he can't heal an arm. Doctor can remove appendix, but not heal the place where he cut. Doctor can pull a tooth, but not stop the bleeding or heal it up. God has to do that.

216 All right, how many knows that when Jesus was here on earth, that He didn't claim to be a healer? He was a man. He said, "Not Me that doeth the works, but My Father that dwelleth in Me. He doeth the works." Is that right? How many knows when He was here. . . What? How. . . What kind of a ministry did He have when He was here? He did what the Father showed Him to do. Is that right? How many know—knows that? St. John 5:19, He said, "Verily, verily, I say unto you, the Son can do nothing in Himself. But what He sees the Father doing (Is that right?) that doeth the Son likewise."

Now, then is Jesus Christ the same yesterday, today, and forever? Do you believe that with all your heart, He's the same yesterday, today, and forever? Do you believe that Jesus Christ, being the same yesterday, today, and forever, that that means that He actually is the same?

All right. How is He the same? The same in every principle. Is that right? He's the same God, the same Healer, the—same Saviour; He's the same—the same attitude. That's all the same. Is that right? The same. All right, then if He was the same, and is the same, He'll do and act the same. Is that right? Now, how many knows that to be the Truth?

219 I'm just going to take a moment here. I'm waiting; it don't look to me like that's fifty people standing around. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. . . [Brother Branham counts the

people—Ed.] No. Some of them probably went home earlier. I seen some people leave back there. All right, just this little short line. How many would like to have just. . . How many strangers to me in that line? Raise up your hand, knows I don't know nothing about you? Raise up your—my—your hand.

How many out there is strangers, knows I know nothing about you, raise up your hands and you're sick? All right. How many'd like to see the line of discernment, so we can just hurry up and get through? Would you like? Now, it doesn't matter. I can just pray for them, bring them right through the line, or they can set down, just go and set down: doesn't matter. The Holy Spirit discerns just the same. Do you believe that?

221 Now, then if that's so, then just be quiet, just a moment. It's getting a little late. So just set still just a moment. I want to ask you something now.

I may be on the wrong mike here. Both all right? Both hooked up? All right. And this also?

All right, now, just get quiet for a moment. I'm going to look down this line and see if I know anybody.

I know that fellow standing right there. Now, I know Earl. Earl, I know you; Earl Collins. (Oh, yes, he—the man up here.) Is that the man we hunted with up there in Colorado? Oh, my, I certainly don't. I believe Earl told me that you were very sick. And you come. . . Now, if you can't stand long, let. . . Somebody take him a chair over there. Or—or someone—some of them just raise up and give him a seat, right there close to the side, 'cause the man is very, very sick. My, he's lost about hundred pounds or more of weight. And he's. . . And he's—he's very, very sick. Now, just let him set there till. . . ? . . . brother.

225 Now, let me look down. Now, Earl was just standing with him. Now, this man, standing right back here looking at me from over around La Grange, Kentucky, I don't know his name, but I—I—I know you. And that's Brother and Sister Kidd there; I know them. And this lady, right. . . Is that Sister Rook? Or. . . Would—would this woman here, from Sellersburg, I believe that's blind. Is that right?

All right, I think that's about all in the line that I actually know. Oh, yes, here's my good friend Busty Rogers here from down at Milltown. And down along the line, I guess the rest of

them are strangers to me. Now, that's before God, as far as I know, they're strangers to me.

227 Now, let me see in the audience here. Now, you that—you that are strangers to me, that's sick, raise up your hand. And you know you got a request on your heart; raise up your hand, wherever you are, that knows I . . . All right. Okay. It's just general, around about everywhere.

Now, I . . . It won't hurt you just to wait just a moment or two longer. I want to ask you a solemn question. I better get behind here, so you can hear me. I just want to ask you something. Now, these messages that I'm preaching, do you believe them to be the truth? [Congregation resounds back, "Amen"—Ed.] You sure . . . You wouldn't come here if it wasn't.

Now, would God do something like that without giving me some conception of what I was doing? He certainly would not. Certainly He wouldn't. Now, if He has done that . . .

230 Now, I'm claiming that Jesus Christ has not changed. His death did not change Him. It glorified Him. And He raised up on the third day and ascended on high. And He sent back the Holy Spirit, which was God is the Holy Spirit that was upon Him. Do you all believe that? And Jesus, when He was here on earth, He said, "The works that I do, shall you do also. A little while, and the world won't see Me no more (That's the world order, you know, just the unbelieving church and all.), they won't see Me no more. Yet ye shall see Me ('Ye,' that's the church, the believer.), for I ('I' is a personal pronoun.), I will be with you, even in you, to the end of the world. (In the Greek there is 'consummation' which means 'the end of the world.')

Be with you to the end of the world. And the works that I do shall you do also." Is that the truth?

231 Now, we have Baptists, Methodists, Protestants, and Catholics, and—and even Jewish, setting in here this morning. And we have Church of God, Nazarene, Pilgrim Holiness, Jehovah Witness, all them different denominations represented; I'm looking around looking at them. Methodists, Lutheran, Pentecostals, all different kinds, as I look around and see the people that I know. And they're all visitors from out of town. The Branham Tabernacle's a little bitty thing here in—in the city. But it makes up from the world.

232 Now, let's just take this, and think real close, think steady, and be reverent, and ask this question. Then if He is not dead, then His attitude towards you and towards the sick, would be just the same today as it was yesterday. Then how did He make His attitude yesterday? This: "I can, if you believe." Is that right? "If you believe."

The man said, "Lord, have mercy on us." Said, "My son is variously vexed with a devil. I brought him to Your disciples, and they were screaming and hollering and everything."

He said, "I can, if you believe. If you believe, I can."

235 Now, notice, how did Jesus do? What was He yesterday? How did He minister? Now, this is to the stranger now, I'm talking to. Let's see what He was yesterday. It'll take me about three minutes; we'll quote couple little places.

When His ministry first started, there was a one man by the name of Andrew, a fisherman, got converted, believed on Him, and went and got his brother named Simon. You remember that? He brought him to Jesus. He was a illiterate fisherman, couldn't even sign his own name. And he come up before Jesus, and Jesus looked at him and said, "Your name is Simon. You're the son of Jonas."

How many knows that's the Scripture? They knew that was the Messiah, 'cause He's the... God promised... Moses promised that when the Messiah come, He would be a prophet. Is that right? The Prophet-Messiah... And He looked, and He said, "Your name is Simon." And said, "Your father was named Jonas." And he knowed that was the Messiah.

238 The woman at the well, that's another nation of people. Now, only the Jews and Samaritans received Him. The Gentiles, we hadn't come in yet, the Ruth group. Now, the woman at the well, which was a Samaritan, she come to get water. Jesus said, "Bring Me a drink." What'd He do? Talked to her, just like I'd talk to someone out there in the audience; said, "Bring Me a drink." They'd never met before.

And she said, "Why, it's not customary; we got segregation here." Like you used to have in the south for our colored friends and things. But they don't have it no more. Thanks be to God for that. So he said, "We got segregation here; why, it's not customary for You; You're a Jew." Jesus was a Jew. She was a Samaritan. Said, "It's not customary for—for You to ask me, a Samaritan woman, such."

He said, "But woman, if you knew Who you were talking to, you'd ask Me for a drink."

That stopped that beautiful woman. And she looked up and said, "Why, You have nothing to draw with. The well's deep."

He said, "The waters I give is Everlasting Life."

And finally He found out what her trouble was. How many knows, strangers, knows what her trouble was? She had five husbands. So what did He say to her? He said, "Go, get your husband and come here."

She looked at Him; she said, "I don't have any husband."

He said, "You said well, because you've had five, and the one you're living with now is not your husband."

246 She said, "Sir, I perceive that You're a prophet. Now, we know, when the Messiah comes (that's Jesus)—when Messiah cometh, He'll tell us these things, 'cause we know He'll be that Prophet. We know when Messiah cometh He'll do this. But Who art thou?"

He said, "I am He."

And upon that, she run into the city and said, "Come, see a Man Who told me what I done. Isn't This the very Messiah."

If that was the sign of Messiah yesterday, and He's the same today, it's the same thing today. Now, do you strangers believe that? Now, that's for you in the line here.

249 Now, to them out yonder, just one Scripture, so that you'll have something to stand on. How many believes that He is a High Priest now, that can be touched by the feeling of our infirmities? We all . . . [Blank spot on tape—Ed.]

That's his trouble; it's cause you have a prostate (That's right.), getting up at night and so forth. You're from Ohio. And you belong to Brother Sullivan's church or go there. I see Brother Sullivan standing here. You come with Kidds; that's who you did. That's right. All right, at this time you feel different now. It's left you. Now, you can go home; your faith makes you well. God—God bless you. [Blank spot on tape—Ed.]

251 But now, as far as knowing you, God in heaven knows that I don't know anything about you. I don't know what's wrong with you. I wouldn't have no way of knowing what's wrong with you. You're just a man that's standing here. And

you had a prayer card on, had a number on it. And you just . . . The boy give you that card, and you was just called up here in the prayer line.

Now, just look how it's breaking out. See, just that one time, that's harder; that done more to me, that one time, than all the time I been preaching this morning. Something going out (See?), something going out . . .

Young fellow, you're actually not here for yourself. You're here for somebody else, and that's a child. The child's not here; it's in a flat country: Kansas. Has some kind of spells like epilepsy. Epilepsy's what it is, a darkness over the child.

You're some connection, or you're—to Strickers. Didn't you all marry sisters or something like that? That's right. Do you believe? Then he won't have no more spells, if you believe with all your heart. As you have believed, so be it unto the child. [Blank spot on tape—Ed.]

256 Praying for that aunt, she's got cancer down in there. Do you believe with all your heart, back there, do you? I don't know you. I've never seen you in my life. But when you heard me tell that man of something that he was thinking of a relative, that come to you. Now, you believe with all your heart?

Now, what did she touch? I want some of you people to tell me what that woman touched. [Blank spot on tape—Ed.]

Now, is this two, or how many's this? We already had three? Two? Two? All right.

All right, the lady is shadowed for death. There's a dark shadow over her, which she has cancer. That's correct. The doctor tells you that it's cancer of the lymph gland. That's right, raise up your hand. You're from away from here: Iowa. You believe? You got a, either a son, or it's a grandson. And there's . . . He's got something wrong with his eyes, and you're praying for him. Do you believe God can tell me who you are? Mrs. McKee, then return back to your home, and be well. Jesus Christ has . . . ? . . . [Blank spot on tape—Ed.]

259 Light, that you see on that picture is hanging over that woman setting way back there. Believe me to be His prophet, sister. You're praying for your husband at the stage of death in the Veterans Hospital; that's THUS SAITH THE LORD. Believe with all your heart now; he'll get well. What did she touch? [Blank spot on tape—Ed.]

Now, just keep believing out there. See?

[Blank spot on tape—Ed.] . . . car accident. You come down from up north. You're around Bedford, Indiana. That's true. Is that true? Then you believe your neck will be all right? As you believe, so be it to you. Return back home and give God praise. [Blank spot on tape—Ed.]

O God, of this young man, fighting the good fight of faith, standing in the Presence of Jehovah-Jireh, the Lord's provided Sacrifice, may the power that raised up Jesus from the grave, touch him just now. Give him the desire of his heart, in the Name of Jesus Christ. Amen.

Lord Jesus, upon my sister I lay my hands. In the Name of Jesus Christ, may those eyes be made well. May her—her affliction be gone from her body, in the Name of Jesus Christ. Amen.

Our heavenly Father, for my little sister Kidd, I pray, dear Father, that You'd give her strength in her old age like You did Naomi. Lord, may she still be used for Your glory. Grant it, Father, in Jesus Christ's Name.

Then to Brother Kidd, Lord, that death struck him, but Life brought him back. God, I pray Thee, that You will keep him strong. He's way past his 'lotted time. But Thou art God, and You did this for Your glory as You promised me in the hospital. Now, give him strength for testimony. May his testimony ring out through the state of Ohio, throughout the world. [Blank spot on tape—Ed.]

That Jesus heals me now.

I'll take Him at His Word . . .